Mary E. Pinkey

LIFE FROM THE DEAD:

BEING A NATIONAL JOURNAL

ADVOCATING THE

IDENTITY OF THE BRITISH NATION

WITH THE

LOST TEN TRIBES OF ISRAEL.

EDITED BY EDWARD HINE.

The Identity of our People with Lost Israel irrevocably invests us with the direct Mission from God to insist upon and compel the Abolition of SLAVERY by every nation upon earth, and no other nation upon earth is invested with this power and duty.

VOL. II.

LONDON:
W. H. GUEST, 29 AND 54 PATERNOSTER ROW.
S. W. PARTRIDGE & CO., PATERNOSTER ROW.

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GLASGOW:
PRINTED BY H. NISBET
219 GEORGE STREET. (1874)

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LIFE FROM THE DEAD.

Romans xi. 15.

No. 1.

THE NEW YEAR.

WITH this number we enter upon our second year's labour. We have no desire to parade intentions before our readers, or any desire to seek the extension of their favour by making promises that might not be fulfilled,—therefore, we simply say that we hope, by the help and grace of God, to continue our labours in a more successful way than we began. We avow that our chiefest aim is to glorify God; this is the burden of our heart. It was the prayer of our youth. We can never forget how, in boyhood, with our national Identity with Lost Israel fixed upon our mind, we wrestled with God with the object of obtaining His promise, that, in due course of time, He would make us a power in the land to bring forth and develop this grandest of subjects. From boyhood we have always been convincedly impressed that we obtained His promise; and day by day, as we lived out year after year, we were fully persuaded that the day would come when God Himself would call us forth before the nation by virtue of the promise He gave us in youth. We have clung to this faith through years of ridicule and contempt, discouragements and cutting opposition from blood which flowed in the veins of the closest and dearest of kindred—and, we thank God, we have not been disappointed. Our expectations have in large part been fulfilled; and through the pages of this journal we have been enabled to sow seed that will germinate into ripe fruit before we reach the end of our second year's growth. We have much need to thank our friends for their kind sympathy in our work. We have only recently received hundreds of letters testifying how valuable and helpful these pages have been to our readers in the way of solving supposed Scripture difficulties, opening Scripture to the understanding, rendering many parts enjoyably readable that used to be passed over as sealed words. These testimonies are grand to us, because

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we present them before our God as so much work done for Him belonging to His covenant, testifying to us that His covenant standeth. Thus armed with help, fortified with grace that cometh from the Father through the Son, we have no doubts about the future. As God has helped, so He will continue to help; and we clearly see within our range of vision the time swiftly coming when no one within our empire will be able to doubt or ignore the many proofs of the British being Identical with Israel. So we hope to continue steadfastly in our work, full well knowing that it means the leading our nation to glory, pioneering our people to their inheritance of religion, good will, contentment, and prosperity; removing from them the curses of irreligion, discontent, poverty, and all such wickedness as produces sighing and sorrowing; having the direct and absolute promise of God that, after the establishment of the Identity nationally, all sighing and sorrow, mourning and distress, shall be removed from us (Isa. li. 11). We lead the nation to this glory, and so help them to become *the* nation in whom God Himself will be glorified before all the other nations of the earth; He having said to Israel—and we being identical with them, fastens the promise upon us—"Thou art my servant, O Israel, in whom I will be glorified" (Isa. xlix. 3).

WILL THE WORK OF ESTABLISHING THE IDENTITY TAKE A LONG TIME?

In answer to the query of the above heading, we say, Most certainly not—having the Word of God to substantiate our answer. The time when Israel became called "by another name" (Isa. lxv. 15) could only have been completely effected upon their reuniting as a nation in "the Isles." These "Isles" would virtually be the locality where Israel became called "Lo-ammi," *i.e.*, upon arriving in the Isles their old name of Israel would have been taken away from them; therefore, "the Isles" must be "the place where it was said unto them, Ye are not my people;" and it must be in the same Isles where Israel, when Identified, will be found "the Sons of the living God" (Hos. i. 9, 10); so again the Isles must be "the place" wherein it was promised "the number of the Children of Israel shall be as the sand of the sea, which cannot be measured nor numbered,"—Hosea distinctly mentioning these events as connected with, and preparatory to, the final return of Israel and Judah "together" to their land—see last verse. The Prophet Isaiah, anxious about the return of Israel, quotes God's promise through Hosea, and says, "For

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though thy people Israel be as the sand of the sea, a remnant of them shall return" (Isa. x. 22); and St. Paul, who could not have had any other event before his mind than the Return of Israel, because he quotes both Hosea and Isaiah, who alone refer to the event, and would be fraudulently quoting if he sought to place any other construction than that given by the Prophets, says, "Though the number of the Children of Israel be as the sand of the sea, a remnant shall be saved" (Rom. ix. 27)—*i.e.*, a portion should return according to "the consumption decreed" (Isa. x. 22); "one of a city and two of a family" (Jer. iii. 14). And in connection with this event—this grand event—the Return of Israel, which must be preceded by their Identity, St. Paul declares that the Lord will make of it a "short work." So that when the first preliminary steps are laid before the people, we are justified in believing that the whole thing will be speedily accomplished, because God has promised "to finish the work, and cut it short in righteousness, because a short work will the Lord make upon the earth" (Rom. ix. 28); therefore the Identity, with all the steps necessary preparatory to the return, such as the separating of the tribes, the opening of Tara, &c., &c., need not take a long time to effect, the Word of God giving us the assurance that it will not. Further, we are bound to remember in connection herewith the teaching of the Great Pyramid. Professor Piazza Smyth has very beautifully shown to us that this Sacred Building has most correctly marked TIME in the past, particularly leading events in connection with Israel's history; that it most clearly prophetically marked the exact time of our Saviour's birth, and the time of His death, He who came to earth "to redeem Israel;" and that the next date that this building emphasises is one only a little way in the future, *i.e.*, in 1881-82; and as the next great event of the Bible, the one grand event of History, is the Return of Israel, so many Scriptures describing it in language so bold, so vivid, so glorious, as to give us the idea that it is the great theme of the Almighty—the one event for which He *waits;* and until accomplished, He is hindered from doing much in His government of the Nations—we become justified in concluding that by 1882, all will be accomplished in connection with the Identity and Return of Israel. Brethren, pray for the event. God declares He will "be enquired of." Give Him no rest until He make, until He establish, Jerusalem "a praise IN THE EARTH."

SCIENCE.—The most scientific man, is the one that leads a life that will save him from the second death, by avoiding sin, and thereby keeping to wind-ward of Satan; this is worth *all* the other sciences put together.—*Old Sailor.*

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IS JUDAH CONCERNED ABOUT LOST ISRAEL?

WE carefully watch the Jewish press in England, and commend our readers to do the same. After years of observation, what has much impressed us is the cool, criminal way of displaying no anxiety as to their brethren of the Lost Tribes. Not a line manifests the least concern about them. It is an unpardonable indifference, because their own Scriptures teach them that the heavy "curses" resting upon them can never be removed—the cruel persecutions of their own people in different parts of the earth can never cease, until the Lost Tribes are found. Yet they quietly ignore the subject, and arouse our indignation by assuming the most contemptible conceit and detestable arrogance, by talking of the glories God promises to Israel in the future as glories exclusively belonging to themselves as Jews, leading us justly to ask—Who are the Jews? Why, they are two tribes out of twelve!—literally, two tribes out of thirteen, because the tribe of Manasseh is not with them. They are the two tribes whom God decreed should be few in number, whereas He decreed of the Lost Tribes that they should be so immense a people as to be comparable to the sand of the sea and the stars of heaven. So that the Jews are not merely a minority, but an infinitesimal minority. Hence their arrogance and conceit in presuming to talk about glories exclusively theirs that in reality have to be shared in by an immense overwhelming majority of people that are not yet allied to them. The absurdity is as great as would be if the men of Barking asserted that they exclusively formed the British nation.

In writing the above, we by no means desire to cast any slur upon the Jews as a people. In lecturing about the country, we have been brought into contact with many hundreds of Jews. We greatly admire them, and can testify to a deep anxiety on their part concerning their lost brethren. Our remarks only apply to their representatives. We trust the day may come when they shall have a free press—conscious that, in saying this, we say a great deal, and aim at a want long felt by the Jewish people.

PALESTINE.

THE survey which is now taking place in Palestine indicates the interest which the Holy Land is at present exciting in the minds of many of our countrymen, who neither credit nor probably have ever been informed of the Identification of Britons with the lost tribes. It is singular likewise how great an interest

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the inhabitants of the United States in America have taken in ancient Canaan, of which the late Mr. Thompson, an American missionary who spent his life in the East, has left a record in his interesting travels and discoveries in Palestine. There is now evidently an increasing attraction in numerous quarters towards the subject and land of the Jewish people and the long lost Israelitish tribes.

Our object at present, however, is to point out the providential occurrence of the Prime Minister of Great Britain, the refuge of the ancient inhabitants of Canaan, belonging to either the Jewish or Israelitish race, which, in the mysterious providence of God, may have an overwhelming influence on coming events, to which in his last speech in Parliament on Home Rule in Ireland he emphatically referred, and it may be, to the elevation and restoration of his ancient race. How these important revolutions are to be effected, whether by diplomacy or war, it is impossible at present to determine; probably, however, by both, and that before a much longer period has expired.

The remarks on the present physical condition of Palestine in a recent number of *Life from the Dead*, with regard to the partial restoration of the "Latter Rain," whose withdrawal was occasioned by Israelitish transgression and the consequent divine malediction, suggest the desirableness and importance of securing and reclaiming this long desolated country, which for centuries has been, according to ancient prediction, "trodden down by the Gentiles." That the "times of the Gentiles" have at length been fulfilled and are drawing near their termination, the calculations of all the most credible writers on prophecy have undeniably proved, and the bankrupt condition of the Turkish Empire has for some time confirmed; nor can there exist any doubt in the minds of the Biblical and prophetical student that the period of its fall and entire breaking up is now rapidly approaching. To this "coming event," and its contingent effects on Christendom, the Prime Minister evidently refers in his remarks in Parliament a short time since. It might be interesting, therefore, to inquire whether any political steps could at present be taken to bring about so important a measure as the recovery of Palestine from its present degraded condition and bankrupt possessors?

In the first place, would it not be for the interests of this country to obtain possession of Palestine as a high road to our Indian Empire, and as an important colony for the emigration of our surplus population? Through them we could thereby connect, as it were, our European and Eastern empires and interests, which have been so long and widely separated, and only brought a little closer by the overland trains, and still more recently by

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the Suez Canal. The admitted industry of the Anglican race might be much more profitably employed in reclaiming the soil of Palestine than in traversing the globe to colonise districts so distant from their original home. We firmly believe that thousands of our poor, whose interest it is to emigrate as colonists, would infinitely prefer becoming settlers in a country of so much traditionary interest, and not so remotely sundered from the land of their ancestors and birth.

In the next place, the time seems opportune for a proposal emanating from our Government to the Porte to dispose of their sovereignty, for a suitable consideration, and their claims over this inconsiderable and detached portion of its empire, which would free it from Egyptian and Persian menaces, and enable it to centralise and strengthen its power, and protecting its interests from long threatened encroachments from the North. The right of Imperial sovereignty might thus be secured to the British Crown by an equitable arrangement between the respective Governments, while the acquisition of territory and territorial rights might form the subject of other and financial arrangements.

For example, could a more secure or profitable commercial transaction be found than the investment of their fabulous treasures, by the great Jewish capitalists, the Rothschilds, Montefiores, and other financiers of Europe, in the purchase of the land of their forefathers, whereby they might become the restorers of their own nation to the soil from which it has been for ages removed, either wandering among the nations, or temporarily settled in later times? Every consideration, one would think, of religion and interest, would induce these commercial princes to employ their vast pecuniary resources in so noble an investment and for so desirable an end, for which there would seem to be every probability that they, and others of their people, have been raised to so great a height of commercial distinction among the nations of Europe. It is our growing conviction that such will shortly appear to be one of the most powerful means designed by the God of their forefathers for effecting the accomplishment of His ancient predictions in restoring the house of Judah to their own and re-promised land.

But a momentous question occurs, how the long lost tribes of Israel (in connection with the Jews) are destined to regain possession of their rights in Palestine, now that their origin has been discovered in the "distant isles" of the North. Would it not be worth consideration, for all who believed in the identification of the lost tribes with the British people, to form themselves into an association, or numerous associations, where investments might be made, as in other commercial companies, for the colonisation of the Holy Land, and the purchase of territories whenever

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the tyrannical interference of its present possessors has been finally withdrawn? The great capitalists of Israelitish origin might in this way compete with their Jewish brethren in purchasing and reclaiming the whole land of Palestine, and making it once more what it originally was, and is one day prophesied to become, the "Garden of the Lord." What hinders such colonial arrangements or financial investments at present is, of course, its possession by Turkish rulers, and their jealous and tyrannical jurisdiction. But if such a cession of Palestine could be effected, and the Saxon (or Israelitish and Jewish) authority were restored, the Divine power and faithfulness foretold in former ages and so long withheld, would, nay, *must*, be again re-asserted; and with such Divine promises of assistance the very elements would combine to forward their labours, and to make Palestine and its inhabitants once more a nation which the Lord Jehovah hath blessed.

There are numerous points of detail, such as the religious interests of other Christian nations and creeds in Jerusalem and its holy places, which could be hereafter adjusted, as is now done at Mecca and Rome; nor would these foreign and religious interests be necessarily affected under the wise and liberal rule of the British Government, the essence of whose Constitution is freedom of thought and belief. Of course we presume that the ancient Israelitish Constitution, on which our own is grafted and has been derived since the days of our great legislator Alfred, would be reintroduced into its original abode, with augmented and more definite restrictions and powers, and thus render the "glory of the latter house greater than the former." And were a member of the Royal house of Britain to be raised to the united thrones of Israel and Judah, from which, it is said, our own Royal family is derived, such a restoration of the Israelitish and Jewish monarchy in the persons, perhaps, of the Duke and Duchess of Edinburgh, would further conciliate and secure the co-operation of the Empire of Russia, with which our own has lately become so happily allied.

In conclusion, we would only repeat, that under the auspices of a Premier, of Jewish or Israelitish origin, and raised, we cannot but believe, to his high and influential position by Divine Providence to exert a prominent influence on the coming events of these latter days, we may expect, ere long, some more wonderful national changes than even past revolutions have, in ancient or modern times, accomplished, or which are anticipated by the world in general, and even the vast majority of our own enlightened and professedly religious nation.

But we fear that such mighty events can only be accomplished by the miraculous interposition of the Divine "Breaker up" and Avenger of the Nations of the Earth! J. P. R.

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THE IDENTITY OF BENJAMIN WITH THE NORMANS.

By HARRISON OXLEY.

IN a former paper, I endeavoured to point out from the Scriptures, and history, the identity of the Normans with the tribe of Benjamin, and to show, also, that the significant motto on the British standard is identical with Benjamin, in the same way as the Lion is of Judah, and the Unicorn of Joseph is the representative of the house of Israel.

If the promises of God are true to one of the tribes of Israel—if they *must* stand good to one, they must also be true to all the tribes. If the promises must be fulfilled to Judah and Ephraim, they must, in like manner, be fulfilled to Benjamin. If, in the fulfilment of the promises of God, we identify Judah and Ephraim, by the same rule we identify the tribe of Benjamin.

What are the facts? Do we find Benjamin occupying the place and sustaining the character that is spoken of him? Have the Normans (an evasive name) occupied a place and sustained a character identical with Benjamin?

Let us look for a moment at little Benjamin as he is standing by the side of his father. Joseph is not. The rest of the brethren are grown-up men, and little Benjamin is all that is left to Israel of her for whom he had that great love. Jacob must have looked tenderly upon Benjamin. The rest of the brethren had gained nothing by tearing Joseph away from his father, and stripping him of his coat. Benjamin was there. His birth, his youth, his company, must have wound strong cords of love around the heart of Jacob in his old age.

Why did not the brethren remove Benjamin? The beloved of the Lord shall dwell in safety by him. Joseph was taken, but Benjamin was covered. The lot that fell to Benjamin in the promised land gave him Jebusi, which is Jerusalem, the place where the Lord had chosen to put His name. Benjamin dwelt in safety, and he was covered all the day long.

The ten tribes revolted from the house of David. Why did not Benjamin go with his brother Joseph? Why did Benjamin prefer to stand by Judah, instead of going along with his brethren of Ephraim? Benjamin was the son of the right hand, faithful and strong to stand by the house of David. The tribes of Israel depart from the Lord, and go after the calves in Bethel and Dan. Benjamin comes to the worship of the Lord in His appointed place. While Israel falls into gross idolatry, and is carried away captive, the Beloved of the Lord is still dwelling in safety by Him.

With Judah, Benjamin falls, and is carried away into Babylon

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for seventy years, and with Judah Benjamin returns again to their own land. It is worthy of note that when Judah was taken captive, Jeremiah was a priest of Anathoth, in the land of Benjamin! He was, therefore, in sort, a Benjamite priest; and when all was ruin and destruction, he was covered with the Divine protection. Samaria is occupied by a mixed people. Benjamin, and Levi, and Judah are in the land when our Lord dwelt on the earth. But "the Jews have no dealings with the Samaritans." Mr. Hine says he believes the twelve Apostles were of the tribe of Benjamin? It is almost certain that such is the fact. For when Christ came to His own—the tribe of Judah—"they received him not; but to as many as received Him, to them gave He privilege to become the sons of God." Christ dwelt at Nazareth. He was called Jesus of Nazareth. Search and look, said the rulers of Jews, for out of Galilee ariseth no prophet. The Apostles were certainly of Galilee, and not of Judea. Surely, said the maid to Peter, thou art a Galilean, for thy speech bewrayeth thee? Clearly intimating that there was a difference between the speech of the Galileans and the Jews that dwelt in Judea. And on the day of Pentecost, the wondering people exclaimed, "Are not all these that speak Galileans?" The only just conclusion, therefore, is, that the Twelve Apostles were of the tribe of Benjamin, the son of the right hand. Here is a beautiful harmony of the prophetic word. The twelve apostles dwelt in safety by the Lord. Not one of them is lost except Judas, the traitor. The surrender takes place. If ye seek ME, let these go their way. They dwelt safely, the Lord covers them.

Was not the same prophetic truth marvellously illustrated in the case of Paul? Fear not, I am with thee, &c. Delivering thee from the people and the Gentiles to whom I now send thee. There is reason to believe that the first Christian martyr, Stephen, was of the tribe of Benjamin. At the fall of Jerusalem, and the dispersion of the Jews, Benjamin must have been covered. The Jews are a dispersed people. This cannot have been the case with Benjamin. His security is guaranteed by the words of Moses. 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 shoulder. The word of the Lord secures the safety of Benjamin.

What then do we find when Israel was settled on the isles? We have found the tribe of Dan in the north of Ireland. And the sceptre of Judah springing from thence. Having found these, we have found *all* the tribes of Israel, with the dispersed of Levi and Judah dwelling amongst them. All the tribes of Israel must be found, if we have found one of them. Benjamin could not be found with Israel at first, because Benjamin was

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dwelling with Judah in the Land of Promise when the rest of the tribes of Israel were far away. He could not be found speaking the Saxon tongue, as the Israelites were, because he was not with them. He could not be found with the tribe of Judah, because the Lord had said that he would cover Benjamin all the day long. Where, then, is he to be found? Benjamin cannot be left out, and he cannot be lost. Therefore, when the rest of the tribes of Israel had been, by the Divine hand, brought into their island home, after a time, a people called Normans appear. William claims his right to the crown. It is disputed; a great battle succeeds, and the Normans establish themselves with the so-called Saxons, and in a little time become one with the great British nation. Did the Norman conquest (so called) correspond with the identity of Benjamin? Doubtless, Benjamin was the youngest of the sons of Israel. The Normans were the last people that settled permanently amongst us. Benjamin was to ravin as a wolf in the morning, and at night divide the spoil. The Normans did ravin as a wolf, and divided the spoil, even of whole kingdoms. Benjamin was the son of the right hand. So were the Normans; they wielded the royal sceptre, and strengthened the kingdom which they conquered. Benjamin was to dwell safely. Even so have the Normans; they dwell with Israel to this day. Benjamin was the least, in point of numbers, to all the rest of the tribes. Unquestionably the Norman part of the British nation is the least in point of numbers. Benjamin reigned over Israel, and gave place to the house of David; so likewise the Normans reigned, and gave place to the same royal house. Benjamin was a power to the monarchy of David, so the Normans have been to the British monarchy. Benjamin had a great deal of inheritance with Israel. The Normans claimed the right of inheritance with the British nation, and obtained it. The Beloved of the Lord is still dwelling safely by Him, as represented on the British standard, and will also be found so to dwell all the day long. And, doubtless, in the future glorious era of Israel's history, he will be found, to both the house of Judah and the house of Israel, the son of *the right hand.*

STRAY THOUGHTS.

The land promised to Israel "for *ever and ever.*"—Jer. xxv. 5.

How fond we are of Israelitish subjects, in oratorios, &c., native to us. How many of our expressions are like theirs, such as Begone! God forbid! It is false! &c.—Jer. xxvii. 14; Ex. xii. 32.

"God save the King."—1 Kings i. 34.

Gen. xxi. 12—"In Isaac shall thy seed be called"—remarkable in connection with *Saxon* (*Isaac's son*).

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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.)

(Continued from page 371.)

"Take heed, thou heirs of Saxon fame,
Take heed, nor once disgrace,
With deadly pen, or spoiling sword,
Our noble tongue and race.
Go forth, prepared in every clime,
To love and help each other;
And judge that they who counsel strife,
Would bid you smite a brother."

—THE SAXON TONGUE (Dr. Spicer.)

OUR SAXON ORIGINAL.—The subject widens in interest as we go forward.

We again take up the oldest Book in the world, and let us carefully investigate the passages bearing on our *identity.*

We observe that both the Historical and Prophetic Books designate the whole house of Israel, or *all* ISRAEL! *as God's "peculiar treasure."*

And again,—"I am a father to Israel; and Ephraim is my first born."

If we turn to Hosea xi. 6., we cannot but mark the affecting terms in which Jéhovah bemoans His "strange work" upon Israel! while the *cause* of this severe visitation is expressly stated. (2 Kings, chap. xvii.)

We are to remember that the Saviour of a peculiar people was upon this earth *before He entered it as an infant wrapped in swaddling clothes.* The Angel of the Covenant, who led His people in the Wilderness, was the same with Him who successively appeared to Abraham, and talked with Him, as a man talks with his friend, when Abraham interceded for the cities of the plain; and with whom Jacob had wrestled—whence he obtained the name "Israel"—for as a prince had he prevailed by his importunity.

And remembering how dear this people were to Him, we cannot but see a marked significance in the Saviour's words, *"I am not sent but unto the lost house of Israel."*

His journeyings were northward—still more significant—and it is further remarkable that, like those of our blessed Lord, the journeyings of the Apostle Paul were all directed north-west, the spirit (as he said) *"constraining him,"* obviously in search of that "lost house of Israel," which, as scattered among the Gentiles, would in the fulness of time be brought back, and would participate in all the covenant blessings of their brethren of Judah.

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What a touching picture it gives us of the Saviour's love to the people He had himself led through the wilderness. His mission was to *them*, not so much to the neighbouring nations, "*the lost house of Israel.*" He was, in His great love, *seeking after the sheep who had wandered into the north country*, which had drawn the feet of their good Shepherd to the north coasts of Syro-Phœnicia (the farthest journey our Lord made northwards), when He uttered those remarkable words, "I am not sent but unto the lost sheep of the house of Israel." His pity was for them; and His intense longing for their being made heirs of the covenant of grace shews forcibly the real significance of our Saviour's wanderings, with those of His Apostles, *all* "divinely influenced," to go *northwards* and *west*. For, while the greater part of the tribeship of Judah lay to the south of Jerusalem, we do not find one journey in that direction recorded. After the flight into Egypt in His infancy, it is *northwards*, through SAMARIA and the most northern coasts, preaching the glad tidings of the ever blessed Gospel! as if He would have said, "*O! Israel, you have undone yourselves, but in me is your help.*" His own *elect* people He came to "seek and to save."

What an amazing field of inquiry lies here, and what meaning is there in the Saviour's words, "the lost sheep," "the piece of money," *all* having special remembrance of that *wandering seed*. He had come in His humanity to redeem from the *curse due to sin*.

It was to Samaria, to Damascus, to Antioch, to the cities of Asia Minor, that the Apostle Paul was divinely inspired to proceed, and he was constrained still further to pass over into Europe.

The inspired record leaves, as it were, the rest of the world behind, and directs attention to that part of the world in which the word of God would ultimately take root, and spread abroad to every land, and every successive journey of the Apostle of the Gentiles was but a further development of the Gospel westward.

Through the cities of Greece the indefatigable zeal of the Apostle carried him! Onward, still further, was his mission; even to Rome itself. But even *this* would not end his journeyings. His mission was to proceed as far as Spain, and, as it has been conjectured, to Britain itself; though *here* the Divine Word does not carry us. Yet, from Jerusalem to Illyricum that devoted servant might truly say, "he had preached the Gospel of Christ."

Now, Paul alone pursued this northward course. We find his fellow-disciples following in the same direction, pointed out by the Good Shepherd in the indications of his providence, which were ever north-westward, manifestly directing the thoughtful

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student of prophecy to that portion of the globe where we of the "Isles" dwell, and may well excite our wonder that, "in the lost sheep of the house of Israel," we should not *earlier* have had our attention directed to the remarkable language of prophecy—*Hath blindness fallen upon Israel?*—not to have long ago discovered the marks and tokens of the "Lord's heritage," as a "peculiar people" so wonderfully favoured above all the earth, as "set apart" to work works "foreordained" by Jehovah Himself, in whom he would show forth His great power, and come among with a strong and mighty arm such as the world had not before seen.

In what other light can we understand Paul being directed "as a chosen vessel" to bear the light of the everlasting gospel to the Gentiles, if there had been no ulterior object in sending him to the north-west? Indeed, the more the question is examined, the stronger grows its intensity of interest.

The very *situation* of the British Isles as the *centre* of the whole world, which geographers unite to prove, seems to point out that, like as Canaan was the centre of the *then* known world, so from us should go forth the jubilant sound until the Gospel should be preached to all nations as a preparation for the second coming of the Lord, to reign as a KING until His enemies shall lick the dust, those *powers of darkness* whom His mission was to redeem man from their power, and when (in the language of the prophets) the whole earth shall blossom as the rose, freed from the curse of sin under which it would groan, until the fulness of the times of the Gentiles had come, when every one should know the Lord as the *Prince of Peace*, and man's moral nature be renewed in the *Spirit of Holiness*.

Are any so captious as to ask, *Where* have we proofs that the apostles were divinely inspired to proceed in one direction more than another? We turn to Acts xvi. 7-12, and, having read the passage, we cannot fail to see a manifest reference to the imparting of the marvellous grace of God which that lost sheep of the house of Israel would be so wonderfully interested in; for, had the Gospel light of truth not been *specially sent* after that portion of God's vineyard, we can easily see it must have travelled in a totally different direction, even among those *heathen* nations in whom *the promises did not centre*, and to the *exclusion* of Abraham and his seed! which had been promised *should multiply as the sand of the shore*, and would have made the promises of God of none effect!—whereas, viewing ISRAEL as *among ourselves*—the long lost, but *restored Ephraim*—we and Judah are become *one in Christ Jesus—heirs* of all the promises, in time and for eternity!

But we have not yet exhausted this glorious subject. GOD

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was to be manifested in the *recovery of Israel* and of "Ephraim," "the beloved." Consequently, that benignant Providence which never sleeps, constrained that the Gospel should flow in the direction whither the scattered tribes had, like "sifted corn" in the lapse of ages, been made to drift, not *one grain of which* (according to the promise, Amos ix. 9) would be lost, where we read *that the Lord would "sift the house of Israel among* ALL THE NATIONS!"

Now, what people upon the earth does this apply to, if not to us? Look at our fifty colonies (or more), America, India,—WHERE *is not our English tongue spoken*, and still extending itself? *Is this not very significant?* But further, reading the Word of God by the *light* thus afforded of our "SAXON ORIGINAL," how may we in any other way interpret the words used by the Apostle James—"*To the twelve tribes which are scattered abroad*," if remembering that so amazing a number as 700,000 people had been carried away "captive" to other lands never returned, and were a "*scattered people, both* ISRAEL *and* JUDAH, and if "scattered," *to what portion of the globe?* The question grows in its intensity of interest.

THE "ROYAL SOCIETY."

ITS REPUTATION FOR ACCURACY IMPEACHED—THE WAY WHICH THE ASTRONOMER-ROYAL FOR SCOTLAND WAS TREATED.

(From the New York Daily Tribune, May 21, 1874.*)*

To the Editor of the Tribune.

SIR,—Hitherto anything published under the auspices of the Royal Society (London) has been considered worthy of utmost credence. Such trust can no longer be reposed in all its official statements. I cannot believe that the Fellows at large have consented to the perversions of truth lately issued in the name of the Society, but they are none the less responsible or free from blame in permitting officers who can lend themselves to such perversions to continue in their exalted positions. I have before me a pamphlet, published in London, March, 1874, containing the correspondence between the Astronomer-Royal for Scotland, Professor C. Piazzi Smyth, and the President of the Royal Society; and the Royal Society, as represented by its officers, appears in a very unenviable position. Differences in opinion from those who, at least in their own estimation, are the leaders in the world's progress, "the advanced thinkers," cannot, it seems, be for a moment tolerated. The . . . has determined

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the Mutual Admiration Society (which can permit no discovery or improvement which originates outside the charmed circle, to be worth anything) to nip at once all interference in the bud. As for justice or truth, that is altogether a secondary question.

At the late meeting of the British Association at Bradford, Professor Clerk Maxwell, F.R.S., was unwittingly led into an error, in a statement as to the length of the Egyptian cubit, in the course of his eloquent and excellent lecture on Molecules. It is true that he used the erroneous statement in such a manner that no particular harm was done; but still he had all the authority of the published "Transactions" and "Proceedings of the Royal Society" to back him, and he thought these might be trusted. To correct the unfortunate blunder, published under their sanction, the Astronomer-Royal for Scotland addressed a communication to the Royal Society, of which he was a member, and, after a very long interval, he was informed that a sub-committee, to whom the paper had been referred, had reported it was "not of a nature suited for public reading before the Society!" Now the paper itself, which is published in full in the pamphlet to which I have alluded, is a very short one, and it certainly does present General Sir Henry James, R.E., F.R.S., in no very enviable light; and as the said "Chief of the Ordnance Survey" is one of the members of the Mutual Admiration Society, of course the paper could not come before the Royal Society at large, to be publicly read, and thus given to the world. The errors in question, published under the sanction of the Royal Society, all come from the very ridiculous theories of this gallant Knight in reference to the Great Pyramid in Egypt. The first theory, enunciated in the *Athenæum*, in a communication dated "Ordnance Survey Office, Southampton, Nov. 9, 1867," gave that the sole reason wherefore the Great Pyramid had been built of its actual basal size was to allow a side of the base to measure 360 cubits of 25·488 inches each, and so the base-side length was stated by Sir Henry James to be 764 feet=9,168 inches—and as this was the actual measurement of Colonel Howard Vyse, that most worthy pyramid explorer, the accord seemed perfect. It was afterwards pointed out to Sir Henry that $360 \times 25{\cdot}488$ amounts to 9, 175·68 inches instead of exactly 764 feet, as he had stated—an arithmetical blunder from the "Chief of the Ordnance Survey," which, if committed by any boy in our public schools, would be considered worthy a good thrashing. Moreover, he could find no authority for the ancient cubit of 25·488 inches long, and so he let that cubit drop.

The next attempt was in the classical line, and never was the old saw, "A little learning is a dangerous thing," better illus-

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trated. Finding somewhere—in a translation, I presume, and perhaps a quotation—the Egyptian cubit mentioned by the "Father of History" as equal in length to the Samian, he immediately jumps at the conclusion, "Samos? Why, that's Grecian! here we have it—the Egyptian and Grecian cubits are identical!" And so forthwith the Egyptian cubit was pronounced to be 18·24 inches in length, to the confounding of all the time-honoured Egyptologists, Sir Gardner Wilkinson, for example, and that learned Babylonian scholar, Dr. Brandis of Berlin, of Sir Isaac Newton, and almost all other authorities, who have supposed it about 20·7 inches in length. He was in utter ignorance that when Herodotus wrote, Samos was regarded as Asian and Persian, and the first attack upon it by the Lacedemonian Dorians, he terms their expedition into Asia. (Thalia, 56; see, also, 55.) All of which, long ago, was expounded by the Rev. Canon Rawlinson. Now in giving this new length of the common Egyptian cubit, requiring a base-side length of the Great Pyramid to be 9,120 inches, in order that it might contain 500 of them, he ignores Howard Vyse, his great authority before, ignores all the splendid work of the French *savants*, and the laborious measurements of Professor Smyth, and selects two of the smallest measurements he can find. Even here he puts on a par with the work of his own pet engineers that of a young engineer, who performed the work in measuring single-handed, and all to get this cooked number, 9,120 inches (which is ten inches less than his own engineers obtained), and to suit his new, Samo-Egyptian cubit. To their credit be it said that the measurement of the Royal Engineers taken by itself does come nearest to what is the best mean of all the best measurements hitherto made, though still much too small, if we accord any weight to Vyse and the French *savants*.

These blunders were published in the "Proceedings" of the learned "Royal Society of London" for June, 1873. In his communication to the Society correcting them, Professor Smyth claims that the new length was brought in by its author, General Sir Henry James, R.E., by means of (1) an unfair selection among the standard modern measured lengths of the base-side of the Great Pyramid; and (2) a meaning attributed to certain words in Herodotus, making them tell the very opposite story to what they were intended to do. No wonder the Admiration Club was ashamed to let the world know of these mis-statements of facts and classic blunders, and determined to snuff out the light of Piazzi Smyth instantly. . . . And here comes the sorriest part of the whole business. On the 7th of February, 1874, Professor Piazzi Smyth addressed a letter to the President of the Royal Society as follows:—

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"Sir,—With reference to my letter of last October 27, forwarding to the Secretary of the Royal Society a short paper 'On the length of a side of the base of the Great Pyramid,' intended to correct the errors on the same subject printed by the Secretary in 1873, first in their Proceedings, and subsequently in their Transactions, and with reference also to the rejection and return of the said paper to me on the 22d ult., by the Secretary, on the plea, by a sub-committee, of its not being of a nature suited for a public reading before the Society, I beg to say that having thus failed in all that I can do to open the eyes of the Society as to whether they are seeking 'accurate measuring, truth-stating, and justice-doing,' or the exact opposite thereof, in researches concerning the most ancient and exalted monument of intellectual and religious man on the face of the earth, there is nothing now left me but to come out of the Royal Society, as I do hereby, resigning my Fellowship therein, and hoping that you, Sir, at least, will not consider my reasons for withdrawing 'not suitable for a public reading before the Society.'—I have the honour to be, your obedient Servant, "PIAZZI SMYTH.

"To the President of the Royal Society, London."

Will it be believed that an honourable man, such as we have always hitherto supposed Dr. Hooker to be, under fear of the Admiration Club, probably under their instruction, simply announced the resignation from the chair, without reading the letter or giving the reasons. When Piazzi Smyth, suspecting him to have concealed from the open meeting of the Society that the truth of its statements about the Great Pyramid had been most seriously challenged, puts the question directly to him in a second letter, Dr. Hooker states that:—

"As your letter giving your reasons for withdrawal is of the nature of a communication to the Society, and as it further appears to me to contain reflections on the motives as well as the actions of the Fellows generally, I have considered it to be my duty to lay it before the Council, with the view of taking its opinions as to the proper course to be adopted with regard to it, and of which course you shall be duly informed."

In reply, Professor Smyth said that—

"Dr. Hooker was keeping back from the Fellows the part on which the withdrawal depended—out of which it originated—which it was most important for the Fellows to know of, and which I so pointedly requested of you as President, and when I was still F.R.S., to read to the meeting, and because you saw that that part of the letter was 'of the nature of a communication to the Society!' As for any subsequent efforts that you may only now be going to make, after I have ceased to be F.R.S., to bring the part of my old letter you were previously silent on before your Council, not for correcting your Pyramid errors, but under the odious charge against me that I reflected therein on the motives and actions of the Fellows generally (when you know perfectly well that it was the Executive only, and their refusing to let the Fellows know what was going on, that I was dealing with), the thing is so transparent that I shall take no other mode of answering you than that of laying your own words before all the Fellows and the world at the same time."

There the matter stands just now. I do not blame Professor Smyth for withdrawing, and yet I am sure he could have done more for the cause of light and truth had he remained, unplea-

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sant as it might have been for a while. Still it will stir up a breeze, and I hope, expose the facts so thoroughly that these men who are largely—some of them almost exclusively—supported by the people, but who scorn to recognise any rights outside themselves, may learn their true position, and that the world is not yet their exclusive possession. To use the glowing words of Professor Clerk Maxwell, closing the very lecture which seems to have been the turning point in bringing about this sad state of affairs, I hope that they "may learn that those aspirations after accuracy in measurement, truth in statement, and justice in action, which we reckon among our noblest attributes as men, are ours because they are essential constituents of the image of Him who in the beginning created, not only the heaven and the earth, but the materials of which heaven and earth consist." H. L. S.

HOBART COLLEGE, GENEVA, NEW YORK.
April 10, 1874.

THE HOLY LAND UNDER THE RESTORATION

CHAPTER I.

WE have every reason to rejoice that almost every Bible student believes in the return of the "whole house of Israel" to the "Holy land" promised unto them as "an inheritance for ever." Therefore it seems unnecessary to trouble the reader with any remarks upon a point that is acknowledged to be "a prophetic certainty." The numerous Scriptural passages bearing upon the "Return" have been so judiciously quoted by Mr. Hine and other able authors, that the readers of this magazine must be fully intimate with them, and consequently they need not be repeated by me. But

THE BOUNDARY LINES OF THE FUTURE INHERITANCE "PROPER"

are of the utmost importance, so as to enable us to clearly comprehend the new arrangement in the division of the land, and the exact form and position of the various portions so minutely detailed by that remarkably explicit prophet-priest Ezekiel, whose geographical lines I intend to follow as far as the identification of places and the very imperfect survey maps will permit. It will be observed that I have said inheritance "*proper*," because the boundaries which he gives are very much within the limits of that vast inheritance promised unto Abraham, viz., from the Euphrates on the east, to the Mediterranean on the west, and from "Hamath," 65 miles beyond Zidon northward,

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unto the Red Sea on the south. I merely look upon this limited territory defined by Ezekiel (although much larger than assigned by Joshua) as a nucleus or basis, or I may say a "territorial citadel," from which they may sally forth eastward and southward into the great promised inheritance, until bit by bit they annex and incorporate the whole, as promised (Ex. xxiii. 30, 31): "By little and little I will drive them out from before thee, until thou be increased and inherit the land. And I will set thy bounds from the Red Sea even unto the Sea of the Philistines, and from the desert unto the river (the Euphrates)."

We shall also see when we come to assign the position of the tribes, how remarkably fitted these positions are for a simultaneous attack by the whole, each going forth from the eastern end of their respective portions without going through the portions of the others.

That the reader may more easily follow the boundary lines of the prophet, he will be pleased to keep before his mind's-eye that the future inheritance is a long narrow strip lying on the eastern end of the Mediterranean Sea, NN.E. by SS.W.; that it is four times as long from north to south as it is wide from east to west; that it is only half the size of Ireland, not quite so long as Scotland, and only half its average width; that at Hamath, in the north, it is only about 40 miles wide, and the same a few miles from Kadesh, in the extreme south, while its greatest width is only about 70. In chapter xlvii. 15-17, we have the northern border given. It runs in a direct line eastward from the Mediterranean to "Hamath" across Lebanon, and then turns south-east to the south-west of Damascus. In this border he gives the names of a number of places which have not been identified, and consequently we are a little perplexed about the exact line, but still we can sufficiently guess so as to come at a pretty near estimate of the distances. From near Damascus, which is opposite Zidon, the *eastern border* runs southward, inclining westerly, until it reaches the southern end of the Dead Sea. The *south border* starts from this point, and runs south-west to "Kadesh," from where Moses sent the spies the first year of the pilgrimage. From thence the border continues in the same direction until it strikes a valley, called in our translation "a river." This valley, or old water-course, continues north-west to the Mediterranean, which it joins near the modern town of "El-Arish." From here northward to opposite Hamath, from where we commenced the northern border, is the *west side* of the inheritance, as explained in the 20th verse: "The west side also shall be the great sea, from the (southern) border until a man come over against Hamath." We have thus traversed the entire boundary line, and I will now give

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THE ESTIMATE OF SQUARE MILES

as near as I can come from the maps and reports of travellers. The distance, from 2 or 4 miles south of Kadesh, where the "valley" or "river border" begins, north to Hamath, is 270 miles; and the average breadth from the Mediterranean eastward is 60 miles—giving an area of 16,200 square miles, or, as I have already observed, just half the size of Ireland.

Having ascertained the number of square miles in the inheritance, we must now refer to chapter xlviii., where we shall find how the land is to be appropriated, and

THE RE-ARRANGEMENT OF THE TRIBES,

which is to be very different from the division made by Moses and Joshua; for instance, Dan, who was west of Jerusalem, is placed in the extreme north; while Gad, who was east of Jericho, is placed in the extreme south; Zebulun and Issachar are brought from their original position in the far north, and planted south of Judea and Beersheba. In fact, the whole of them are changed less or more, as will be found by following the prophet's apportionments (chap. xlviii. 1). We find Dan has his portion from east to west. South of Hamath, the shape of his settlement will be an "irregular triangle," showing the best kind of a "line of defence," as his duty will be to repel any invasion from the north by way of the celebrated "entrance of Hamath" between the two Lebanons, through which the Syrians often invaded the ancient inheritance. Verse 2—We have Asher's portion: "And by the border of Dan, from the *east side unto the west side*, a portion for Asher." 3—"And by the border of Asher, *from the* east side unto the west side, a portion for Naphtali." I attach much importance to the explicit manner in which the prophet, time after time, throughout the whole apportionment of the land, repeats the longitudinal course of *all* the allotments; in every case he tells from EAST TO WEST. I mention this, because some parties are inclined to arrange them from "north-west to south-east," running down through all the uninhabitable deserts of "Arabia Felix" to the Indian Ocean, when, we are distinctly told, whenever our ultimate eastern boundary is mentioned, that it is "the Euphrates," or, in Scriptural terms, "the great river."

But, to resume the apportionments. Verse 4—"By the side of Naphtali, Manasseh." 5—"By the side of Manasseh, Ephraim." 6—"By the side of Ephraim, Reuben." 7—"By the side of Reuben, Judah." These are what I call the "*northern tribes.*" We have no mention made of the size of these portions, but when we come to analyse the sections of the "Oblation portion," and find out the square miles allotted to them, we shall then be

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able to find out how many square miles will be available for the northern tribes north of the Oblation, and also what will be the size of the country within the boundary line south of it, which is to be given to the "southern tribes." In verse 8, we are told the position of this "Oblation," or offered portion. It is to be by the border of Judah, from the east side unto the west side.

I will have much to say about this most important "offered" portion, but to enable us to conclude the further settlement of the tribes, I will only say now that it is for the Temple, the "Priests," the "Levites"; a magnificent site for a "New City," and for the "Prince's" possessions, all of which are defined by *exact measurement*. In verses 23 to 27 we have the portions of the southern tribes defined. "As for the rest of the tribes, from the east side unto the west side (by the border of the offered portion), Benjamin shall have a portion." By the border of Benjamin, Simeon; by the border of Simeon, Issachar; by the border of Issachar, Zebulun; and by the border of Issachar, Gad shall have a portion. Thus we have the whole of the tribes located—five on the south of Jerusalem, and seven on the north. But if we take Manasseh and Ephraim as only one tribe representing Joseph, that reduces the number to six, and if we range Levi as a tribe, which he is in Revelation vii. 7, then we have six tribes also on the south of that city, because we shall find shortly that the Levites have their settlement between Jerusalem and Hebron, or slightly south of that city of refuge.

The reader will be kind enough to remember that Gad, the extreme southern tribe, has an irregular triangle for his portion, similar to that of Dan's in the extreme north, and equally adapted for defence against invasion, which he will much stand in need of, as he will have the plundering Bedouin Arabians as neighbours, with the Egyptians beyond them.

Without assuming any reflections, but merely following the apportionment of the prophet, I may remark that it is somewhat remarkable that, within these two dangerous and exposed frontiers north and south of the inheritance, sons of bondswomen are to be located—Dan having been the son of Bilhah, Rachel's maid, and Gad was the son of Zilpah, the maid of Leah. Next to Dan also is placed Asher, another son of the bondmaid Zilpah; and next to him again is Naphtali, the son of Bilhah, Rachel's maid; while in the south Gad has placed next to him in his exposed position, Zebulun and Issachar, two sons born of her after she bribed Rachel with Reuben's mandrakes. But dwelling securely in the middle of the land we find royal Judah, who pleaded so pathetically before the Grand Vizier of Egypt that "the grey hairs of our father, thy servant, be not brought down with sorrow to the grave," by retaining Benjamin, and who received the place

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of honour of leading the van of the great host before the Ark of the Covenant throughout the wilderness; we find him placed next to the holy Oblation northward. And Benjamin, "the son of mine old age," we find planted on the south side of the holy Oblation, as a protector of its southern side, as, in like manner, he brought up the rear behind the Ark, and the vast multitude of the wilderness wanderers, of whom we are the successors.

We will now endeavour to follow the prophet in his description of

THE OBLATION, OR OFFERED PORTION OF THE INHERITANCE.

To enable us to clearly understand the importance of this offered portion of the land, and as clearly to define the measurements and dimensions of the various sections into which it is divided (for unless the various areas are correctly understood or approximately so, we will fail to arrive at anything like a correct estimate of the square miles to be divided among the tribes), I will have to quote pretty fully from the prophet's outlines. Chap. xlviii. 8, "And by the border of Judah, from the east side unto the west side, shall be the offering which ye shall offer of five and twenty thousand reeds in *breadth*, and in *length* as one of the other parts, from the east side unto the west side; and the Sanctuary shall be in the midst of it." Thus we find exactly how broad it is to be from north to south (25,000 reeds); but its exact length is not stated, as it is to be the same from east to west as the other parts or portions assigned to the Twelve Tribes, or, in other words, it is to be the whole width of the inheritance at the part it is situated, and this I have estimated to be an average of 70 miles. From the 9th to the 21st verse we have full details of the dimensions of the various sections into which it is to be divided, and the purposes for which they are designed. In making the quotations from these and other verses I will not adhere strictly to exact rotation, but give them as best calculated to be understood.

THE PRIESTS' SECTION: "And the oblation that ye shall offer unto the Lord shall be for them, even the priests, shall be this holy oblation (this holy section out of the entire offered portion): toward the north (the north side of it) 25,000, and toward the south (the south side of it) 25,000, and its breadth at the east end, and at the west end 10,000. And the Sanctuary of the Lord shall be in the midst thereof." (That is, in the middle between east and west, and not in the centre of the section, which I shall presently remark upon.) "It shall be for the priests that are sanctified of the Sons of Zadok, which have kept my charge (ordinances), which went not astray, when the Children of Israel went astray, as the Levites went astray. And

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this shall be unto them a thing most holy by the border of the Levites." Be pleased to carefully note "the holiness" of this section, because, we shall find that Jerusalem is within its borders, and which is to be an "holy city," not a secular one, which I will more illustrate when I come to speak of our great commercial emporium, the central maritime port for the world.

THE LEVITES' SECTION: "And over against the border of the Priests the Levites shall have their portion, five and twenty thousand in length, and ten thousand in breadth."

This is the second section, and the exact same size as the priests'. "And they shall not sell of it, neither exchange, nor alienate the first fruits of the land; for it is holy unto the Lord." The Levites, that is the tribe, although not to priests beyond the Sons of Zadok, are (chap. xlv. 5,) "to be the ministers of the house." We now come to the third section,

THE SECTION FOR THE CITY AND ITS SUPPLIES, which has an import of very deep interest to us who are the greatest trading and sea-faring nation of the day.

This section is to be along, or by the border of the Levites southward, and the same length from east to west; but only 5,000 reeds in breadth, the length being 25,000. In the middle of this length, that is, half way between east and west, there is to be a part set aside for the city and its suburbs, 5,000 reeds square. "It shall be a profane place for the city (a secular place), and the city shall be in the midst thereof." Then he goes on to say, "And these shall be the measures thereof (the city): on the north side 4500, and the south side 4500, and the east side 4500, and the west side 4500."

This is the square of the city, and the narrow strip for suburbs is to be 250 reeds on all the four sides, making up the 5000 reeds square, or very nearly 12 miles square, as we shall find when we come to discuss "what a reed is." This truly will be a magnificent site for an entirely new city, with every modern improvement.

The residue in length on each side of the city "shall be 10,000 eastward and 10,000 westward; and the increase thereof shall be food unto them that serve the city." As these two divisions, one on each side of the city, will contain 576 square miles, I presume that "food unto them that serve the city" means, "for growing food to supply the city," as each division will be 24 miles by 12.

These are the whole sections of the Square Oblation of 60 miles square, lying between Judah on the north and Benjamin on the south; but then we must remember that the "offered" portion or lot given by the people is to be the whole length from "east to west," the same as the portions or lots of the tribes;

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and, therefore, out of the length we have still a narrow strip of land at each end, which we are told is to be for

THE PRINCE'S POSSESSION.

"And the residue shall be for the prince on the one side, and on the other of the holy Oblation, and of the possession of the city." I have estimated that the two strips together will average 10 miles in width, the western one being the largest half. The length, which is the breadth of the offered portion—that is, 60 miles, or 25,000 reeds. Then that gives 60 miles by 10, or 600 square miles, to the prince as his possession. This may appear a big proportion out of the 16,200 square miles of the inheritance. But, then, he has much to do; he is to keep up his establishment out of it; he is to have no share in the taxes; he is to judge the land; he is not to purchase or seize any land from the other portions; he is not permitted to sell or gift away any of his possession beyond his own family; and there are to be no public grants for his sons. Chap. xlv. 8—"And my princes shall no more oppress my people." 9—"Oh, princes of Israel, remove violence and spoil, execute judgment and justice; take away your exactions from my people, saith the Lord." Chap. xlvi. 18—"Moreover, the prince shall not take of my people's inheritance by oppression, but he shall give his sons inheritance out of his own possessions." Besides, he will have 120 miles of frontier to protect, 60 miles of which will be seaboard on the Mediterranean, and 60 miles inland in the east. Beyond all this, he is bound down to supply numerous presentations to the Temple.

I may here remark that, with such plain matter-of-fact details before them, such as I have quoted, it seems marvellous how our divines can almost unanimously spirit away the clearly-defined secular predictions contained in these chapters, and appropriate them all to the "Church." As, for example, one of their most circumspect number says (and he is a fair sample of the rest)—"Through the symbolic account of their temple, land, and tribes, he (Ezekiel) deciphers the state of the Gospel-Church in the apostolic, but chiefly in the millennial age." True, there may be a few typical allusions to some future spiritual state of things, but to conclude that the prophet's solid walls of exact measured height and thickness, and square hundreds of miles of the earth's surface, and princes begetting sons and giving them possessions out of his territory, is incomprehensible to the thinking laymen of this age. In the scholastic dark ages they may have been accepted, but "much has happened since."

(To be continued.)

Lanark. T. PATERSON.

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ARE WE ISRAELITES?

The Importance of the Question Considered.

By the Rev. A. B. Grimaldi, M.A.

When a Christian has been led to the belief that Lost Israel is found, and that Israel is found in the Anglo-Saxons (including thus the British people), and has had the eyes of his understanding opened to behold this great truth, he experiences a feeling of the most pleasurable and elevating nature; his soul seems enlarged by the acquisition of so vast an addition to his stock of truth; his mind becomes cleared of many mists and much darkness in respect to numerous difficulties; and as he advances in the study of the matter, he perceives how comprehensive it is, how it in a manner affects all subjects worth considering—social, historical, sacred; past, present, and future.

But the reception into the soul of all Divine truth is followed by the same result—that is, after it is heartily and understandingly embraced, there is an almost immediate desire to impart the good news to others, to enable them to share those mental pleasures, to ascend those heights of belief, to see those lovely prospects from the hills of faith which have thus been recently found; but if there is distinct mental, moral, social, and spiritual good to be obtained by a reception of such lately found portions of the Divine will and procedure, there is still stronger desire in the Christian to impart to others of the heavenly manna it newly feeds on.

As it is thus with other portions of the scheme of Divine truth revealed in God's Word, so it is with that one which heads this paper—The Recovery of Lost Israel—The Finding of the Lost Son. When this truth is received into the soul, there is a desire that others should receive it also. Hence, it has been spread among hundreds and thousands throughout the country.

But in some cases where the evidence is brought before those who have been hitherto ignorant on the subject, no result of a practical nature seems to follow; arguments and reasons are carefully laid before the hearer; proofs from Scripture, language, history, &c., &c., are brought forward in well nigh overwhelming array, reasonable difficulties are met, questions answered, and Scriptural proofs, at least, appear in such force and number as not to be gainsayed.

When such a stage of the enquiry has been reached, it not unfrequently occurs that the hearer escapes after all the result of the conclusion he seems on the point of admitting, or at least which he no longer attempts to refute or deny. This is done by one simple observation, which to some seems at once as by one

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blow to overturn, or at least render useless the well-arranged structures of truth reared with so much labour and skill; the practical rejecter of our Israelitish Origin confidently remarks, "And if it is true and we are Israelites, what good will it do to us?—of what consequence is it?"

As we believe this to be an objection often used, constantly felt, and one that, coming unexpectedly on the unprepared mind, has been oftener asked than answered, we propose making a few brief observations concerning the reception and propagation of this especial truth as to what good it will do us:—

1. We may first remark that it is imperative on every Christian to *receive* every Divine Truth as soon as it is made known, by any means whatever to his mind and conscience. The distinct reception of any portion of Divine Truth is as much a spiritual duty as the abstaining from the reception of what we know to be contrary to truth is a moral duty.

2. But again, the fulfilment of every command is followed by its appropriate *blessing;* if for instance we would receive the blessing of salvation, we must obey the command to believe on the Lord Jesus Christ. In reference to the reception of Truth we are told in Proverbs xxiii. 23—*Buy the Truth and sell it not.* Obtain it even at a sacrifice, if necessary, and then retain it; not any particular portion of Truth, but all that is made known to us.

3. Again, our Saviour reveals Himself to us as *The Truth,* the source, origin, fountain, incarnation of all Truth, but espepecially Divine Truth: He at first chose fishermen as the medium of imparting Truth in the New Dispensation, and He has since used many and various means, according to our necessities to enable Truth to reach us. But by rejecting any portion of that Truth He chooses to make known to us, are we not in that measure rejecting Him? If Divine Truth is presented to our minds and He is the Truth, need it be asked what difference will it make whether we reject or receive it?

4. But it is undoubtedly the Christian's duty and privilege not only to receive Truth, but to *propagate* it, both by precept and example, word and deed. He is not only to receive oil into his own vessel, but to give out light to those around. This Truth, as all others to be spread, must be first of all received heartily, not merely by head knowledge as a speculation, but as a Divine Truth, instinct with life and power.

5. We are commanded to *seek* for Divine Truth. This being a portion of Divine Truth, it is clearly a Christian duty, on hearing of it, to seek and look into it whether these things be so, comparing Scripture with Scripture, as the Bereans of old are commended for doing.

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6. But all Truth comes from *Christ*, it cannot come from the father of lies, nor from our own fallen nature (John i. 17). Hence in rejecting any portion of Divine Truth knowingly, we reject that which Christ Himself has revealed for our good.

7. By means of this Truth we are enabled to understand numerous passages of *Holy Scripture*, many of them of a very difficult nature, and such as have hitherto baffled the most diligent enquirers—as Genesis xlviii. 19, xlix. 10; Isaiah li. 5, xlv. 25, xlvii. 20; Amos vi. 1; Jeremiah xxxi. 7, xlix. 19, 20, &c., &c., &c.

8. It also enables us to understand *History* aright; as the fact of our own nation going on from conquest to conquest in an unparalleled degree till, though the most commercial and unwarlike of people, it has an empire on which the sun never sets, more extensive than that ruled over by any Cæsar or Napoleon; and the reason of our possessing and cherishing Jacob's stony pillow; and of the aborigines of America, Australia, Tasmania, &c., all dying out before the Anglo-Saxon; of the Anglo-Saxon colonising as no other nation has or ever can, despite their gigantic efforts; of their being pre-eminently the Protestant Peoples; of their deep-rooted love of Scripture, &c., &c., and why other nations fail in all these most remarkable points.

9. This Truth also enables us to understand *Fulfilled Prophecy* in a manner and to a degree quite unprecedented in the Church hitherto, *e.g.*, Hosea i. 10, Deuteronomy xxxiii. 13-17; Matthew xxi. 43; Ezekiel xxxvii. 9, 10; Hosea i. 9; Isaiah xxxviii. 11; lxv. 15; x. 22, and others far too numerous to mention here.

10. It enables us to understand *Unfulfilled Prophecy*, as far as such is permitted, in a more intelligible way, and more consistent with the whole tenor of God's providential dealings, *e.g.*, Isaiah xxxii. 13-15; xi. 10-12; lii. 8; Jer. iii. 18; Ezekiel xi. 17-20; and numerous others.

11. By it we can understand far more God's *providential* dealings with his *chosen people*. Rejecting this truth, there is a blank of some 2000 years in the history of ten out of twelve tribes quite unaccounted for, *i.e.*, from B.C. 588 till now; but by it we learn how He led His people Israel through a far more terrible wilderness than that of Sinai, from a bondage worse than Egyptian, through a period of 1000 instead of 40 years, to a land in which they were to obtain blessings far more abundant than in Palestine, even from Assyria to these Isles of the West.

12. It enables us to understand God's providential dealings with *the world* in general, why such multitudes in Asia and Africa have been left in almost total ignorance of the Gospel, while these geographically unimportant islands have had an overflowing abundance of spiritual light and life; why, again,

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European nations, with all their superior natural advantages of numbers, position, extent, &c., have failed to attain that wealth, power, prosperity, and liberty, accorded to a small island on their N.W. boundary.

13. It removes a great stumbling-block in the way of the *conversion of the Jews* to Christianity, which has ever been, that though by it they embrace a higher and purer form of worship than modern Judaism, yet they are obliged to join a Gentile Church, mix, marry, and be lost among a Gentile people, thus, as they feel, forfeiting their Abrahamic blessings. By the aid of this Truth they find they merely join another and far larger portion of the great Hebrew nation—one still more at present blessed than their own.

14. This Truth forms a great argument and overwhelming witness to the *Truth of God's Word*, by showing the fulfilment in the most exact manner of numerous prophecies and predictions that have hitherto been considered insoluble, or been explained away in a vague and pointless manner, so as to deprive them of all force and edification.

15. It equally forms a strong barrier against *Infidelity;* and some fresh counterpoise is much wanted to the scientific and learned scepticism of our age. This supplies one of the highest and deepest nature. It has often been remarked truly that the Jews are a standing witness to the truth of Scripture, which no sophistry or infidelity can overturn. How incomparably greater, then, must be the evidence of the truth of the Bible, derived from the preservation and ennobling of Israel these thousands of years, during such a strange, eventful history, of their miraculously lost and found condition!

16. The reception and propagation of this truth opens up another means of *usefulness* to the Christian, by giving him the opportunity of making others acquainted with, and spreading a knowledge of one of the most glorious, animating, comforting, and useful truths that Divine Providence has ever allowed to be discovered in the Church.

17. It enables the recipient to give great additional pleasure and profit to others in their *study of Scripture*, as has been testified by numbers of those who have had the subject brought before them, remarking, "It throws much light upon many parts of Scripture;" "The Scripture prophecies become a harmonious whole;" "It makes Scripture a new book;" "We see new beauties in the Sacred Record," &c., &c., &c.

18. It incites all who enter upon it to a still more careful, *frequent, and systematic study* of Scripture, and thus strongly endears still more those Holy Oracles to us.

19. It is found to make Scripture especially *attractive to chil-*

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dren, so that the lambs of the flock, instead of being repelled by what they cannot understand or enter into, and what even their teachers (without this truth) cannot explain to them, take a lively and continued interest in what can now be made plain.

20. It forms a bond of union among Christians of all shades of opinion in secondary matters, and of all classes, such as has long been felt to be greatly wanted and desired.

21. It enables us to understand many peculiarities in our *social life* otherwise quite incomprehensible, and which have been long matters of fruitless speculation as to their origin. For example, our moral and social isolation in comparison with other nations; the peculiar position of our national Churches; dislike of idolatry; love of liberty, &c., &c., which are not found as national peculiarities in other peoples.

22. Its reception tends to elevate the whole tone of mind and deepen the spiritual feelings on all important subjects.

23. It tends to increase our *Faith* in our covenant keeping God, our *Love* to our Redeemer in His humanity thus still closer allied to us, our *Hope* in the fulfilment and realisation of those promises for which His Spirit has undertaken to prepare His chosen people.

Surely some, many, or all of the above considerations are sufficiently strong to make it a most important matter with each Christian who has this truth brought before them, not only to receive it heartily in the love of it, but to do all that in them lies to enable others to be partakers with themselves of the like blessed hopes.

FAILURE OF THE METRIC SYSTEM.

THE following is cut from a provincial paper:—"NEW MONEY.—The authorities of the Mint are about to coin a large quantity of half-crowns, none of which have been made since 1848, when they were abolished by Royal proclamation, and all those then existing were, as they got worn, ordered to be called in, and gradually converted into florins. The florin was coined in 1851 to operate as a counterpoise against the abolition of the half-crown, and to form the basis of a contemplated decimal currency, which it was at one period hoped would be universally acceptable. The commercial world, however, did not adopt very willingly the new theory of circulation, consequently it has been abandoned. Had it succeeded, the Mint intended to establish a gold decimal currency." I think it is a very suggestive lesson on the dealings of God with His chosen people. He has led us on through about two thousand six hundred years, day by day working out His great designs in us, (though we were unconscious of the matter,) and

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now that attempts have been made by worldly-wise men to alter His plans, and give us different weights and measures, they have signally failed. I take this one instance as an earnest of future interference on the part of our most loving God, and that all obstacles in the way of His glory being manifested will be overruled and overcome by Him.—I am, &c.,

Billesdon. SAMUEL HOSKING.

WORDS AND PHRASES USED BY THE ISRAELITES, AND IN COMMON USE IN THE WEST OF ENGLAND,

Not Used by other Nations in the same Sense or Meaning.

COLLECTED BY AN OLD SAILOR.

"A writer's *Ink-horn* in his hand"—In common use in England to this day.

"I brought the *stuff* forth in the *twilight* in their sight"—The word *stuff* often used in removing chattels, &c., &c.

"Ye have not gone up into the *gaps*, nor made up the *hedge*."—The very words of our farmers in the west.

Kerchiefs—"Your *kerchiefs* will I *tear*"—*Kerchiefs*, not called so by any people but the English.

"*Loaves* of bread"—The word *loaves* only used in Britain.

"*Pluck* it out"—This word *pluck* it out, do. do.

A *Riddle*—"Put forth a *riddle*," do. do.

Furbished—"The sword is *furbished*," do. do.

"Men of the *common sort*"—A saying quite English in use.

A *Pot*—"Set on a *pot*." Do. do.

Scum—"Who's *scum* is therein." Do. do.

Stable—"A *stable* for camels."—A word used by us for horses, &c., &c.

"*Clapped* their hands and *stamped* with their feet"—Quite Anglo-Hebrew.

"*Calkers* of ships"—Quite Anglo-Hebrew.

"No more a *pricking brier* to the House of Israel."—Quite Anglo-Hebrew.

"*Hooks* in thy *jaws*"—Anglo-Hebrew words.

Horn—"The *horn* of Israel to bud forth."

"*Wo worth the day!*"—Quite an English saying.

The *Nether*—"The *nether* parts of the earth."

Fold—"Upon the mountains of Israel shall their *fold* be."

Tilled and *Sown*—"And ye shall be *tilled* and *sown*."

Flock—"I will increase Israel with *men* like a *flock*."

Porch—"The porch of the *gate*."

HUMILITY.—This beautiful and comforting garment is seldom used; it is often put away for a more convenient season; it gets the rust, and then discarded altogether. Help me, O my God, to wear this cloak, as well as advise others! Help me, my Father, for without Thy help I may stray, and offend Thee.—*An Old Sailor.*

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MARCH OF THE ANGLO-SAXON.

SIR,—I have been intending some time to send you the following paragraph, cut out from the Bath *Argus*, thinking it might be useful as bearing upon the object of your Magazine, *Life from the Dead*.—Yours truly, G. S.

"MARCH OF THE ANGLO-SAXON.—It is impossible to contemplate the progress of the Anglo-Saxon race in the New World and in Australia without a feeling of awe. The silent, ceaseless, daily advance of the frontier of civilisation in the far West along the whole extent of that mighty line, one end of which rests on the snows of the polar circle, and the other is scorched by the fiery heat of the tropics, is the most wonderful phenomenon of modern times; while the increase of our Australian colonies is, in most respects, even more astonishing. The establishment of the State of California on the shore of the Pacific, and the railroad from New York to San Francisco, has bridged the New World, and settled our sturdy descendants in permanent occupation of both its coasts. The whole continent of Australia, and most of the islands of Polynesia, are evidently destined to become the seats of the same devouring race. The Red Indian of the prairies, the miserable savage of Australia, the brave and intelligent Maori, alike wither away as they come in contact with its onward march."

ENGLISH THE UNIVERSAL LANGUAGE.—Mr. Bayard Taylor, writing to the *New York Tribune* from Alexandria, notices the astonishing spread of the English language during the last twenty years. "French, which, until the last few years, was indispensable, has been," he writes, "slowly fading into the background, and is already less available than English for Italy and all the Orient. . . . The simple, natural structure of the English language undoubtedly contributes to its extension. It is already the leading language of the world, spoken by ninety millions of people (double the number of the French-speaking races), and so extending its conquest year by year that its practical value is in advance of that of any other tongue."—*From the Phonetic Journal, Sept.* 12, 1874.

QUEEN VICTORIA'S OLIVE TREE.—The following appeared in the *Home Circle*, under date January 10, 1852, and becomes a matter of some interest for these days:—"*A Romantic Incident.*—After Queen Victoria came to the throne, a present was sent her from Jerusalem of an olive tree. It was shipped at Beyrout, kept on deck, and appeared to die on the passage. In that state it was entrusted to the gardener. In the week in which her Majesty was crowned, the *Bristol Mercury* stated that on the day of the coronation this olive tree put forth twelve blossoms. From this incident it is thought the twelve tribes of Israel will be gathered in Victoria's reign."

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Correspondence.

THE PEOPLE OF ISRAEL AND THEIR ANCIENT WEIGHTS AND MEASURES.

WHILE the morning papers have informed us during the last week that it has been *arranged* (in some secret conclave) that Mr. Kaye Shuttleworth is to perform for Government in the next session of Parliament the traitorous, if not also profane, task of bringing in a bill to make the French atheistic metrical system compulsory in this land, it will be refreshing to those who believe in the vitality of the standards of weight and measure given by God to Israel more than 3000 years ago, to read the following little bit of honest testimony on the side of the people, which has just been received from Canada by the author of "Our Inheritance in the Great Pyramid."

"Toronto, Canada, Oct. 27, 1874.

"Dear Sir,—I have read with the greatest interest your work on the Great Pyramid; but, unfortunately, in such a disjointed way owing to business engagements, and from such an imperfect knowledge of the many scientific proofs adduced, as not thoroughly to appreciate all the points you make. A thought occurred to me, however, which may not be worth troubling you with. But I feel sure that your deep interest in the subject will be my best excuse for now mentioning it. It is, I believe, admitted that traditional weights and measures linger longest among those in the humbler walks of life. And is it not strange that the measure of length almost universal amongst Anglo-Saxon artificers (carpenters, masons, &c.), is a '*two-foot rule*.' They are manufactured and used by the million, and none other is in daily use. I understand from you that a sacred cubit is a trifle over 24 inches. In fact, the '*two-foot rule*' is the cubit, with part of its length lost, by a loss similar to that of the British inch. I have no means by me of ascertaining what measure of practical use is found in other countries, and I may be quite mistaken in supposing that this thought of mine can have any bearing on the subject. If I am, please consign this without delay to the waste paper basket. I have builders about the house at present, and was struck by their each carrying in his pocket a cubit measure, if such it be.—I remain, your obedient and obliged servant,

"(Signed) "HENRY O'BRIEN."

Brixton Hill, 22nd October, 1874.

Dear Sir,—We believe in our Israelitish origin, and are desirous of spreading a subject of such vital importance. One of our number, on becoming convinced of the truth of this theory, circulated a number of books and pamphlets on the subject among his friends, and by this means was instrumental in bringing the remainder of us, among others, to a knowledge of the subject and a belief in it. What we now wish is to form a branch in this locality in connection with Israel's Identification Society, and write this in the hope that on our intention becoming known to your readers, there will be some (we hope many) in this neighbourhood who may be disposed to join us in its formation. It is proposed to have periodical meetings, at which papers will be read and discussed, and the best means devised for furthering the cause. Those willing to assist in forming such a society as we have referred to, are requested to communicate with Mr. J. S. Cooper, Principal Schoolmaster, H. M. Convict Prison, Brixton Hill. Apologising for the length of the above—We are, dear sir, yours faithfully,

HALF-A-DOZEN BELIEVERS
IN THE THEORY OF OUR ISRAELITISH ORIGIN.

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LIFE FROM THE DEAD.

Romans xi. 15.

No. 14.

ETHNOLOGY AND ETIOLOGY AT THE GREAT PYRAMID.

By PIAZZI SMYTH, *Astronomer-Royal for Scotland.*

IN my last paper, at page 390 of *Life from the Dead*, it was stated that the Great Pyramid's chronologic system was not only scientifically equal

(1) To discriminate, if necessary, any particular year from 1 up to 25,827, but that it did also throw remarkable light upon

(2) The chronology of Scripture, and

(3) The history of mankind over a large part of the earth.

Subjects (1) and (2) were therefore entered into with considerable fulness; but (3) was deferred to the present occasion.

And well, perhaps, for the sake of a broad treatment of the whole question, and all men's views upon it, that it was so; for in the interval there has been held in London an unprecedented gathering, called "The International Congress of Orientalists," especially including from many nations all the antiquarians of the East, historians of the East, and Museum Keepers of things of the East. And they had, after their own manner, and in their own estimation, so successful a series of meetings throughout a whole week during last September, that the Emperor of Germany, jealously watchful from across the North Sea, of all proceedings wherein his own learned doctors and cuirassier *literati* figure largely, is reported by the latest morning papers to have recently testified his entire satisfaction by conferring a knightly decoration on the local English president for the occasion, Dr. Samuel Birch, chief of the department of Egyptian antiquities in the British Museum.

INTERNATIONAL CONGRESS OF ORIENTALISTS IN LONDON.

What, then, was accomplished by, or what has resulted from, this mighty gathering from many nations of all the supposed

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most learned men in Orientality acknowledged by the world at the present time? Did they take up and throw new light on, and undeniably settle, the most important historical and Oriental question of our age, viz., the present degree of insight allowed by God to man touching the ancient inspired events in the East, as recorded in the Bible? Was the Israel question discussed; or the rise of the importance of the Great Pyramid treated of; or the place of the present epoch in the prophetical outlines of the world's history, as given by both Daniel and St. John, set in a clearer view than before?

Alas! so far as the accounts of the meetings reached me, nothing of the kind was alluded to, or even allowed to be mentioned. Some strugglings were, indeed, attempted by one or two individuals to bring out a few facts about the Great Pyramid; and Mr. St. John V. Day, C.E., a good pyramidist, did get leave one morning at the British Museum, to examine, by boring, the piece of iron discovered by Colonel Howard Vyse deep in the ancient Pyramid's solid masonry. Whence, in the presence of a large concourse of German, as well as British, Egyptologists, he proved that the specimen was composed of good malleable iron; and this although the antiquaries' so-called "age of iron" was not supposed to have dawned either in Egypt or anywhere else, so early as the date of the foundation of the Great Pyramid.

This one fact, however, showing so conclusively that iron was not wanting to the workmen engaged on that most unique structure of primeval times, was soon obscured at the Congress by the general and contemptuous repudiation *there*, of there being anything else known to German Egyptologists worthy of placing the Great Pyramid in any peculiar category distinct from all other buildings in Egypt. As for the new mathematical, scientific and sacred theory, they stigmatized that at once as something *they* had never heard of; and on that account judged it unworthy of serious attention. They, moreover, knew nothing, by means of any German-made measures, of the real details of the building in length, breadth, angle, and weight; and therefore would not allow that there could be any importance in them as depending only on the measures of men of other nations—wherefore, the whole Congress seemed at last to learn to become content, not only to merge the Great Pyramid into the general wave of all Egyptology of the profane kind and long subsequent date, wherein German philosophers *do* figure,—but also to approve of the utterly rationalistic history of man, without God in the world, given them by one of their vice-presidents, Professor Owen, F.R.S., presiding over the Orientalists' Ethnology Section, on Sept. 19.

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"At half-past two, the theatre of the Royal Institution, 21 Albemarle Street (says the *Times*, of Sept. 21, chronicling the Congress's proceedings at length), saw the opening of the important and interesting Ethnological Section. With the stroke of the clock, the venerable Ulysses of Natural Science, more punctual than half the audience, plunged *in medias res*, and commenced the reading of an address which links the oldest history with the freshest science."

Now, at that period (viz., Sept. 19, 1874) the British world had just received something of a shock from the unblushing proclamation of materialistic atheism by the President and several leading members (all of them F.R.S.'s) of the British Association for the Advancement of Science, at its late Belfast meeting. But British circles were destined to receive a still severer shock, and ruder awakening to the far-gone character of the times we live in, from this highly-praised discourse before the International Congress of Orientals by Vice-President Professor Owen, a very old F.R.S. In past times he had been supposed to be on the side of the Church and Revealed Religion—but now, just returned from a season's study of the worst and most depraved specimens of the idolatry of profane Egypt, in the very land of Egypt itself—he utterly stigmatized as egregiously false all the early Biblical history of man; denied that any Deluge destructive of mankind either had, or could have, occurred for millions of years; and then, as an eye-witness informed me, he unrolled before his audience, with a Satanic grin, what he called true history, exhibiting, on idolatrous testimony, legally-elected Kings reigning in a learned and educated society in the land of Egypt contemporaneously with the creation of Adam according to the Bible; and another subsequent Egyptian King building the Great Pyramid when the whole surface of the earth was under the waters of the universal Deluge, according to the Inspired Record. Similar results also the Professor drew from the proceedings of the very doubtful and rationalistic Palestine Exploration Association: of which Society he further claimed the honour of having assisted at the initiation, and with the special object, he pointedly remarked, of procuring for, what he depreciatingly termed, "the Hebrew chronicle" the advantage of being illuminated by the high and dry science of modern times.

Here then on a second public scientific occasion in 1874, the truth of Revelation was utterly denied by leading Members of the Royal Society of London; and on this last occasion the fact was intensified by taking place in the very hall where there had been recently delivered certain lectures on Mohammedanism, not only praising up that form of man-devised religion, but considering that the requirements of good civil government over Moham-

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medans in our Indian possessions and other Colonies, called on us henceforth to give up to their scruples everything of the supernatural in the New Testament account of Christianity; and keep to it in future merely as a good human system of simple social morality.

No wonder then that the German Emperor looked on across the "German Ocean" approvingly, and much of the modern world also: and yet, whether they will hear, or whether they will forbear, the Great Pyramid has something very confuting to say to each of those classes of seceders from the truth as it is in the Bible.

THE ETHNOLOGICAL VIEWS OF THE CONGRESS QUESTIONED.

Let us first, for instance, take Professor Owen's Ethnological argument against either the Noahic Deluge, or any other deluge very destructive of man, having ever occurred at any interval of time between the present, and millions of millions of years ago. The supposed line of proof ran thus,—on the Andaman islands in the Bay of Bengal, there is a peculiar class of natives with woolly negro-like hair, black skins, and utterly savage manners, of a type as unchanging as that of the brutes themselves. If then so nearly unchanging as that, such a type's origin, according to progressive development, must, like the original rise of two nearly parallel lines, now wide apart from one another, have been from a point at an inconceivable distance off; of space in the case of the lines, and of time with the savage inhabitants or Mincopics of the Andaman Islands. Wherefore for such immense length of time there could have been no general Deluge, seeing that one tolerably sized diluvial wave would drown every inhabitant of such small and low patches of dry land; and we see before our eyes that they have not been so drowned.

The turning point of the argument here, is evidently the stationary character of the savagism of these Mincopics, with how and when it originally came about; so that this feature requires to be thoroughly investigated into. Now of those unhappy beings, Professor Owen spoke in London only by hearsay; for he had never lived among either them or any other savages. And even if he had, it is not certain that he would have been found possessed of all the necessary and peculiar mental faculties to penetrate beneath the surface of their strange social system, and thence bring up to the light of civilized day, its secret springs and ancient origin: even as he had, in fact, come back from a third visit to Egypt, the very land of the Great Pyramid, entirely ignorant of that building's inimitable teachings in high science joined to pure religion and undefiled before God; but, in place of that, had returned

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perfectly saturated with admiration for the subsequent worshippers of bulls and cats, crocodiles and every creeping thing; *i.e.*, with sympathetic admiration for the very men who had changed the truth of God into a lie, over every other part of Egypt than the one Great Pyramid building alone.

STATIONARY SAVAGEDOM INVESTIGATED.

Let us take as a guide then to teach us what that primitive savage life really is, not so inexperienced, and ill-informed a man on that subject as Professor Owen, but one so abundantly experienced and appropriately adapted to investigate it, as Sir George Grey, successively Governor of South Australia and New Zealand, and for long a traveller in the little-frequented wilds of North and West Australia. Living amongst then, and travelling about with, the natives there,—having a marvellous gift for picking up every element of their language so as to use it as fluently and meaningly as one of themselves, and endued with a special taste for extracting their thoughts, their ideas, their memories, and their traditions, he became far more learned on native Australians, than any other man all the world over.

Native Australians are not, indeed, the very Mincopics of the Andaman Islands; but while they have been, with their black, woolly hair, and dark skins, ethnologically coupled with them by such learned naturalists as M. Quatrefages (quoted by Professor Owen), they have, in the confession of all observers, precisely the same *stationary* character of savage existence as the Andamanese, which is the essential point to be inquired into; and while we have far more documents to refer to in the Australian case, and it is also a far larger one, both in extent of country and population,—it is much more difficult to explain on any ordinary human reference to the Biblical centres of dispersion of mankind, from the greater distance of their localisation, and all "the dark mountains and sounding seas" that lie between."

Let us refer, then, to Sir George Grey's long since published but too little read account of his Australian travels, and we shall find that, however much inclined modern European delicacy may be to turn away with disgust and contempt from mere savage existence, and then declare that it is all barren and empty, he found these Australian castaways with a language as rythmically sonorous as the Homeric Greek, and with laws, both for general government and even private etiquette, though oral only, almost as complicated and far-reaching as those of many civilised nations; while they were furnished also with a stock of traditional wisdom for utilising the sparse resources of the peculiar country they were occupying, so admirably

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adapted to it, that they were enabled thereby to live in ease and comparative plenty in regions which had entirely baffled and almost starved to death every member of two successive exploration parties under Sir George Grey, although *they* had both been fitted out for their task with all the resources that both the wealth and science of modern England could think of for supporting him and conquering nature.

PROVED HEIRLOOMS OF STATIONARY SAVAGEDOM.

Whence came, after additional years of experience, but with step-by-step certainty, to Sir George Grey's mind, the following, as the only conclusion that would fit in to all his observed facts, viz.:—

That these Australians were not men in the act of rising by their own exertions from a lower to a higher grade of savagism; nor were they once civilised men falling back naturally into savagism; but they were absolutely stationary savages, and had been made so, and were kept so, by their hereditary stock of laws and customs. That these laws and customs were infinitely too wisely founded to have been ever invented by themselves, or by any influence short of the interference of a higher power in their affairs, but not for their benefit; for though coming from so elevated a source, the laws were not intended to adapt those following and obeying them, to become great, powerful, or civilised, either in Australia or anywhere else, but only to enable them, as already stated, just to live on in an unchanging, savage state, in Australia itself.

Now this was a very unique conclusion for Sir George Grey to come to, and very brave was it of him to publish it, as he did, some thirty years ago; for of course there were instant outcries that no Christian ought to sanction such cruel views of Divine vengeance inflicting perpetual savagedom on any race of men; and yet the Bible tells us abundantly of some ethnological races being, or having been, given over to punishment and worldly degradation for ever; and others, the Israelites not the least of them, elected to ultimate, if not also perpetual, preference. But, for the present—seeing how little we know of the circumstances of the primal actors in the scene, and if we knew more, how unable we might be to judge rightfully in such a case—we shall do well to go on with the quiet investigation of all the available facts, whatever may come to light from them.

Now, the chief fact which we have already got at, and must by no means lose sight of, is this: that in a much better proved case than that of the Andamanese, stationary savagism has also been found; but instead of being confidently attributed, as there, to an infinite duration of theoretical ages of natural-development

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progress, it has been assigned, on well-observed facts (by the best man in existence to speak upon such a subject) to the reception of a special set of supernaturally-ordained laws, intended to enable the recipients to take up that lowly position, and even oblige them to keep to it, in that continent which we call Australia.

Hence the two most important questions to ask next are—When were those laws given, and up to what time were they intended to last?

Those laws were given, Sir George Grey would infer, when those Australian human beings first arrived in that land; and that need not be so very long ago, for many particulars about their arrival—instead of being lost in the mists of the millions of millions of years which Professor Owen's zoological science is so fond of making free with — are occasionally alluded to in their traditions with a freshness that rather implies the lapse of but a few thousand years only, seeing that minute typical particulars may be still gathered from the lips of the natives; and within the past year I have been informed by Mr. J. G. Pitcher, of the E. S. and A. Bank of South Australia, that natives on the shores of the Gulf of Carpentaria recently told him that their forefathers had been brought into that country across the seas from the north-west, following a great serpent, who obliged them to go with him, and whom they obeyed.

THE ETIOLOGY OF VARIOUS PEOPLES.

That serpent myth, indeed, says nothing we can make any accurate chronological use of; but here etiology, or the record of festival days, steps in with eminent force to assist our ethnology, and with facts of the exactest kind, which no zoology can either gainsay or explain. Indeed the subject seems almost made for this very occasion; for if there is any one fact better proved than another by the talented, persevering, and industrious Mr. R. G. Haliburton, in all that he has long since written on etiology in general, it is his particular conclusion of an early and wide-spread system of time-reckoning, dependent on the Pleiades group of stars, in the constellation Taurus. He has traced its observance among the *origines* of Mexicans and Fijians, New Zealanders, Negroes, North American Indians, in ancient India and China, Egypt and Asia before the rise of the classic nations and schools of antiquity; but nowhere in greater force than among the very Australians we are now speaking of; and there, as well as everywhere else, it was something infinitely too recondite and too good in its adaptations to the longest and most difficult historic chronology of man, to have been

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invented by the people themselves; but must have been received from, and impressed on so many nations in an early pre-historic period by, a power far above man.

Now, the establishment of this festival of the Pleiades among the Australians—the grand "corroboree" or natives' dance of the Pleiades, which they hold on that night when these stars cross the meridian at midnight—could hardly have been a *very* short time ago; because, while the stars are at any rate small in themselves, and not very conspicuous even if observed in parts of the world where they may be seen in the zenith, they are now so low down towards the north in the Australian skies, as barely to be seen at all. In fact the Australians have to apologise to modern Europeans for attaching so much importance to these very inconspicuous stars; and when they say that they do it because their fathers did so before them, they evidently show that they are clinging on to an old tradition, once, it may be, admirable and powerful, but now just deserting them like a straw failing a drowning man; for the present low position of the stars in Australia is a result of the action of that grand astronomical phenomenon, the Precession of the Equinoxes, and its accumulated effects during all the period of human history: for if we compute back for 4000 years, the Pleiades were then 30 degrees higher in the Australian sky than now, and appropriate enough, therefore, at that time for their purpose.

But 4000 years before the present time brings us to the foundation of the Great Pyramid; and that, as we have already shown, is a supernaturally-devised monument, central to all the lands of the earth; and it does, above all its other uses, commemorate most clearly the establishment and commencement of the Pleiades year chronology, by the very same method, too, of observing—viz., by a midnight transit in the autumn,—which is still followed by those poor and too much despised *stationary* savages in Australia; and makes some allusion also to the great serpent "Draco," the enemy of all the God-fearing, Abel-minded, atonement-accepting human race,—but a deity among the Cainites.

DATE OF BEGINNING OF CERTAIN STATIONARY SAVAGEDOMS.

Here, then, through that most invaluable monument of all Oriental antiquity, the Great Pyramid—with its own measured and measurable date of 2790 B.C. for the Deluge, 2528 B.C. for the Dispersion, and 2170 B.C. for the commencement of the Pleiades year—we touch, between those two last, on the probable date also for the commencement of Australians, Andamanese, New Zealanders, and many other *now stationary* savages; or discover the very period at which they did, under special and

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supernatural compulsion, begin to run their level social race in the world, in their several appointed localities.

But though such numerical date is a precious point in and for absolute science, there appear to be some further and far more striking *human* particulars of those things and those times obtainable from a study of certain ethnological and physiological particulars among the Egyptians, as a special ethnic type, and unusually well recorded.

In all really extensive researches on the antiquity of intellectual man, we cannot get on without some reference to Egyptian documents, whether in the flat, the round, or the square. Egypt was, as Bunsen well remarked, the monumental land of the early world, and its people, the monumental people with a mission to record history. And admirably they gave themselves to that task, recording with minutest care and wondrous skill all contemporary facts on material monuments, both large and small; while their dry and equably tempered climate has preserved such records almost for ever. It is necessary, without doubt, to be careful "how" we give ear to those far-off records of the most Cainite and anti-Israelitish people that ever existed, but we are now being taught that by the Great Pyramid and Bible combined; and meanwhile, the unsurpassed practical excellence of execution of the Egyptian remains, compels attention to them; and gives us details which we cannot get equally well rendered, if attempted at all, from any other nation whatever.

THE FIRST SECURE STEPS IN GENERAL ETHNOLOGICAL FACTS.

Says Professor Owen, therefore, to the International Congress at the Royal Institution:—Thothmes III., the King of Egypt during the 18th Dynasty, that is in 1500 B.C., or 3000 years ago, was the founder of Ethnological science. He was the first and greatest collector of ethnological specimens of man; not intentionally, of course, for that science, but involuntarily in the course of his wars he collected specimens of men of various nations then existing; and he has represented these in a most admirable and life-like series of fresco-paintings in temples at Thebes, with a skill and attention to characteristic minutiæ which could not be surpassed in the present day.

There, accordingly, urges the Professor, you see—

"*Firstly*, the Egyptian subjects of Thothmes, his own people, bronzed and tanned, but in form and feature repeating the ethnic characters in the contiguous magnificent sculptured representations of the monarch himself.

"*Secondly*, before him bow the Rotennou tributaries, with lighter complexion and hair, with a prominent hooked nose, with

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the full head and other characters marking them as cognates of the Hycsos, of the Philistine or Palestine family.

"*Thirdly*, there is the unmistakable typical negro—black skin, retreating forehead, flat squab nose, prominent thick lips, retreating chin, legs slightly bowed, poor calf, long tendon-achillis, projecting heel, crisp woolly hair, short scanty beard."

Hence we, too, may conclude, equally with Professor Owen, that 3000 years ago, not only was the negro then perfectly the negro of the present day,—but that Andamanese, Australians, Papuans, North American Indians, and every other known variety of savage, perpetual and unchanging since then, were then already arrived at that state in their respective lands in far distant, or even on opposite, sides of the world; and the Bible has nothing to say against that.

But how was it with all those several peoples 4000 and 5000 years ago? That is the important point; because the progressive development of modern science without God in the world, would say that all those peoples must *necessarily* have been sensibly just the same 5000 as 3000 years ago—while the Bible has a totally different account to give.

Professor Owen, indeed, stops further inquiry on his side, by telling us that there is no earlier record suitable for ethnological science of those varieties of man being established; than the frescoes of Thothmes; and he is right in that one fact, for all those nations, *except* the Egyptian; for with regard to that race and people there are a few much earlier records; and of a fulness and exactitude, too, which may probably open the greater part of the mystery to us.

PARTICULAR ETHNOLOGICAL FACTS OF STILL EARLIER DATE.

We have previously spoken of the Great Pyramid being the commencement of Egyptian monumental history; and it is so in all its main features, in the estimation of everyone still. In place, too, of being of so late a local date as the 18th Dynasty (as with the record of Thothmes), it ranks among the Egyptians themselves as of their 4th Dynasty; that is, with only three Dynasties of probable looking Egyptian Kings before it, but with no less than 26 Dynasties after it; or until ancient Egypt in its independence had run its whole course, and then at last fell under the power of the Macedonians. Moreover, until the other day, there were absolutely no monuments of any kind whatever to show, belonging to any of those three first Dynasties, before the Great Pyramid.

Recently, though, there have been some little underground remains discovered, which are considered to belong to the 2nd and 3rd Dynasties. They do not, indeed, in any way interfere

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with the miraculousness of the sudden and anti-human method of appearance among men of the gigantic Great Pyramid, already detailed in our earlier papers, for they are merely very small tombs of some private parties of the time, with some artistic decorations, but no science of the mathematical order, either terrestrial or cosmical; and the only thing they have brought to light in any way very worthy of modern note, is, certain little portrait figures of the persons to whom the tombs belonged.

These figures, however, executed in wood, with glass-enamel eyes, and painted to the life, are of a degree of marvellous excellence of execution and self-evident closeness to nature, which at once make them as fully worthy of employment in modern ethnological researches as any of the long subsequent paintings of Thothmes III.; and when we employ them in that manner, after they have been flung against us by their discoverer, Mariette Bey, and his friends, M. Renan and Professor Owen, what do we find?

Why, no less than this, that however stationary were the ethnological characters of the ancient Egyptians through all their long history *subsequent* to the Great Pyramid, they were immensely altered during the very short period *preceding* it; or during the first three dynasties, as ancient Egyptians and modern Egyptologists would say; but, between the Dispersion of mankind and the building of the Great Pyramid, might perhaps prefer to say both Biblical scholars and the students of that building.

Even Professor Owen before the International Orientalists involuntarily allows the ethnic change now alluded to; for in speaking of these 2nd Dynasty figures in another part of his address, he no longer alludes to "the bronzed and tanned ethnic characters of King Thothmes and his really Egyptian 18th Dynasty subjects," but compares the features to those of modern Europeans. "Not any of the physiognomies," says he, "if clothed in modern dress, would suggest that they were extra European. The forehead is good in shape and size; the nose well formed and proportioned, straight or slightly arched; mouth not more prominent than in the highest existing races; lips rather full in some, but in these less so than in the statues of the later Empire." Certainly too, I should be inclined to say from my own observations of the same examples of *second* dynasty Egyptians, that they have, in place of the thin, lank figures of all their much later African successors under the historic Pharoahs, a sturdiness of limb more like the Ninevites and Babylonians as sculptured by themselves in olden time; or, if I may also say, "like modern Europeans," that implies to us, readers in *Life from the Dead*,—like *Israelites;* and also other

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cognate tribes of Eastern men descendants of the compeers of Abraham when in the Chaldean land.

THE PROVED CHANGES AT THE DISPERSION EPOCH IN EGYPT FOLLOWED OUT ELSEWHERE.

If then, as by the testimony of these earliest portrait figures of the Egyptians, one people was thus absolutely changed in ethnic character from a central and rather North-Eastern type to a special Southern nation, during that short but eventful period between the Dispersion of mankind and the completion of the Great Pyramid (by means too which every zoologist at least must confess to be supernatural to his science), why not other peoples also; particularly too when the one and only supernatural book which the world possesses, says that it was so; declaring indeed most explicitly that from the plains around the tower of Babel all the sons of men—who had been up to that time of one general patriarchal family and speech—*were* scattered by God, and sent forth with separate languages, in order to become thenceforth separate and different nations, in separate and appointed parts of the earth.

That is what the Bible says; and the involuntary records of the ancient Egyptians add an instructive series of most unexpected confirmations thereto, in their own particular case.

Thus, the Egyptians can be traced back as Egyptians in language, figure, and architecture, to no other country. They began, therefore, as Egyptians, in Egypt; and began there only a short time before the Great Pyramid's foundation, as proved so abundantly by there being no, or next to no, monuments of theirs in that land for any earlier date than the Great Pyramid, though there is a superabundance of architectural remains of all sizes and qualities throughout the land for every age since then. Moreover, the Egyptians must have made that beginning of theirs in Egypt in a supernaturally assisted manner; because they appeared on its horizon *suddenly*, with all their peculiar arts, institutions, language, and writing, however admirable in almost faultless execution and range of power, perfect at once; and without going through any of the stages of slow progressive improvement necessary, everywhere and at all times, to unassisted human endeavours. In fact, here is something very much like direct and positive proof that the fathers of the Egyptians did come to Egypt as Chaldeans from the Divinely smitten plains of Babel; that the few first generations of their abode in Egypt were passed under a special Divine control, which both altered their ethnic characteristics, their language, their arts, compelled them to build the Great Pyramid according to a design which they understood not, but for God's prophetic

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purposes in the latter day: and then launched them on the waters of history as the Egyptian nation, and as such, to run their wilful and idolatrous course according to their own inventions, without any further supernatural changes, except the special ones of the Exodus, interfering with them.

For though during that short, early period of pre-Great-Pyramid probation so much was altered *materially* upon the Egyptians, their hearts were not changed in any degree; they remained Cainites still, as intense as they had been at the very building of Babel itself; nor was the power of God in any way apparently employed to persuade or convert them to any other course. Those were not the days of Christianity; the Atonement had not then been made; and the wicked of those ages were given over to the consequences of their own acts, visited from the fathers upon the children almost for ever and ever. The one Divine purpose at that time, we are told, was to separate man into nations; and they *were* separated accordingly, and formed from that time forth into nations as various in order and quality as the stars of heaven, and as variously placed over the surface of the earth.

How and in what manner many of the more distantly located peoples were supernaturally enabled to reach their appointed bounds, must of course pass human comprehension; but some light may be deduced from the remarks of the excellent William Osburn on this best recorded case of the Egyptians. Though he wrote before many of our most valuable facts had been discovered, yet he was led, by such light as was vouchsafed to him, clearly to see that the fathers of the Egyptians had come to Egypt across the Isthmus of Suez, by a forced march from the plains of Babel, assisted, but compelled also, by the Divine power; whence, after further investigations, he is enabled to speak of—"The cares, the fears, the designs of the leaders under whose standards the Mizraites first marched westwards before the mysterious impulse that drove them forth from the fertile plains of the Euphrates. They fled before it, nor dared to tarry on the grassy banks of Jordan, nor in the shady valleys of Judah, nor by the waters of Siloah that flow softly. The voice of a greater than man sounded in their ears. The terror of an invisible power awed their spirits, and they dared not disobey. They braved the perils and privations of a journey over an unknown desert, before the same fearful impulse; nor were they allowed to rest until they had reached the uttermost borders of the land which He who pursued after them had destined them to populate." *

* See page 406 of Vol. I. of "Monumental History of Egypt," by William Osburn, R.S.L. London, 1854.

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Even so then must it have been with the fathers both of the distant Australians, and all other nations and races of men, worshipping the Cainite serpent, but over-ruled also to carry with them the invaluable testimony of the Pleiades chronology of the one central, Divinely inspired, monument of the earth—and a whole heirloom of divinely appointed laws and customs, destined as well to enable as oblige them to take up and continue their future appointed parts through history.

That the poor Australians were condemned to so low a savage state, as compared with the splendour, wicked though it was, of either the Egyptians or Babylonians, need not set us speculating on whether *their* fathers were sinners above all others at Babel, anymore than the disciples were to judge those on whom the tower of Siloam fell; especially, too, when we further consider that the Babylonians, Phenicians, and Egyptians passed away mainly before the Word of Redemption illumined the earth; and the future of the next world of punishment is still unexhausted before them; but the Australians have happily lived into Christian times. And if they be now passing away, because their country is one of "the desolate heritages" to be given over, as Mr. Hine has so well pointed out, to the increase of the literal Israel in these latter days,—they were put in there originally by God to keep the land for us. Faithfully, then, have they performed that task during the last 4000 years; and in now handing it over they are also, in the very details of that stationary savagedom,—so viciously brought up before the International Orientalists in London last September, in order to impugn the truth of Holy Writ,—they are acting visibly as God's own witnesses to the reality of certain of His earlier recorded events touching man in this world; events which were far before all human written history, and which no modern science of itself would ever have been able to discover, or by itself will ever be able to explain.

Let it therefore be the part of our nation, to whom so much beyond our own deserts has been given, whose land and water have been made sure, and for whom all things seem now in course of proving from the beginning—let it be our part to convey the Word of infinite kindness of salvation to these poor Australians before they pass entirely away, as all the greater and more powerful examples of Cainite peoples have already done; and before the new dispensation begins, when all who remain will be united under one sceptre and one rule of perfect righteousness and peace.

SUNSHINE AND SMILES.—The former thaws the hardest icebergs; the latter the hardest hear. The *continual* smile must win. A smile is of heavenly birth: *God* smiles.—*Old Sailor.*

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THE SECOND COMING OF OUR LORD,

VIEWED IN THE LIGHT OF OUR IDENTITY WITH ISRAEL.

(By the Editor.)

We hold that all inspired students of the Bible cannot fail to desire the time of the Second Coming of our Lord, because they see so plainly that only by this great event can the serious evils that must surround the Gentile peoples continuously till then, and that also must afflict Israel at the termination of their promised "rest," be entirely removed—*i.e.*, there can be no trouble to either Israel or the Gentiles, after Christ comes the second time to inaugurate His reign upon the earth. But when shall this grand event occur? We think that the amazing number—the hundreds—of literally fulfilled prophecies that are connected with our Identity with Israel, can *alone* solve this question. Seeing the many curses upon Judah so literally fulfilled, and the abounding blessings pronounced upon Israel so abundantly realised, we can be led to no other conclusion than that prophecy uttered in literal language, must be expected to have only literal fulfilments. We hold this to be truth, so feel justified by insisting upon its acceptance by the masses. At the onset we say that its reception means, that, before Christ can come the second time, Israel must be nationally identified—must gather dispersed Judah together; the gathering of the two houses must be *effected* IN "THE WEST" (Isaiah xliii. 5)—must return "together," must enjoy their "rest" (Jer. xxx. 10); that the Gentiles must go through their commotions (Matthew xxiv. 6, 7); that the ten-toed kingdom must be re-formed (Rev. xvii. 12); that their kings must lend their power to the Beast (Rev. xvii. 13); that he must rule by their "consent" for a given time (verse 12); that Anti-Christ must be dominant with the Latin people (Rev. xiii. 15); that the "King of the South" be created (Dan. xi. 6); that the "King of the North" have recognition (Dan. xi. 6); that the King of the North must push against the King of the South (Dan. xi. 15), and prevail (same verse); that after conquering, the "evil thought" must enter the mind to war against Israel (Ezek. xxxviii. 10-12); that this terminates Israel's rest when "Jacob's trouble" begins (Matt. xxiv. 21); when they will have need to pray that this trouble extend not in the time of "winter" (Matt. xxiv. 20); and that these troublous times, unless the days be shortened, no flesh could stand; that only on account of Israel's or the "elect's sake" shall the shortening be effected (Matt. xxiv. 22); that during this dreadful time of warlike threatenings, Judah shall receive a scouring (Zech. xiv. 2); that the colonies of Israel shall come to the

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rescue (Dan. xi. 44); that these shall comprise the "tidings" taken to the King of the North, by which he receives his check; and that then, in this climax of agony, anxiety, and wavering faith (Luke xviii. 8), our Lord shall come, *but not until then*, saving by a stroke of war "the tents of Judah first" (Zech. xii. 7) before He extends His help to Israel, He giving a special reason for so doing (Zech. xii. 7). And it is not until this time comes that the swords can be beaten into ploughshares and the spears into pruning hooks (Micah iv. 3). All these events must happen, and many more that are enumerated in the Bible as being distinctly foretold by the prophets, before there could be the slightest possibility of the Second Advent taking place, which view of matters leads us to ask: How can a man lay claim to being an intelligent biblical scholar who proclaimed antecedently that Christ would come in 1866?—or how can the man be awarded the reputation of scriptural knowledge who deceives his readers by teaching in his weekly print that Christ may come at any moment? We remember wasting an evening at a *so-called* Conference, held at St. George's Hall, Regent Street, when the Editor of a prophetic journal deliberately, without any apparent consciousness that he was committing a fraud upon his hearers, insulting intelligence, and libelling the Sacred Scriptures, told us that it was possible and probable that, as we left the Hall that very evening, arm-in-arm with our female companions, we might see a bundle of clothes upon the pavement, and, looking round, find our female friend departed, without having providently willed her apparel to the next of kin, by virtue of the Scripture; that one shall be taken and the other left (Matt. xxiv. 40). This was said without apparently a muscle of the face being convulsed in laughter by the speaker. We earnestly ask—Can any more mischievous, misleading, and misconceived teaching be imagined? To the inspired mind, given to understand the Scriptures, no teaching could be more horrible; because, logically reasoned out, it falsifies the declarations of Christ, destroys "the sure word of prophecy," ignores the prophets, annihilates the integrity of the entire Scriptures, aims deadly blows at the Church, the vitality of religion, the essence of Christianity; thus being so much fuel to the spread of infidelity and scoffing, to the creation of sin and iniquity; and rather than be a consenting party to such crimes, we would prefer perceiving our head reeling from under the blow of the executioner's axe. We say most strongly that it is not possible for Christ to come until after Israel has returned to take their "rest;" that they must return from "the land of their captivity" or exile, which, in the face of the undeniable proofs that we are identical with the lost Ten Tribes, must be the North-West

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Isles, or the British Isles of the United Kingdom; also including our possessions, which are all "afar." Thus God says—"I will save thee from AFAR, and thy seed from the land of their captivity, and Jacob shall return, and shall be in rest" (Jer. xxx. 10). We dare not try to deceive our readers by attempting to impose upon their credulity that the "rest" here referred to, means the eternal rest of heaven, because it does not. It is a special rest, only promised to the twelve tribes, and in which not a single Gentile, unless maybe he had become naturalized into the nationality of Israel, can have a particle of claim to participate. It is a rest connected with the land of Palestine, and no man, unless deceived by ignorance, or wickedly willing to deceive others, could possibly apply it to eternity. Thus saith the Lord, "I will cause the captivity of Judah, and the captivity of Israel to return, and will build them up AS AT THE FIRST, and I will cleanse them from all their iniquity, whereby they have sinned against me. . . And it shall be to Me a name of joy, a praise and an honour before all the nations of the earth (*i.e.*, to only the Gentile nations), who shall hear all the GOOD that I do unto them (*i.e.*, unto the nation of Israel), and they (*i.e.*, the Gentile nations) shall fear and tremble for all the GOODNESS and for all the PROSPERITY that I procure unto them" (*i.e.*, unto Israel, or the twelve tribes).—Jer. xxxiii. 7-9. Therefore, as this REST is conclusively fixed as appertaining to earth, because we cannot *return* to a place, either individually or nationally, that our kindred have never had abode in, or be settled, "*as at the first*," in a place we have never seen, it becomes right to ask, What can be meant by "rest" upon earth? Rest, apart from eternity, can only mean a cessation from labour, anxiety, groaning,—a cessation only for a given time, that we may gather strength to return to labour, to endure again a season of sighing and sorrowing, just as the godly of our race, even now, secede from toil on the Saturday night to enjoy the rest of the Sabbath, but only to take up toil again on the Monday. This is the kind of *rest* that God promises to Israel—this is the happy estate that now dawns before our race—the time that God promises to us the outpouring of His spirit, the forgiveness of sins, and intense peace, when we shall once more be seen as set apart, as our forefathers were, as a pattern and example to all other nations, to show to them how abundantly gracious God can be to all peoples who nationally desire Him to befriend them—this is the glory of our coming inheritance, not so much for our national glory, as that God Himself may be glorified, as He so plainly tells us, "When I shall have gathered the House of Israel . . . . and shall be sanctified in them *in the sight of of the heathen (i.e.*, the Gentile nations), then shall they dwell in

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their land that I have given to my servant Jacob," hence as a sanctified nation; the grace of our Lord constraining our kindred, we shall be righteously prepared for the possession of wealth, for the begetting of the silver and the gold God promises to bestow upon us so abundantly, that for stones we shall have iron; for iron, silver; for wood, brass; and for brass, gold (Isa. lx. 17); when we shall be stocked with goods and with cattle, the latter feeding "in large pastures,"—the very land being settled, "after its old estates" of luxuriance and splendour, when "man and beast shall increase," when "the ploughman shall overtake the reaper, and the treader of grapes him that soweth seed" (Amos ix. 13-15). This is the season of "rest," when the Gentiles are to serve us, when the "old wastes" and the "waste cities," the "desolations" (and there can be none of these in the eternity of heaven), are to be rebuilded. As conclusively showing that this time of glory and grandeur must set in to us before Christ can come the second time, we are distinctly told that "the nation and kingdom that will not serve us shall perish; yea, those nations shall be utterly wasted" (Isa. lx. 12). So that it would be an impiety and shame to fix this time at any time *after* the coming of Christ, because when He comes, the wicked are consumed, and Satan is bound, rendering the conception of national wickedness simply impossible, and the thought of nations being subjected to the punishment of national ruin simply absurd; because, if Satan is bound that he cannot tempt, as God tells us he shall be (Rev. xx. 2, 3), then there could be no nation tempted to commit national crime and brought to national dishonour; therefore we cannot arrive at any other conclusion than that it refers to a time after the return, during the rest, and prior to the Second Advent. This is again manifest from the fact that after the return the Almighty commands the Gentile nations to proceed to Jerusalem "to worship the King, the Lord of Hosts, and to keep the feast of Tabernacles." They are to do this "from year to year," a term in itself that may imply a long series of years, when the term of national punishment is again held over the Gentiles, showing Satan could not then be bound; so Christ, not then having come, the punishment including "no rain," "the plague," by which the Lord will smite the heathen (*i.e.*, the Gentiles), "the punishment of all nations that come not up to keep the feast of tabernacles" (Zech. xiv. 16-19). Of course, this could not refer to heaven, because in Christ, who is the only passport to the eternity of heaven, we are told that "there is neither Jew nor Greek" (Gal. iii. 28); and this feast must claim purely Israelitish origin, so that if observed in heaven, then the distinction of Jew and Gentile would inevitably be retained, whereas we are told it

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shall not, because if "baptized into Christ" "there is neither Jew nor Greek, bond nor free, male nor female" (Galatians iii. 28), and of course it would be ridiculous to suppose that the distinction of "male or female" could cease in human affairs in time on earth, so that the distinction of Jew and Gentile can only be obliterated in "the life that is to come"—Heaven—so that the many events we have named from Scripture, which must consume at least one hundred years, or far more likely, for several reasons, nearly two hundred and fifty, must all take place before the appearing of our Lord; hence the teaching of His immediate coming must be false, and if false can have nought but a mischievous and evil tendency in being advocated. Christ cannot come until after Jacob's "rest" is ended, and his "trouble" commences. Israel must enjoy their rest and prosperity for a long season before "He comes whose right it is to reign," because it is after their season of blessing and special favour that the King of the North or Gog turns round to take their spoil. This is the beginning of Jacob's trouble, when Israel in agony utters the cry—"Art thou come to take a spoil? hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil?" (Ezekiel xxxviii. 13)—the very items that we have seen God specially enumerates as His pleasure to bestow upon them during their "rest." This is the issuing in of "the great battle" of Armageddon, the desolation spoken of by Daniel, at which time ALONE have we any promise given to us in Scripture that our Saviour shall come.

But say some. God can do anything he chooses. We stoutly and boldly maintain that He could not choose to do every thing. It is impossible for Him to choose to be unfaithful to His promises. He could not possibly falsify His Son, Jesus Christ. He could not destroy the Prophets. If the many events we have named did not come to pass before the Coming of Christ, then, and we speak it with the deepest reverence, Christ would become a false teacher, because He has said—"Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfil: for verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled" (Matt. v. 17 18); "My words shall not pass away" (Matt. xxiv. 35); "Heaven and earth shall pass away: but My words shall not pass away" (Mark xiii. 31); "Behold I am with thee and will keep thee in all places (our colonies, &c.,) whither thou goest, and will bring thee AGAIN into this land: for I will not leave thee, until I have done that which I HAVE SPOKEN TO THEE OF" (Gen. xxviii. 15); The grass withereth, the flower fadeth: but the Word of our God shall STAND FOR

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EVER" (Isa. xl. 8); "My Counsel shall stand, I will do all MY pleasure" (Isa. xlvi. 10); "So shall my word be that goeth forth out of my mouth: it shall not return unto ME void, but it SHALL ACCOMPLISH that which I please, and it SHALL PROSPER whereto I send it" (Isa. lv. 11). The Son of God could not be untruthful, therefore we call upon our readers to side with Christ. "Let God be true, if thereby men become liars." Let us not tamper with the Bible, but believe that all God's events must happen in His own order. If these teachers of heresy who clamour for the "immediate" coming in a literal sense, are justified in ignoring and displacing the literal fulfilments of the events we have considered, then it would be equally justifiable on the part of others to insist upon their literal fulfilments, and ignore and displace the literal Second Coming. Hence it is dangerous to side only with parts of the Bible. We must take it as a whole. To be justified in rejecting one statement of Scripture would fully justify us in rejecting all, and this is what we meant when we charged the conductors of the Prophetic Conferences with destroying the integrity of the Bible, aiming deadly blows at the Church and the vitality of true religion. Our Saviour most assuredly will literally come a second time to earth, but never until the matters we have brought to notice have all come to pass, and they must take many, many years before they are realized. Hence, our Identity with Israel throws invaluable light upon the subject of His coming, entirely precluding the possibility of its being "speedy" in our popular acceptation of the word.

LIGHT AND COLOUR EMBLEMATIC OF REVEALED TRUTH.

By MAJOR R. W. D. NICKLE.

(Continued from page 442.)

CHAPTER III.

LET us now consider how the world stands before the Light of Divine Truth, which I have endeavoured to present through the testimony of Polar Light.

Is it not a fact that the High Priest of Rome, who calls himself the Infallible Word of God, worships the mother in preference to the Son, Jesus Christ, the Light of Life, and that a vast multitude follow this false shepherd?

Is it not a fact that through his system she is called the Mediatrix with the Mediator, thereby usurping the Divine rights of the Son as Mediator between God and man?

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Is it not a fact that she is represented as the Door at which all who wish to enter heaven must knock to gain admittance? thereby denying the words of the Son, who states that He is the Door (John x. 9); and that all are accepted through Him alone, and who states—"For every one that asketh receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened" (Matt. vii. 8); and who has also said—"Incline your ear and come unto me; hear, and your soul shall live" (Isaiah lv. 3). Alas! how many there are who will not come and listen. Now, look upon this and consider it:—

THE FATHER ⟶ THE SON ⟵ THE HOLY SPIRIT.

The Emblematic—

Blue ⟶ *Red* ⟵ *Yellow.*

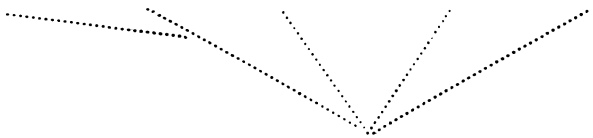
THE TRINITY | IN UNITY.

— *Light* —

III IS LIGHT, "For in Him (that is Jesus Christ our Lord) dwelleth all the fulness of the Godhead bodily" (Col. ii. 9.)

THE MOTHER, THE FATHER, THE SON, THE HOLY SPIRIT.

Darkness. *Black.* *Blue.* *Red.* *Yellow.*



IV IS THE DARKNESS OF EARTH,

and is in opposition to the Light of the World. It is the number under which a system of cunningly-devised fables have been invented by the priesthood to *darken the light* (2 Peter i. 16). It has been a system of *addition* and *subtraction, Jesuitically* presented to those in ignorance of the true nature of the light of Divine truth, and against which a heavy penalty is attached for so doing (Rev. xxii. 18, 19), for it is simply *a denial of the Trinity in Unity.* Is it true, or is it not, that a vast multitude on this earth worship the Mother and not the Son, the Light of the World, and amongst those, strange to say, who call themselves *Christians?* Has the Divine authority of the Son been given to the Mother? Let the following answer the question:—

The Lord's Prayer, addressed to the Virgin Mary.

"O Marie mère que est aux cieux.

"Notre Mère, qui êtes aux cieux, O Marie, que vôtre nom soit bènis; que vôtre amour vienne à tous les cœurs; que vos dèsirs s'accomplissent en la

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terre comme au ciel; donnez nous aujourdhui la grace et la miserecorde; donnez nous le pardon de nos fautes comme nous l'esperons de vôtre bonté sans bornes; et ne nous laissez plus succomber à la tentation, mais deliverez nous du mal. Ainsi soit il."

"To Mary, our Mother, who is in heaven.

"Our Mother, who art in heaven, O Mary, blessed be your name for ever; let your love come to all hearts; let your desires be accomplished on earth as it is in heaven; give us this day *grace* and *mercy; give us the pardon of our faults*, as we hope it from your unbounded goodness; *and let us no more yield to temptation, but deliver us from evil.* Amen."

This address is transcribed from a copy printed in the "Appeal to the Belgian Evangelistic Society for 1843." (Appeal, &c., p. 2. Brussels, 1843.) The original was printed on a card illuminated with gold and various colours, and were commonly sold in the shops of Brussels, a town where, perhaps beyond all others, the Virgin Mary is worshipped with Divine honours. This adaptation of the Lord's Prayer to the Blessed Virgin was referred to by the late Sir C. E. Eardley, Bart., at a Protestant meeting, held at Newcastle-upon-Tyne, in June, 1847, and was, of course, denied to be genuine by a Romanist, who was present. Sir C. E. Eardley, however, quickly proved the genuineness of the prayer thus paraphrased. The correspondence which ensued on the denial and proof of genuineness is printed in pp. 533-546 of the "Christian Observer" for 1847.

Here is also a visit to St. Alban's:—

"Dr. Henry Fry was among the congregation of St. Alban's on Sunday week, and he has sent a very good account of what he saw and thought on the occasion to the daily papers. His letter is as follows:—'On Sunday last I was present at the morning service at St. Alban's, Holborn, to witness the effect of the recent judgment prohibiting four of the ritualistic forms used in that church. The service was not perceptibly changed. The three officiating priests were habited in their usual yellow silk chasubles, gorgeously embroidered with figures and crosses, and performed their ordinary genuflexions and crossings, standing sometimes in a line and sometimes in front of the altar, but always with their backs to the people. Four attendants in surplices flitted backwards and forwards, while the priests kept up a continual change of position, accompanied by some fine solo singing and the organ, admirably played. On the north side of the altar *was a banner of blue silk, with a picture of the Virgin Mary*, nearly life-size, *standing on the moon, with a crown of stars upon her head.* The altar was set out with gaudy bouquets and candlesticks. During the morning service six candles were burning on the altar, and two great candles were lit at the Communion Service. The voices of the priests could be heard, but it was impossible to distinguish the words, and the imitation of the Roman Catholic Mass was in all respects complete.'"—*Vide* "The Rock," January 5th, 1869.

Such is the style of service in numbers of the churches at the present day in Protestant England and elsewhere, in imitation of the system of the Infallible High Priest in Rome, who for his own system presents the woman standing on the moon in a very

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different aspect from what she is intended to represent. The woman here mentioned is the symbol of the Church of Christ, and not the blessed Virgin Mary (Rev. xii. 1).

The Chaldeans worshipped the sun, moon, and stars. In Egypt the sun was worshipped as Osiris, and the moon as Isis, who was also called Astaroth, the goddess of the Zidonians; and the rites to the moon, or Queen of Heaven, were even amongst the heathen nations held as notoriously abominable; she was also known as Venus. All nations appear to have drank of this idolatry.

The queen of heaven mentioned in the 44th chapter of Jeremiah is the same whom the Egyptian priests of Osiris and Isis revealed to the priests of Greece and Rome. All the images of the gods and goddesses were mysterious hieroglyphics invented by ingenious men to express the mysteries of nature, which they would not reveal to the people. For instance, one of the most learned Brahmins of Trichinopoly plainly told me that the gods of India were all lies. On my expressing astonishment at his saying so, and asking him why the people were taught by his caste to believe lies, he answered me that it was for the purpose of governing the people through their ignorance; but that his belief was that there was only one God. And so with the other systems of priestcraft. In the course of time Isis, the queen of heaven, changed her mystical garments for priestly purposes, she appeared as the great goddess Diana, whose emblem is the *moon* and *stars*. If we go to Egypt, the mother and nursery of idolatry, we find that in the ancient city of Sai, the queen of heaven (Isis) had a famous temple, where was to be seen this inscription—"I am all that was, that is, and that shall be; my veil no mortal hath uncovered" (vide *Plutarch*). Now compare this inscription with the queen of heaven, the Immaculate Virgin to whom the Lord's Prayer is addressed, and who is adored by the Papal system at the present moment, with the following extracts from the "Glories of Mary," by S. Alphonsas Lignori (Cardinal Wiseman's edition).

"Thou, Mary, art the propitiatory of the whole world (page 81). We often obtain more promptly what we ask by calling on the name of Mary than by invoking that of Jesus" (page 106).

"Mary so loved the world as to give her only begotten son" (page 449).

"Mary is called the gate of heaven, because, as St. Bernard declares, no one can enter heaven but by Mary, as through a door" (page 588).

"Mary is daughter not only of the Divine Father, she is the daughter too and wife of the Spirit the Comforter; she is daughter, wife, and mother of the Divine Word."

This statement is on the Virgin's lamp in the Via Lungara, Rome.

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The following is upon the Medaille Meraculeuse:—

"Through thee (Mary) was the ancient serpent crushed; through thee the eternal kingdom was re-opened to man."—*St. Bonaventure's Canticle to the Blessed Virgin.*

From these extracts it appears that the Queen of Heaven is the only One to look to. This Idol presents to our view the worship of humanity centred in the woman, ancient and modern Babylon being one and the same antagonistic system. And it was to this Goddess that the priests at St. Alban's held aloft a blue banner in a place supposed to be a *Christian* Church, of the Established Church of England; but where there is a priest such things are to be expected, for where there is an altar, there stands by it a sacrificing priest. They are inseparable, and the Mass, with numberless idolatries, obscuring the light of heaven, is the consequence. Those who understand the truth will perceive how cunningly is the statement on the Virgin's lamp, and the Canticle of St. Bonaventure presented to the minds of those who are ignorant on the subject. We perceive in these statements how the light of divine truth has been perverted—*Through thee!!!*—But examine the figure of the Virgin on the Medaille Miraculeuse. Mary stands *alone;* from *her hands rays of light* are streaming, whilst her *right foot is planted on the neck of the serpent,* near which is an apple, significant of man's first disobedience, and the fruit of that forbidden tree. *There is no appearance of the Saviour attached to this figure. She is the only one.* The priest, ever *absorbing* the truth, and using it for his purposes to deceive, distract, and draw the mind of man away from his Saviour, presenting certain passages of the Holy Scriptures, and leaving out, or adding to, and mixing them in such a manner that the mind that does not examine them in all their bearings by the true light is constantly deceived by him, until man loses his personal responsibility, and resigns himself, a slave to the agents of unrighteousness. He becomes blind and cannot see "that such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore, it is no great thing if his ministers also be transformed as the ministers of righteousness, whose end shall be according to their works."—2 Cor. xi. 13; 2 Peter ii. 1, 2.

The priests of Rome on many occasions have cursed and burnt our English translations of the Word of God, and have used every possible means to prevent mankind from reading it, because their system cannot bear the light of truth; for where the true light shines, their works are then made manifest. I have before me an extract, headed Catholic Annotations from the New Testament, with annotations, &c., approved of by the Most Rev

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Dr. Troy, R.C., Archbishop of Dublin, 1816, and had he not had the sanction of the Infallible Vicegerent, he would not have dared to have made such statements as the following :—

"The Church Service of England being in heresy and schism, is, therefore, not only unprofitable but damnable."—Annot. on Acts x. 9.

"The prayer of a Protestant cannot be heard in heaven!"—Annot. on John xv. 7.

"Their prayers and service are no better than the howlings of wolves!" —Annot. on Mark iii. 12.

"The translation of the English Bible ought to be abhorred to the depths of hell."—Annot. on Heb. v. 7.

"A Christian (that is a Catholic) is bound to burn and deface all heretical books: for example, the English Bible."

What are we to think of Dr. Troy and his views of Christianity? Is not this Paganism, and that in its worst form, ripening to its full development previous to its sudden destruction by the brightness of the Lord's second coming?

THE HOLY LAND UNDER THE RESTORATION.

CHAPTER II.

THE DIMENSIONS AND PROPORTIONS OF THE OFFERED PORTION AND ITS SECTIONS REDUCED TO ENGLISH MEASUREMENT.

Before proceeding further, it may be more convenient for the reader to have the prophet's standards reduced to our own standards of measurement, so as to convey a more intelligible idea of the future inheritance which he or his successors may one day become a favoured inhabitant. The difficulty we have first to solve, or endeavour to do so, is

WHAT IS AN EZEKIEL "REED"?—I will explain the difficulty I found in solving this question to a conclusion such I thought I might act upon. I found that some experts made it 9 feet 3 inches; Professor Whiston, of Cambridge, made it 10 feet 6 inches; a late learned Bishop of Peterborough 10 944 feet; Brown will have it to be over 11 feet 2 inches. Ezekiel himself (chap. xl. 5) calls it "6 cubits and an handbreadth: "by the cubit and an handbreadth," that is, by the long cubit.

All these variations were very perplexing for the moment, and became more and more obscure when I began to ascertain, or endeavour to ascertain,

WHAT WAS THE LENGTH OF EZEKIEL'S CUBIT? for there are any number of cubit-lengths, running from 18 to 22 inches. This made it difficult to fix the "prophet's cubit." The readers of this magazine will have read with deep interest the very able arguments put forward by the Astronomer-Royal for Scotland as to the pyramid cubit being the same as the sacred one, or 25 inches and a small fraction. If the prophet's cubit was the

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sacred or pyramid one of 25 inches and an handbreadth more, then it must have been 28½ inches, which would have brought his "reed" up to 14 feet 3 inches.

But I am clearly of opinion that such was not the case, because we are fully led to understand from Ezekiel himself that there were two different cubits in use at the time he wrote at Babylon. One I take to have been some Eastern length, probably in use among the Babylonians, of 21½ inches, which required the handbreadth mentioned (chap. xl. 5) to bring it up to the sacred cubit of 25 inches, and the other the cubit of the Hebrews, his fellow captives, but which they were prohibited from using—the same as we find in our times on the Continent, where conquered peoples are prohibited from using their native language. Consequently, to be thoroughly understood by his own nation, to whom the prophecy was to be delivered, he says, in chap. xli. 8, at the measurement of the chambers of the temple, that the side chambers were to be a full "reed" of six GREAT cubits, which I take to be the *sacred length.* While again, in chap. xliii. 13, as if afraid that his people would make a mistake as to the cubit he meant, he says, "The cubit is a cubit and an handbreadth," as if he had said to them, "Take care in making your estimates, for if you use the short cubit you must add an handbreadth to it, because I mean our *sacred cubit.*"

I therefore concluded to set aside all other computations and varieties, and adopted Piazzi Smyth's pyramid cubit of 25 inches, which gives 150 inches to the "reed," or 12 feet 6 inches, being 4 yards 6 inches, or 422 "reeds" to our statute mile. At all events, that is near enough for my purpose, for I wish it to be understood that I am not professing to give exact or minute estimates *to inches,* but merely making approximate calculations to bring out the object I have in view in this article. For instance, the 422 "reeds" to the mile is 1758 yards 1 foot, which is only short 5 feet of our mile of 1760 yards, and this I deem near enough. However, I may remark in passing, that it proves another IDENTIFICATION of our origin, because, wherever or whenever we got our *mile,* it must be ISRAELITISH, as Professor Smyth's pyramid fraction of 0.25 of an inch, I presume, will make up the 5 feet short, or within a fractional part.

Having satisfied ourselves as to a standard of measurement, I will now briefly give the "proportions" and area in British miles of the "offered portion" of our future inheritance.

We have already seen that the holy oblative part is to be four square (chap. xlviii. 28), and that it was to be divided into three longitudinal divisions, viz. — one for the priests, one for the Levites, and one for the city and its supplies. The square is to stand to the four points, north, south, east, and west, and is to be

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25,000 reeds in each side, or 60 miles. (It will be rather less than that, but, as I have just said, I am only aiming at approximate exactness.) This will give an area of 3600 square miles, which is to be divided in the following proportions:—

THE PRIESTS' SECTION.—At the top, next to Judah, the priests are to have 10,000 reeds, or 24 miles in breadth from north to south, and 25,000 or 60 miles long from east to west, giving an area of 1440 square miles. This is to be a place to dwell in ("a place for their houses,") "and the Sanctuary is to be in the midst of it," that is, the Temple of Jerusalem (within which the Tabernacle shall stand) is to be on its southern border at the middle between the east side and the west side over against the Levites. It will extend 24 miles northward of Jerusalem, and will have many places of great historical interest within its limits. It will have the land through which Saul wandered after his father's asses, and "*Ramah*" where he went to consult Samuel respecting them, and where he was anointed King; and *Kirjath-jearim*, from which David transported the Ark to the Tabernacle which he had prepared for it on Zion Hill. *Bethel* also will be there, a place dear to us all as being the spot where our father Jacob slept the first or second night in his flight to Padan-aram, where, in his slumbers under the open canopy of an eastern sky, he saw the ladder with the angels ascending and descending between heaven and earth, while his head was reposing on that stone pillow which, in the early dawn of the following morning, he set up as a pillar of witness, pouring oil upon it, and worshipping the God of his fathers Abraham and Isaac—that very stone which now rests in solemn silence in Britain's Sacred Temple, and at this day is a witness to our "identity." And, with thousands of the readers of this Magazine, I say, All praise to the Rev. Mr. Glover, by whose indefatigable researches its marvellous, or rather miraculous, history has been traced and recorded in these and other pages. *Gibeon* also will be within the holy oblation, where once stood the Tabernacle and the altar of burnt offering, and over which the sun was arrested in his westward course on that long day of the slaughtering of the enemies of Israel, while the moon was hovering brightly over the valley of Ajalon. So, also, I think, will *Shiloh*, where Joshua divided the lots to the western tribes, and where the Ark of the Covenant of God stood for 300 years. So will *Anathoth*, given to the priests, and the birthplace of Jeremiah; and *Jericho*, the scene of our first victory on this side of Jordan.

THE SECTION OF THE LEVITES is to be to the south, along the whole border of the priests' section, and at Jerusalem, I suppose that the Valley of Hinnom will divide them. It is to be the

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same size as the priests' division—60 miles by 24, with an area of 1440 square miles—but it will not have the same land surface, because a great part of the Dead Sea will be within its eastern border. It will extend southward about three miles beyond Hebron, formerly belonging to the valiant Caleb, afterwards a city of refuge and given to the priests. Here, in the immediate locality, was the home of our fathers for many years; here, at Mamre, the hospitable Abraham entertained the angels, so vividly portrayed in Genesis, chap. xviii., that we can now almost see him running to meet them from his shaded tent—for "he sat in the tent-door in the heat of the day." Here at Machpelah was the venerable patriarch buried alongside of his beloved Sarah; here Isaac lived long, and was buried beside his once beautiful Rebekah; hither Jacob came when he returned from Padan-aram with his family and flocks, a rich and a prosperous man; here he buried Leah; and hither did Joseph and his brethren bring the patriarch's remains and laid them by those of his wife's; here was Jesse and David born; and here was the latter called from the sheepfold, and, while yet a boy, was anointed as the future king; and here he reigned seven and a half years over Judah and Benjamin, and here was he crowned over "all Israel."

(*To be continued.*)

THE TRANSIT OF VENUS AND THE SUN'S DISTANCE.

By Rev. ALEXANDER MACKAY, LL.D., *Hatton Place, Edinburgh.*

WE lately directed attention to the gigantic preparations made by the principal Governments of Europe and America to observe accurately, and from many points of the earth's surface, that transit of Venus across the sun's disc which took place on the morning of the 9th Dec. To many it may seem strange that such efforts should have been made, and such sums lavished, for a purpose apparently so trivial as taking accurate note of the passage of a little dark spot over the face of the sun. But if we take into account the great advantage to be derived from this interesting occurrence, we must allow that all the labour and money have been wisely expended. By means of the approaching transit astronomers hope to be able to solve, with greater accuracy than ever before, by far the grandest problem in the whole range of the physical sciences—the distance of our planet from the sun. Assuredly no other problem is equal in importance to this, for on its solution depends our knowledge of the sun's magnitude and weight; the weights, sizes, and distances of all the planets in the solar system; and also the sizes, distances, and illuminating power of the innumerable fixed stars that spangle our heavens. To no other problem, therefore, have scientific men in all ages devoted such unremitting attention. But as it is the

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most important problem, so also it is confessedly the most difficult; and for whole millenniums of the world's history the most gifted of our species had no conception of what the answer would turn out to be.

Herodotus narrates the first recorded attempts in this direction. These were made not long before his own time (500 B.C.,) and were believed in by both himself and his contemporaries, though they placed the sun at no greater distance from the earth's surface than ten miles. Fifty years later, Anaxagoras, the Ionian, estimated the sun's size as equal to that of the Peloponnesus, and, consequently, his distance as 18,000 miles. A century and a half later, Aristarchus, the astronomer of Samos, attempted the problem from a new direction, and announced the distance to be nineteen times that of the moon from the earth, or upwards of 5,000,000 miles. This, though only about a twentieth part of the actual distance, was the first attempt in the right direction; and yet so very imperfect was his method, that his premisses equally warranted him to give 500,000,000 as the true distance. It is unnecessary to follow the blind gropings after truth that characterised the many centuries subsequent to Hipparchus and Ptolemy, who flourished—the one 150 years before the Christian era, and the other 150 years after it—and who, themselves great astronomers, were yet unable to advance any nearer to a true solution than the philosopher of Samos. During this long and gloomy night the human intellect enjoyed a profound repose, giving few other proofs of its vitality than the sophistries of the Schoolmen. At length, however, the European mind suddenly wakened up in unprecedented energy. Many grand events marked its awakening, as the invention of printing, the revived study of the ancient classical tongues, the discovery of America, and the Reformation in Germany. At the end of the sixteenth century science could boast of such intellectual heroes as Tycho Brahe in Denmark, Galileo in Italy, and Kepler in Germany. Until Kepler's time no man knew whether there was any connection between the distances of the various planets from the sun and the number of days occupied in their revolution. But this wonderfully gifted seer revealed to men three famous "laws," by one of which the distances and periodic times are so curiously related, that when you have ascertained the distance or periodic time of any one of them, and one of these elements in the case of any other, you can at once calculate the other element. Surely, if there be such a thing as inspiration in matters connected with science, we must believe that such men as Kepler and Sir Isaac Newton were inspired. We must believe that their inspiration was as *real* as that of Moses, Isaiah, or St. Paul; though, vouchsafed for different ends, and belonging to a widely different sphere. Still, Kepler's inspiration was such that he was liable to err, and he did err on a most stupendous scale and in very many directions. By means, however, of the vastly increased power which the telescope and his own

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three "laws" gave him, he made a fivefold nearer approximation to a true solution of our problem than had ever been done before. "The sun's distance," said Kepler, "is not less than 26,400,000 miles. I should not like to say how many *more* it may be."

In 1750, the French astronomer De la Caille, taking Mars in opposition as his subject of observation, and the terrestrial distance between Paris and the Cape of Good Hope as his base-line, more than trebled the distance announced by Kepler, and gave the world the first tolerable approximation to the truth by stating as his result 81,650,000 miles. Kepler's "laws" astonished all the astronomers, the more so as it was seen that they afforded a new key to the solution of the great problem of the ages. It could be shown that if, by any means, the distance of Venus, for example, from the earth could be ascertained, then the earth's true distance from the sun could be at once determined. Kepler had shown that the distance of Venus from the sun bears to that of the earth from the sun the proportion of 72 to 100; whence it follows that the distance of the earth from Venus bears to that of Venus from the sun the proportion of 28 to 72. The distance of Venus from the earth, however, is constantly varying; but the shortest distance clearly is when Venus is directly between the earth and sun—that is to say, when to a spectator on earth, Venus is crossing the sun's disc. Such transits, however, occur very seldom, and at curiously regulated intervals, forming, indeed, a series, the terms of which, in years, are 8, 122, 8, 105, 8, 122, &c. These transits, moreover, can only occur, either in December, or in June. The first predicted transit took place in 1631, but astronomers failed to observe it; the next happened in 1639, and was witnessed by numerous scientific observers; the third in 1761; the fourth in 1769; while the fifth occurred on the 9th ultimo. The last available transit took place, as we have said, in 1769, or 105 years ago. It attracted an amount of attention, both in this country and on the Continent, that reflects the highest honour on the scientific zeal of the philosophers of the last century. Scientific expeditions were despatched to numerous well-selected localities, and many skilful observers took part in them. The exact longitudes, however, of these localities had not been previously determined, and this single source of error seriously interfered with the accuracy of the experiments. In addition to this, it had not been sufficiently borne in mind that Venus, in her passage across the sun's disc, does not appear as a mere black point, but that, as seen through the telescope, she presents a very considerable surface. Now, all the observers were required to ascertain exactly how many seconds Venus took to cross the sun's disc, but no understanding had been come to whether they were to confine themselves to the centre of the planet, or whether they should not rather determine the instant that her rim came in contact with that of the sun. Accordingly, owing to these and other sources of error, particularly the strange pear-shaped appearance of the planet immediately after she has entered on the sun's disc, the various parties gave widely different

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estimates of the sun's distance, and there is ample reason to believe that they were all seriously in error. Delambre, the celebrated French mathematician, as early as 1789, took a mean of all the discordant results, and announced the sun's distance to be 96,100,000. This result was received by all astronomers for many years; but in 1820, Encke, Bessel, and other German astronomers, using refined mathematical processes, corrected Delambre's estimate, and reduced it to 95,293,000. Almost every astronomer now living accepted this finding, till within the last ten or twelve years—the principal exception being Professor Henderson, first Astronomer-Royal for Scotland, who, from his own observations taken at the Cape of Good Hope, insisted that the sun's distance must be reduced to 90,537,000 miles.

In this uncertainty the question of the sun's distance remained till 1862, when the planet Mars, being again "in opposition," afforded another and a good opportunity of forming an independent estimate of the sun's distance. Fully twenty-six independent sets of observations were taken, and all the improved methods of modern science were put in requisition. The Russian astronomer, Winnecke, combined all the results, and confidently announced the true distance to be 91,184,000, a result very slightly exceeding that of Henderson. In the same year, Foucault, an ingenious French investigator, made a series of interesting experiments on the velocity of light, and from these, through the agency of the eclipses of Jupiter's satellites, and their difference of time as seen from opposite sides of the earth's orbit, he announced the distance of the sun to be 92,254,000. Professor Stone, of Greenwich Observatory, gives 91,400,000; Newcombe, of the United States, 92,306,000; Hall, (also of the United States,) 92,442,000; while the grand mean adopted at the Greenwich and Paris Observatories, since 1864, has been 91,430,000 miles. An elaborate attempt, made by W. Petrie, Esq., London, in 1869, to assign the relative weight due to each of the many mean results, gives a final grand mean of 92,061,000 miles, with a probable error of 90,000 miles, *plus* or *minus*. We cannot expect much greater accuracy than this by purely scientific methods, even including the herculean efforts now being put forth—efforts from which, by the way, some of our most eminent astronomers, including even Leverrier, entertain no very sanguine expectations.

Such have been the long continued and persistent efforts to discover the sun's distance. All the most eminent philosophers of antiquity wearied themselves in search of it; all the civilised nations of modern times have expended prodigious sums to get possession of it; and all the boasted science of the nineteenth century has taxed itself to the utmost to discover it. But nature has persistently refused to yield up her great secret. But, we believe that what man has been unable to *discover*, it pleased the great Architect of the Universe to *reveal* many ages before science was born. The most ancient architectural monument on the earth's surface—the Great Pyramid of Lower Egypt—demonstrated by

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astronomy to have been erected B.C. 2170 (or about 4040 years ago), has been investigated and explored as no other monument, ancient or modern, ever was; and the indefatigable explorers (among whom the place of highest honour undoubtedly belongs to C. Piazzi Smyth, Astronomer-Royal for Scotland, who has devoted many years of labour and some thousands of pounds to the subject) have been rewarded with a positive harvest of most remarkable discoveries. One of these, announced by the above-mentioned Mr. Petrie, is that the Great Pyramid unmistakeably indicates the distance of the sun, and that, too, with an exactitude never approached by scientific methods till within the last ten years. This all-important truth it symbolizes in a unique and peculiar way, viz., by directing attention to its *own height*, and employing the number 10 as a factor. It tacitly asserts that the sun's distance is exactly equal to the height of the pyramid multiplied by the ninth power of 10. Or more briefly, thus—

Height of Pyramid, $\times 10^9 =$ sun's distance.

But the original height of the Pyramid is known to have been 486¼ feet, and this multiplied by 10 nine times, and the result reduced to miles, gives us the sun's distance as 92,093,000 miles! Only a few years ago, there was not an astronomer in Europe who would not have instantly rejected this result, as being more than three millions of miles away from the truth, but now—such has been the progress of astronomy during the last decade of years—there is not probably one among the whole number that would risk his reputation by denying its possible accuracy. Indeed, from the days of De la Cailie downwards, all the results of modern science, like the vibrations of a pendulum coming to rest, approach closer and closer to one fixed point; and, strange to say, that fixed point is precisely the number indicated by the Great Pyramid—a number, therefore, we believe, *revealed* to man ages and generations before science had any existence. In these latter days—when popery has with its corrupting "leaven" wholly adulterated Christianity, when atheism is rampant over the entire area of Christendom, and when, as we believe, Anti-Christ is at the door—we have here a glorious monument testifying to the existence, wisdom, and omniscience of the Creator. The philosophers and scientists of this generation no longer feel themselves called on to regard the declarations of the Bible as infallibly true. But the God of the Bible—the God of infinite mercy, who "wills not that any should perish"—has made gracious provision against this day of apostacy, by directing men's minds to this marvellous monument. "In that day," says the prophet, "there shall be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof, to the Lord; and it shall be for a sign and for a witness unto the Lord of Hosts in the land of Egypt." Possibly our Darwins, and Huxleys, and Tyndalls—who decline to listen to Moses—may not be altogether indisposed to look favourably on the evidence afforded by an ancient stone monument.

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LIFE FROM THE DEAD.

Romans xi. 15.

No. 15.

THE USES OF OUR IDENTITY WITH LOST ISRAEL.—No. 2.

IT WILL ANNIHILATE INFIDELITY.

(Continued from page 421, *No.* 12, *Vol. I.)*

"CUI bono!" is a cry very often raised when the Identity of the British nation with Lost Israel is brought under notice. Those of us who have been led to understand the Bible, and thereby to appreciate the value of Israel being identified—seeing *our* Identity as the most important question that *this age* could possibly bring forth—are not a little astonished and perplexed to find that the cry of "Cui bono!" more generally comes from the ministry! from the men whom we suppose to have had the very best training that the most advanced scholarship could supply; men surrounded by the most direct advantages in the pursuit of that knowledge that would enable them truthfully to unfold the Scriptures; men whose lives are supposed to be devoted to Biblical study. God forbid that we should be led to traduce these teachers by giving the idea that they *all* raise this cry, because the clergy of Scotland, and the clergy of the Church of England, together with very many of the clergy of America, to an encouraging extent, readily receive the truth of our Identity, and quickly perceive its paramount importance. But what meaneth this cry of "Cui bono"? Applied to the Identity question, it is conveyed with this impression—"Well, Mr. Hine may be right—most probably he is; it is far easier to laugh than to answer him; let us settle it, that we British really are identical with Lost Israel. Admitted. What then?—"Cui bono?"—What good is it after all? The fact would be of no use and of no importance." This is literally the substance of what has been stated again and again by certain ministers of the Gospel, who, if inspired by the Almighty, could not fail to see, if they searched

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the Scriptures, that the bringing forth of Israel, their Identity—the present illusion of their ancestry being removed from them—is the very next great event to happen in Biblical history. Search the Scriptures from beginning to end, and we challenge any clergyman in the land to put his finger upon a single Scripture, given under the inspiration of prophetical power, telling us of any event that is to happen, conveying with it any brilliancy, *sublimity*, or potency, that can, or shall have fulfilment BEFORE the Identity of Israel. We venture to say that the Almighty has decreed to take no great step in changing the present condition of the many nations upon the earth until the grand event of the Identity has been accomplished. At the present moment it is the FIRST link, and the great link in the chain of God's pro-vi-dence that leads to the regeneration of the entire world. Without it nothing vast in this direction can possibly be done, and we thank God that the matter is falling into its proper place. Most undoubtedly these are the latter times. The very period that God has selected to resume His activity and measures before mankind, the time He has chosen to manifest His wonders before our gaze, in the long programme He has drawn up for His government of the universe, and the first link He has decreed to take up, is the Identity of Israel. This is the first great step of action after a long season of hiding (see Scripture). We dare not say He has been silent too long. We dare not dictate to Divinity. We avow God knows best in all things. We simply see that we have been left very much to ourselves, that amid great indulgence our "free will" has been allowed to have full exercise, by which many of us have elected to have repose and indolence, some have consented indifferently to believe the Word, some to obey the Word, the will of the majority has been to set It at naught, and multitudes have defied It. The Almighty in His hiding-place has seen all this, determined to let "free will" have its sway until the arrival of the time decreed by the sure word of prophecy to "Bring forth the blind people" (Isaiah xliii. 8), or the Identity of Israel. But why bring them forth? *Cui bono?* What is the good of it? We answer, because God commands it, Who knows best what is to be done. He has even condescended to describe the manner in which they should be brought forth,—not in the way canting men sometimes degrade their position by preaching, that of doing nothing, hanging down their awkward hands, waiting for a revealing thunder-clap from Heaven, impiously teaching that it is sinful to wait and to watch for the events of God, or, as they say, "to pry into latent matters." God commands nothing of this kind: an unfaithful agency could only prescribe such action. The Almighty demands investigation, will only

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work by the co-operation of us mortals, hence directs us first to "bring forth our strong reasons" to "produce our cause" (Isaiah xli. 21). This is distinctly with the object of showing "what shall happen" (next verse), and this, under Divine direction, can only be done by showing "the former things." This we do, completely do, and can only do, by bringing forth our "Identifications." We show the prophetic outline of what God decreed should be the constitution and material history of Israel after they had become lost, containing many points that was only to be found in Israel, and was never to be included in the lot of the Gentiles, and we direct research into the "former" points of our national history as well as the present, and find that they, *and they only*, most precisely tally with that decreed, and we do this by the express direction of God, that nationally we "may be justified" (Isa. xliii. 9) in establishing our heirship to the inheritance of the literal seed of Israel. But, to the gist of the matter, "Cui bono?" What is the use of all this? Is it that we may simply occupy the most lofty position of all the nations? Well, if it only shewed our people that God was faithful to His Word, we should obtain a grand thing. The minister who would dare to teach us that it did not matter if God did not keep to the oath that he has sworn, to keep the nation of Israel separated from the Gentiles FOR EVER (2 Sam. vii. 24), would have no effect at all upon us when he preached the gospel, because legitimate reasoning implies, if God could be unfaithful in one promise He could in another; and we regard the men who teach that if God kept this oath, undue partiality to Israel, and injustice to the Gentiles, would be the consequence, as impious men charging God with folly, for surely if the separation now would be a folly, it was so when it first took place; to charge now is the same as charging then. We utterly despise such teaching, and affirm there is as much, we think far more, reason for the separation to be preserved in these days than there was when it was made. We advise all such preachers to take to shopkeeping where they could adulterate their wares within the scope of the law, when the temptation to trifle with Scripture might be taken from them. But they raise the cry, "Cui bono?" We answer, because they having largely failed in the mission of the ministry, God requires a more powerful agency to accomplish His work, and has selected the agency of the Identity. The ministry has been in vogue for nearly 2000 years, presenting us a vision of painful results. There have been times in the days of some of our forefathers when piety was the rule, and sin the exception; a faithful ministry would have maintained this position, but now, with an increased people, we know it to be the fact that vice is in the abounding majority, and piety, even represented

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by formalism, in a miserable minority. This, thank God, is a practical age, and we dare not shirk our duty of practical teaching. We declare that if a firm of linendrapers, with the capital of the Church to fall back upon, only reaped the results of comparison shewn by the ministry, they would pronounce it a disastrous commercial failure, and direct attention elsewhere. The credit side of the Church's balance sheet presents us with the items of "monkeys," "force," "matter," and "atoms." The "balance in favour" is, religious indifference ascendant, and infidelity rampant. Men who deny God, basely have the pulpits of the Church offered for their use, and Deans openly fraternise with irruption and confusion. God forbid that His work should longer be dependent upon such supportings—God forbid that we should longer have to deplore that, after nearly 2000 years of Gospel ministration, not one million out of four living within the metropolitan area care habitually to publicly worship Him. We call upon all lovers of God to direct their attention to the only means God himself has designed for the cure of Infidelity. This is clearly given us as the sole object of bringing "forth the blind people." By our Identity we become witnesses for God. By bringing forth our strong reasons—our Identities—showing that our history alone tallies with that given forth as to come from Israel, we simply testify to the truth of God's word; we show that what God has said should be, has been, and now is; we produce facts, we remove uncertainties, and venture to say, from our present experience of winning unbelievers to believe in God and His Word, that—if we had opportunities given us fairly to present our subject before those who have turned in disgust from the ministry of many pulpits—we would gain or regain their interest for the Bible, for our Identity with Israel is the great power to annihilate the curse of Infidelity. Thus God, addressing lost Israel at the time of Identification under the usual title of "my servant whom I have chosen," declares "ye are my witnesses." Witnesses to what? Why, that infidelity among them is doomed, because the bringing forth of this blind people is purposely "that ye may know and believe Me, and understand that I am He; before Me there was no God formed, neither shall there be after Me. I, even I, am the Lord; and beside Me there is no Saviour. . . . Ye are my witnesses, saith the Lord, that I am God" (please read Isaiah xliii. 8-13, the whole a connected paragraph). Reader, decide with God. If He had desired the present system of preaching *to cure infidelity in our midst*, He would have commanded us to preach the Gospel to effect the aim. But He does not. We are

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enjoined to preach the Gospel, truly, but to serve another purpose. If God designed preaching to remove unbelief, then His design would have failed, because it has not done so. Not one of God's designs can fail. It is not by preaching that scepticism *in the bulk* can be removed, but alone by God's own plan, embodied in His command to "bring forth the blind people"—*i.e.*, by the Identification of the British with Lost Israel. Hence another use of our great subject, and another power placed within our hands to work for God and His glory. Thus it is that we appeal for help.

REV. JOHN WILKINSON VERSUS EDWARD HINE.

[This was intended to follow the article, "The Second Coming of our Lord," page 52, but, for want of room, was omitted. It should be read in connection with it.]

WE have not cared to go out of our way to answer John Wilkinson's shilling pamphlet, seeing that so many pages testified to an imperfect knowledge of prophetical declarations; but we do not see, when an opportunity occurs, why we should not refer to and explain points he has tried to ridicule, so we make the following extract:—

"We will endeavour to do the author exact justice by quoting his very words where we combat his views. Let the reader just take an example of the author's loose and inconsistent style, as exhibited in his opening address to the English nation. Having spoken of the past history of our nation, the author says: 'But the blessings now about to dawn upon us will be unspeakably greater, giving us nationally a standing far superior to any former period. The very first that we shall inherit is that of living in peace entirely freed from the turmoils and convulsions of warfare that have already commenced to engulf the Continent of Europe. With these wars England will have nothing to do. We cannot be embroiled in them; they will last through some years; and while the other nations will be in the midst of sufferings, famines, and dire perplexities, we shall be enabled throughout this time to live peaceably and without anxiety. God has said it, and His word is sure.'"

Then what says John Wilkinson?

"What shall we say to all this? Surely these gratuitous assumptions had better answer themselves. In the same opening address from which we have made the above extract, we have the following sentiments:—'We cannot be indifferent to our army and navy matters, for a time of warfare is coming to us, even to us—*but not yet.* Armageddon looms in the distance. This is the time when almost the entire world will be gathered to battle against us, and for which we have to be prepared. Our volunteers have been raised up for this time, and will be called to actual service.' Now, let us ask every thoughtful reader of these two extracts, whether the common sense of our countrymen is not insulted by this loose, contradictory, and presumptuous style of writing?"

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We are quite willing that John Wilkinson should ask this question, and as willing to receive the verdict of our countrymen, reminding our readers that in this "opening address" in our "Identifications" we never attempted to explain anything, our simple mission being to state conclusions, which we thought every minister laying claim to be styled a Biblical scholar would be acquainted with, and the mode of their deductions. Let the article on page 47 be read carefully, and the extracts Mr. Wilkinson thought himself capable of successfully assailing will be found to have a marked and most important harmony. Let us see what Scripture tells us shall be—"Jacob's Rest" preceding "Jacob's Trouble," and the extracts given, in no sense contradict each other; instead of there being looseness to the degree that insults common sense, the statements are full of acute and intelligent instruction to minister to minds. Thus we are compelled, much against our will, to curve the point of the arrow of laughter in that direction that causes it to rebound against its sender. We avow that the same inconsistencies occur on nearly every page of Mr. Wilkinson's pamphlet. We have seldom met with a book where so much ignorance of the Scriptures has unwittingly manifested itself.

THE RETURN OF ISRAEL CANNOT BE BY WAR.

(Notes by the Editor.)

It would be a monstrous folly on our part to suppose that we possess all light. We may be wrong in many of our conclusions, therefore it would be unwise to cull from the articles of our esteemed and learned correspondents all those parts that do not coincide with our views. It is infinitely better when real merit is seen in a paper to present it in its entirety, so that the two or opposing views may be advanced in such a way as to appeal to the judgment of the reader's mind, thereby calling for the exercise of thought. We are led to make these remarks, because on page 4 appeared an article on "Palestine" from the pen of a clergyman deservedly reputed to be an eminent scholar, in which the idea was given that it was impossible at present to determine whether the return of Israel would be effected by diplomacy or war. We desire to state our judgment, that it cannot be by war, because "Jacob shall return and be in rest and at ease, and none shall make him afraid" (Jer. xlvi. 27).

THE LAND CANNOT BE SOLD.

The same article thinks it desirable that Palestine should be purchased by the Rothschilds, Montefiores, and others. We think this could never be done, because it is written, "The land shall not be sold for ever; for the land is mine" (Lev. xxv. 23).

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LIGHT AND COLOUR EMBLEMATIC OF REVEALED TRUTH.

By MAJOR R. W. D. NICKLE.

(Continued from page 57.)

CHAPTER IV.

"See how the floor of heaven
Is thick inlaid with patines of bright gold!
There's not the smallest orb that thou behold st,
But, in his motions, like an angel sings,
Still choiring to the young-eyed cherubim;
Such harmony is in immortal souls,
But while this muddy vesture of decay
Doth grossly close it in, we cannot hear it."

—SHAKESPEARE.

"Such music (as 'tis said)
Before was never made,
But when of old the sons of morning sung."

—MILTON.

"'Tis the deep music of the rolling world
Kindling, within the strings of the waved air,
Æolian modulations."

—SHELLEY (*Panthea*).

IN presenting the colours as hexagonal stars, and placing them in the form of a cross, you may remember that I stated that I had good reasons for thus presenting them, and which I shall now endeavour to give.

In the first place, it is to be observed that light and sound bear a very close and mysterious resemblance to each other.

The gamut or scale of sound is expressed by signs or notes after the first seven letters of the alphabet—namely, A B C D E F G—Harmony.

The gamut or scale of colour is Blue, Red, Yellow, White, Orange, Green, and Purple—Light.

The former strikes upon the tympanum or drum of the ear, and is conveyed to the brain, that network of mysterious power. The latter strikes upon the retina of the eye, and is conveyed by the optic nerve also to the brain.

Light and sound are both undulatory vibrations, moving with great rapidity; especially the former, with wonderful velocity, in circles; and, according to the number of the vibrations of light acting on the retina, colour appears. In like manner a note of music arises from the number of vibrations of sound striking upon the tympanum or drum of the ear. The harmonies of light and sound deeply affect us.

I have seen some most interesting experiments on this subject,

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and which I shall describe, as it is intimately connected with star-like forms.

A glass plate was powdered with fine sand, and in connection with it was a musical glass of one note, like a finger-glass. The lecturer (the celebrated Professor Pepper) took a violin bow, and drew it on the edge of the musical glass, which sounded the note. Instantly the minute particles of sand became agitated by the vibrations of the sound acting upon them; and as the note was prolonged, the particles heaped themselves together, and then spread out, taking the form or appearance of stars. In this manner each note had its peculiar visible star, which was the true note of harmony. One star I remember the lecturer drew our attention to, from its singularly beautiful form, presenting between the rays small islets of sand.

He then went on to show us further the close connection betwixt light and sound, and how their vibrations affected each other. He then presented the lime light, which he threw upon a disc with the aid of an instrument, and upon his sounding the notes, the light on the disc quivered, and took various circular forms; but when discordant sounds occurred, the light as well as the sand-stars presented also contorted forms, these forms resuming their proper appearances when the true note was sounded, presenting most forcibly to the mind, by actual observance, the powerful effect of harmony and discord.

The thought then occurred, how beautiful must the harmony of the Divine word have been when the Lord of Creation pronounced his works to have been very good—"When the morning stars sang together, and all the sons of God shouted for joy (Job xxxviii. 7). Light and sound must then have vibrated together in exquisite harmony to the praise and glory of the Great Creator. But, alas! since then, how many dark shadows flit across the blood-stained earth!—how many discordant sounds are heard from the battle of life!—how little do many of us think, as we utter words, that these words are vibrating onwards, ever onwards, affecting all around us, and that for the effects of these words, which we may have forgotten, still there will be a time when they will be recalled—when every idle word that men shall speak they shall give account thereof in the day of judgment, unless repented of (Matt. xii. 36).

Light and sound, if their connection is traced, bear indeed a very remarkable resemblance to each other. As light is ever flowing onwards, so in like manner is sound, from what we know of it. The child's prayer vibrates upwards and around all things; the deep curse from the lips of profanity is not forgotten, and it will some day sound in the ear of him who may have forgotten it. These reflections were called forth by the follow-

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ing experiment, which showed that when we imagine the sound or the word uttered to have ceased, yet the sound *can be recalled* most powerfully, and this, too, with a very wonderful effect upon our bodies, as was proved in the following manner:—

The lecturer took a common sounding fork and struck it. After the sound had ceased to the ears of the audience, the instrument was placed in a box with a hole on one side of it. The lecturer then took a metal cylinder, and, remarking that we would not only hear the sound again, but that the sound would be *felt* in a remarkable manner by each person, he placed the mouth of the cylinder to the hole in the box, when the sound vibrated throughout the whole room, capable of holding nine hundred people! And not only was the ear affected, but the sound, strange to say, caused the sensation of vibration in the bodies of every one present. It seemed to creep along every nerve; and this he continued for some time, leaving a strange impression upon the minds of many that sound indeed might be ever flowing onwards, and recalled under certain circumstances when least expected.

Now, as we have seen that the notes of harmony acting on minute particles of matter take a star-like form, visible to our sight, and that light and sound affect each other so remarkably, let us now examine a snow-flake. We find that in the Scriptures snow is mentioned twenty five times, illustrating very beautifully the meaning of the passages.

To the lover of Nature in her various aspects, and to the cultivator of the soil, well might the question be asked now, as it was in ancient times by the Lord to Job—"Hast thou entered into the treasures of the snow; or hast thou seen the treasures of the hail? (Job xxxviii. 22.)

On examination, we find that a snow-flake consists of clusters of stars, beautiful and varied in their forms, containing, on account of their prismatic hexagonal formations, many deep meanings to the observer. They testify in a wonderful manner to the leading truths contained in the Word of God, and are the star-notes of harmonious truth.

In these forms we perceive the circle, equilateral triangle, cross, and square. We also perceive the numbers 1, 2, 3, 4, 6, 7, 12. (*Vide* Note 1.)

The snow-flake, from its presenting light and colour, is very attractive. I will, in the first place, give the reason, through the examination of light, why water, which is a colourless fluid, when acted upon by cold, should appear *white;* yet how many gaze upon it without knowing the cause, and merely take it for granted that it is so, without any inquiry.

In the first place, water, as we all know, is a colourless fluid,

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rising in the form of minute globules which constitute vapour; and by the action of cold is again transformed into crystalline prismatic forms, which unite with each other and become a flake, which then falls gently as it gains weight.

Now, when each minute prism is examined, we find that it displays the transient colours, but from their variety of positions, and reflections blending together, the colours retire, and transient white is presented to us. It is the very nature of these minute prisms to catch the faintest glimmer of light, and seize upon it. This accounts for snow presenting that luminous appearance which it does at night. So that its beautiful white appearance, which is the emblem of purity, *proceeds entirely from light;* for when the prismatic forms are destroyed or acted upon by heat, it changes its appearance—its whiteness vanishes.

In England, from the state of the atmosphere, we do not often remark the star-forms of snow, but in colder climates I have seen the earth covered to the depth of several inches, not with flakes, but with inconceivable multitudes of many varieties of beautiful minute stars. At the North Pole there are upwards of a hundred different forms of these stars, and their grand leading feature throughout their many complicated as well as simple forms, is that of the hexagon.

The geometrical figures and numbers which are attached to these forms present many meanings, which, no doubt, He who formed them intended that we should observe and reflect upon; for is it not written—

> "Fire and hail, snow and vapour,
> Stormy wind fulfilling his word"?

Let us see what some of these stars present to the mind which may be seen in Fig. 7. The first form which is observed is that of the two equilateral triangles interlaced, which I have remarked in Germany, and is not so common as most of the others—suggestive, apparently, by its co-equality and union, of the Father and the Son. Another appears like a Rose—suggestive of the Rose of Sharon. One appears like a fortification, with a brilliant star giving light throughout—the New Jerusalem. Some are like flowers, many others present feathery forms and that of ferns. Some are of a triad form, suggestive of the Trinity-in-unity. Some are like suns with their satellites; others, again, are singularly formed. It is only by examining them carefully in the open air that we can study their varied forms of beauty, and reflect upon the wonders which they display of those laws of crystallisation which proceed from the Creator.

As some crystals and polarised light present a cross, and as the colours are presented in this form in Fig. 1, I shall now pass

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on to make some remarks regarding that mysterious form, which is looked upon as a *sign of Christianity.*



Mr. Berri, in his Monograms, Historical and Practical, gives it as his opinion that such devices took their origin from Egyptian hieroglyphics.

Take, for example, the triple tau or T, which among the Hebrews was the sign of security. The origin of the tau is lost; but some writers assert that it was the form of the Egyptian Nilometer, which was used to ascertain the height of the waters of the Nile, and upon which depended the sustenance and lives of the inhabitants of Egypt. "But," remarks Mr. Berri, "whatever might have been its origin, whether it was derived from the Nilometer or the Egyptian Trinity, that simple mark has been handed down from age to age." The Israelites bore this symbol on their banners sometimes singly, sometimes triple. It is said to be referred to in Ezekiel ix. 6—"Slay utterly old and young, both maids and little children, and women; but come not near any man upon whom is the mark."

This mark was also called the letter of life; and, among the Greeks, the token of absolution, because prisoners or culprits upon whom this mark was placed had their lives spared.

In modern times the same sign or monogram, if it may be so called, is, according to some authorities, found in heraldry in the form of the St. Anthony's Cross, so called because that saint always bore this device on his habit. This form of the tau implies that he who beareth it is a stay or supporter of his prince, and an upholder of the Christian faith.

This sign has long been considered as peculiarly attached to the Christian faith, but such is not the case, for we find it attached to the idolatries of Egypt, Assyria, India; and it is also to be found in the ancient Peruvian and Mexican systems of worship. I have seen it attached to the gods of India in some of the most ancient sculptures, generally appearing as an ornament. And I have seen it of this form † in the sacred dairy of the Todahs on the Neilgherry Mountains. However, it seems evident that it came from Egypt, the nursery of idolatry. Marias D'Assiguys, in his Mythology, Book I., page 90, states, "The ignorant Egyptians did adore Nilus, otherwise called Siris and Osiris, because their life and riches did proceed from the excellent virtues of the Water of Nilus. Now, Nilus is often represented holding the tau, or cross, in his right hand, and which in Egypt was called the sign of life. It is presented in the following forms:—

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Crux-ansata, or handled cross, Egyptian, symbolic of life, and held by Nilus.


King Rhameses is represented receiving this form of the crux-ansata, Egyptian, to be seen in the British Museum.


This form of the cross is on the breast of the King of Babylon, and also on some of the gods of India.


In the sacred dairy of the Todahs, Neilgherry Mountains, India.


Egyptian and Assyrian forms of the sign of life.—*Vide* Botta and Layard's Nineveh.

And here I may also observe, that the letter of life is to be traced in the Coptic and Gheez alphabets. The Copts are descended from the ancient Egyptians, mixed with other races. In the Coptic alphabet we find the letter  ti. The Ethiopic was once the common dialect of Abyssinia, but is now supplanted by the Amharic. In the Ethiopic, or Gheez alphabet, we find the letter  (which looks very much the same as the tau) pronounced *tha*, and in English alphabet, T *te*, the letter of life.

It is also curious that we hardly ever look upon a *door* or a *window* that does not present the form of the letter of life; and from its peculiarity of form, it appears as the symbol of *support* and *connection*. It recalls the night when the Destroying Angel passed over the houses of the Israelites, who had sprinkled blood upon their door-posts and the lintel. It also recalls the words of our Saviour—"I am the door, and without me ye can do nothing. Come unto me." The sign is also presented to us in a very remarkable manner in "Grenatite (Staurotide) Pierre de Croix. The crystals of grenatite when *black* are *opaque;* but they are often of a dark brownish-red colour, and translucent. They are either rhombic prisms (obtuse angle 129° 20′) or hexagonal, and are frequently grouped so as to form a cross—Stauros gr., a cross —grenatite from its garnet colour."—(*Vide* D'Varley's Mineralogy, page 44.)

We thus see that the sign dates far beyond the creation of man. The above description of this peculiar appearance is very remarkable. And why is the crystal, which so generally receives and reflects light so brilliantly, *here* presented as black and opaque? Because grenatite consists of silica with alumina and

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peroxyde of iron; but the proportion of the two latter being isomorphous (that is, capable of retaining its primitive form when in a compound), varies in different specimens. *The remarkable form of this crystal is a cross*, suggestive that the blackest deed man ever committed was when he crucified the Light of the World, who came that he might have light to save him from the power of darkness.

But this crystal is often of a dark brownish-red colour, and translucent; suggestive that the Light of this world shed his *blood upon the Cross* to redeem man from the effects of sin.

This remarkable crystal also assumes the Rhombic form—that is, *four*-sided; and, according to the law of numbers, under which crystals particularly appear, and are classed—Four, is attached to earth—that is, has a meaning attached to this earth. At other times it presents an hexagonal or six-sided form, which is suggestive of the six colours which blend together and form the seventh or the perfect number—Light. So that Pierre de Croix, or Stone Cross, is full of meanings; and not only does the crystal present its evidence to the Divine truth, but polarised light brilliantly assumes the form of the cross. Polarised light consists of two vibrations, one being perpendicular, the other horizontal. The polarisation of light's rays always assumes the form of a cross, caused by the separation of the perpendicular from the horizontal vibration, by the action of certain media exhibiting the appearance of polarity, or poles possessing different qualities. So with reference to the above colours being presented as stars, and their being placed in the form of the tau, we find that the real note of harmony also takes a star form.

The crystallisations of snow take many beautiful star forms, The polarity of light takes the form of the tau, and the crystal (grenatite staurotide) also assumes a similar form. The heathen deities of various idolatrous nations were represented by a crafty priesthood as holding sceptres of different crucial forms; and a cross, symbol of the instrument of death, was subsequently, under the Romans and Jews, superstitiously adopted as a sign of life!

Now, view the subject in this way:—Supposing our Saviour had been condemned to death at the time of the French Revolution, when the people wore little guillotines of gold and silver as ornaments; supposing our Saviour had died by *that* instrument, would any of His faithful followers have done as the people did in their madness, worn the model of *such* an instrument as an ornament, and to *remind* them of Him, as a *sign* that they were followers of Him who died to save them? Why, then, should the cross not be looked upon in the same manner as the guillotine?

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We have no information from the Bible that the Christians in the time of the Apostles ever adopted the form of the cross as a sign of their attachment to the Saviour. But the *sign* which the Saviour gave to His followers whereby they might recognise each other was, to *love one another*—"By this shall all men know that ye are my disciples, that ye love one another, even as I have loved you." It is evident, then, that a piece of wood, a relic from the horrible instrument of His persecutors, was but a superstitious sign, which was adopted ignorantly by many of His followers several years after His crucifixion. Nor were the words of our Lord ever intended to convey to His followers that they should wear a "tau," made in imitation of, or from the wood of, the cross, when He said, "If any man will come after me let him deny himself, and take up his cross and follow me." The *real* meaning of this command is evident to every enlightened Christian, viz., that His followers were to fight against *their evil dispositions*, and, through the aid of the Holy Spirit, to follow their Lord's example, and to worship Him in spirit and in truth. Lastly, we see many crosses worn (it is the fashion of the world) by many in the most fantastic forms—symbols they are of the peculiar states of mind of those who have designed them. They are often formed of *jet black* and *opaque*, after the pattern of the Babylonish and Egyptian tau; they *absorb*, but *cannot* REFLECT light. But the *true* symbol, or emblem, is the cross of *light*, with its transient colours retiring into the white star, or the radiation from the divine presence of Him who declared himself to be the bright and morning star, the star-heavens' emblem, not the instrument or emblem of cruelty and darkness.

In concluding this subject, I shall only remark, that the Jews at the present time look upon the letters ח as the sign of life. It forms part of the Hebrew word חַיִּים, *which signifies life.* The form of the letters is quite in accordance with the lintel and the doorposts, which were sprinkled with blood, and was a sign to the destroying angel to pass over the habitations of those who were commanded to adopt this sign, if they chose to be preserved. I therefore conclude that this letter ח is the true letter of life, and not the tau, which is well known to be an idolatrous sign, supposed to ward off Satanic influences, and to which, through the agency of the priests, the people address their prayers, calling it the "holy cross!"

GOD'S WARNINGS.—Everything that occurs to nations, or to man, individually, is either a warning or a judgment. Whether they give pain or pleasure, grief or joy, they are all intended as warnings.—*An Old Sailor.*

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THE INFIDEL SPIRIT OF OUR AGE.

By CHARLES CASEY, ESQ.

EVERY reflecting man, whose observation and knowledge has been applied to the present aspect, or mind drift of our age, must be deeply and sadly impressed by the hue of Infidelity reflected on its current, if not penetrating its deeper volume; owing in part to political causes, in part to the natural vanity of our nature in the desire to be superhumanly wise, but making itself felt in any case through the literature no less than the social relations of our time. That there may be no misapprehension of my meaning, let me say that by Infidelity I mean anti-Christian principles, whether they take the form of nature worship—scientific substitution of the laws of the Creator, for the Creator himself; Pantheism, or the recognition of God in every one of his works, not as resulting from, but constituting the Divinity; Intellectualism, as deifying the human mind to the exclusion of a consideration of the mind of God; or in that —the lowest of all types of Infidelity—Sadduceeic Materialism that worships only those things which appeal or minister to the senses, passions, or appetites of the mind, and which is essentially of the earth, earthy. This general state, comprising within it the classes mentioned, as well as many not classified, may be said to prevail largely in Europe and America, and it is against this growing, spreading evil that the Christian Church has to do battle.

Lest some should imagine that there is a disapprobation conveyed of learning, science, or intellectual things in the above, it may be as well to say that in their proper place and sphere they are alike excellent and admirable; but that sphere and that place is when they are ministers subservient to the glory of God and the real good of man, but they are alike execrable and degrading when they are divorced from these two ruling motives. Let science bend itself to the task of tracing causation to its secondary link, and winning from nature her jealously held secrets, in order that man may be freed from the condign punishment with which she visits any infraction or non-observance of her laws, and with reverent humility worship the Divine grace which rewards such labours with success. Let learning employ its power to acquaint us with all and every of the histories of events, nations, great, good, or famous men, from which we may learn to be wiser and better. Let art, manufactures, commerce, and industries be prosecuted with honest zeal, and from high motives. But science, learning, art, manufactures, commerce, and industry, all are bounded by the temporal state of our existence, and there-

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fore should ever be held by conviction as absolutely secondary to that which relates us to the immortal state of man's existence to the unseen towards which we are momentarily gravitating; whitherward the universal soul of man, barbarous and civilized, yearns earnestly, save when its innate nature is crushed by an intellectual depravity which is of the evil one, or buried beneath a crass ignorance, the less deplorable of the two Saduceeic falsities.

To the thoughtless, and to superficial thinkers, there is a meretricious attraction in learning and science without regard to the offices they fill—they are as the flame to the moth; hence men who have attained eminence in those departments of the mind, yet who are infidels in religion, attract by their ability swarms of moth-like mentalists to be scorched in the flame of their false principles. But if such persons would pause and reflect on the comparatively low altitude to which the human mind has reached, or can attain in its highest flight into the region of ultimate truth or causation, when God is left out of its thesis, they would then hold at its true value what is called "The advanced opinion" of our time.

Let such thinkers place before their idols the phenomena of life, death, growth, function, will, that which is called accidental in events, or any other of the every-day problems of life and time, for solution; and see how that "bare, bald, and tawdry as a fingered moth," sophist and philosopher alike stand in their presence when God "the Almighty, Eternal, and Invisible," is separated from their vain and vicious theories, and then, contrasted with such crude, comfortless, and unsatisfying speculations, how glorious and soul-filling is the belief and trust in that revelation of God to man contained in His inspired Word, which places before the human mind, as the object of its faith, a God "who pitieth us, even as a father pitieth his children." Mighty to save, and more ready to grant than we to ask, every good and perfect gift, in whose grace we live and move and have our being—with whom the soul can ever hold communion in and through the vicissitudes of human life, ever in the darkest hour sustaining it by the hope of that rest which remaineth for the spirits of the just made perfect—showing the true value of time as measuring this our frail, fleeting, transitory life, by holding up to the eye of faith, the promise and the glory of the incorporeal sequence of our earthly existence—the real and indescribable beatitudes of everlasting life.

Furthermore, let the contrast be carried down from the spiritual excellence of Christianity when compared with the frigid religion of Intellectualism, and let the results of the Divine principles which the Saviour taught as relating to man and time, be

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considered of, in comparison with the results achieved by the highest development of heathen mind, and we find that all of broad-based humanity, of charity, of benevolence springing from it as from a root of virtue, worthy of the name, of heroism founded in abstract principle, not in impulse or applause, of honesty in thought, speech, and act, from the same motive—in short, all that has tended to truly civilise and elevate man for 2000 years, has resulted from the teachings of Christ, and has prevailed most in those nations which have in the greatest degree preserved and acted on that teaching in its purity; and although much remains, in this our time, of evil, yet it remains only in that degree resulting from a departure by men or nations, in act or principle, from the heavenly teachings of the Prince of Peace.

The question then remains, what hope does the future hold of a better state of things? This: that this sporadic, or perhaps epidemic mental disease of infidelity, will have assuredly its decline as well as its cumulative period and crisis. Truth is of God and everlasting. Falsehood is of Satan and temporary—there may be here and there a seeming triumph of error over righteous belief—but

> "Truth crushed to earth will rise again,
> The eternal years of God are hers,
> But error wounded writhes in pain,
> And dies amid her worshippers."

In the meantime it becomes the duty and privilege of every Christian man and community to do battle stoutly for the faith once delivered to the saints, according to the ability that God hath given them, whether it be in the van of conflict, or the fortress of steadfast faith; at all times and in every place, ready to testify that "Christ was the true light which lighteneth every man that cometh into the world," and that all who are not with him are against him. And there is also the additional fact that if there be activity in infidel manifestation of mind, such demonstration has aroused the religious sentiment into militant position, and none but those of weak or unstable faith can entertain any doubt of the issue, when the record of what God has done for his Church, in the old time before us, is remembered, and that unfailing promise—"Lo, I am with you alway, even unto the end of the world."

Tears.—There are tears of joy, tears of grief, of hope, of revenge, and despair; if any of these tears could be analysed, the different feelings would be discerned, but only *one* can do this, and that is *Christ*, our *Saviour*.—*H. E. Nicolls.*

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THE NORMANS IDENTIFIED WITH THE TRIBE OF BENJAMIN.

CHAPTER III.—*By* HARRISON OXLEY.

(Continued from page 10, *vol.* 2.*)*

"The consummation cut short, shall overflow with righteousness." Isaiah x. 22.

THAT the Normans are identical with the tribe of Benjamin will appear evident to all who have a mind to compare what has been given in the former pages of this magazine with the Scriptures of truth. It has been shewn that Benjamin was to enjoy a special Divine protection. In perfect harmony with such Divine protection we have the command of the Lord by the prophet Jeremiah, chap. vi. 1, "O ye children of Benjamin, gather yourselves to flee out of the midst of Jerusalem, ... for evil appeareth out of the North and great destruction."

What is the characteristic of Benjamin as spoken by the patriarch Jacob?—"Benjamin shall ravin as a wolf in the morning, and at night he shall divide the spoil." What was the portion which the Lord assigned to Benjamin by the mouth of Moses?—"The beloved of the Lord shall dwell in safety by Him, and He shall cover him all the day long, and he shall dwell between His shoulders." This promise of Divine protection and safe dwelling must stand good so as never to be absolutely destroyed by any events and circumstances which might hereafter occur in the subsequent history of Israel, even to their expulsion out of the Land of Promise for a time. The historical facts recorded of the tribe of Benjamin fully confirm all that the divinely-inspired Jacob and Moses have said. Even as a child by the side of his father, Benjamin dwells safely, though his brother Joseph had been taken away and sold. As a tribe, in the lot of his inheritance, he dwells safely between Ephraim and Judah (the Lion and the Unicorn), and his small lot is more than made up by his royal city of Jerusalem, being the chosen place of the Lord's name. The fidelity of Benjamin to Judah, and to the true worship of the Lord, proves that Jacob had indeed rightly called his youngest son Benjamin instead of Benoni, because when the rest of the children had gone after other gods Benjamin remained by the Temple of the Lord and the House of David. After the captivity in Babylon, Benjamin returned to the Land of Promise, and dwelt there when the Messiah appeared in the flesh. We know for a fact that the Apostle Paul, whose writings form so great a part of the New Testament, was of the tribe of Benjamin.

There is certain Scriptural record that Benjamin was dwelling

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safely by the Lord in the Land of Israel at the beginning of the Christian era.

Now comes the question, what became of Benjamin when the Roman sword of destruction came upon the Jews?

The tribe of Benjamin was dwelling with Judah at the beginning of the Christian era. It was well known where the rest of the tribes of Israel were at that time, and Benjamin was not with them. Did the tribe of Benjamin share the same fate as the Jews? Had they, like their brethren of Judah, filled up "the measure" of their iniquity? In a word, did "wrath to the uttermost come upon" Benjamin so that he became totally overthrown and scattered to the ends of the earth?

That Benjamin was not left altogether unpunished cannot be doubted for a moment. He had to flee! He could find no longer a covering in the land, for the Lord had forsaken the House of Judah, and the Temple, and was become their enemy. Had Benjamin remained with Judah he could not dwell safely, because the wrath of God was gone out against Judah;—they had slain the heir of the vineyard and cast him out; had persecuted the Saints, and killed the Apostles. And now, therefore, the Lord slew the murderers, and cast them out of His vineyard. Was Benjamin to share the fate of Judah by becoming mixed up with them? By no means. It is certain that the most of Christ's followers were of Paul's tribe. As under the old dispensation, so under the new, Benjamin was the son of the right hand. Benjamin cannot share the fate of Judah. The latter are dispersed through all countries. Benjamin dwells safely by the Lord. Judah is exposed to the world. Benjamin is covered all the day long. Thus at the dispersion a covering is made for Benjamin. He must not any longer dwell with Judah, because the Lord is not with that people. If we have not any historical account of Benjamin after the dispersion of the Jews, we have the Word of God, which gives to Benjamin a place of special security and safety all the day long.

It may be objected, how came the Benjamites to be Normans? By a chain of circumstances that led to it, and that was doubtless designed to lead it for the part which the tribe was to play in the future of Israel. To dwell safely by the Lord, it was necessary that Benjamin should become a Christian people, and not, as the *tribe of Judah*, remain in darkness and in unbelief. Therefore when the time came to separate Benjamin from Judah, the Lord would prepare the way, which may somewhat have been as follows:—Fleeing from the Land of Destruction to Damascus, and from thence into Asia-Minor, afterwards they might cross the Danube, sweep through the country now known as Austria, from thence into Germany, to the shores of the Baltic, from which

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they at last issued in quest of plunder and settlement, until they obtained by conquest that portion of territory which was ceded to them in France, and over which Rollo obtained the dukedom, and gave the name of Normandy. It will be known that the settlement of the Franks in Gaul took place about four centuries previous to the appearance of Rollo and his followers. And it is somewhat singular that the very name of this Norman chieftain is highly significant of that agitating and destructive character which the patriarch foretold of his youngest son.

It cannot be thought strange that after a period of eight hundred years the tribe of Benjamin should lose the knowledge of their origin, and especially through a period of time when the old things were passing away, and all things were being made new. And may not this also have been a part of that providential covering which the Lord threw over the tribe to screen them from the persecutions and contempt which would have come upon them if they had been known like the Jews? Soon after their settlement in France the Normans became Christians, and their embracing the Christian faith is another proof of the tribe being brought still closer under the Divine protection and blessing. Was there not something, too, providential in the geographical situation of the Normans in France, as it is considered with special reference to this island, where the rest of the wandering tribes had at last been gathered? Was not Benjamin being covered all the day long even across the Channel? And, moreover, it is not likely that during the comparatively short time that elapsed from their settlement in Normandy, to their final settlement in England, that they would become a mixed people by their marriages with the Franks.

Yet even the name of Norman, which may seem to indicate another people quite foreign to the Tribe of Benjamin, is, after all, not so far removed as not even to be identical with the import of *Benjamin!* The name Norman served to cover the real origin of the tribe, and also at the proper time it serves to identify the people so called with none other than the Tribe of Benjamin, of the stock of Israel! It is to be said of the second restoration that the Lord will bring them from the north country, and gather them from the coasts of the earth. As Benjamin was to be covered all the day long by the Lord, he must be found, not amongst the unbelieving Jews, but amongst the Christian nation of Israelites. And, as all the tribes are to be identified, and brought again to the lot of their inheritance, it is but reasonable to infer that, however, for a long time they may seem to be lost one amongst another, yet He whose ways are past finding out to perfection would leave something that might serve hereafter to give a clue, by which the hidden things

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of darkness would be brought to light, and that would serve to identify His inheritance according to their tribes. Therefore, from all that has been brought forward on the identity of the Normans with the Tribe of Benjamin, the following things are clearly implied:—

Firstly, That Benjamin was to enjoy a special Divine protection, and that this special protection extended not only to the period of time of his dwelling in the land of promise, but also after the expulsion from that land, and the destruction of the Jewish polity by the sword of the Romans.

Secondly, That, instead of being mixed up with the Jews, and so being made a partaker of the "wrath to the uttermost," which came upon them, Benjamin was separated from the Jews, and covered by flight with the Divine protection.

Thirdly, That, in the course of their exile, and the changes which took place by the lapse of time and country, they lost the knowledge of their origin, which was a blessing to them in saving them from being confounded with the Jews, and the punishment which was gone out against that people from the Lord through the whole earth.

Fourthly. That, the incursions which they made from the shores of the Baltic upon France and other countries, are identical with the character of Benjamin as described by Jacob.

Fifthly. That, Rollo, who became by conquest first Duke of Normandy, and his followers, were pre-eminently identical with Benjamin, as a ravenous wolf, devouring the prey and dividing the spoil.

Sixthly. That, the Normans were neither Franks nor Germans, but Benjaminites!

Seventhly. That, they embraced the Christian faith, and so came more fully under the Divine covering and favour.

Eighthly. That, during their settlement in Normandy, they did not mix with the Franks to any extent by their marriages.

Ninthly. That, the junction of the Normans with the rest of the tribes in the islands, after all the others had been brought together, is identical with Benjamin, as the youngest son being joined to his brethren, and that the name of William the Conqueror is identical with the great event.

Tenthly. That, the settlement of the Normans was necessary to the completeness of the tribes of the whole nation, and is identical with Benjamin, the son of the right hand.

Eleventh. That, from the time of the reception of the Normans in the land, they have dwelt safely, and that the Norman-French inscription * on the *British Standard* is identical with Benjamin

* It is a singular coincidence that the motto, "Dieu et mon droit," was selected by Richard Cœur de Lion, when engaged in the Crusades.

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dwelling as of old between the Lion of Judah and the Unicorn of Joseph!

Lastly. That, the NAME as well as the character of the Normans is identical with BENJAMIN!

A LECTURE ON THE APPARENT ETHNIC AND PHILOLOGIC RELATIONS OF THE BRITISH RACE.

By W. J. COCKBURN-MUIR.

PART I.

14th November, 1874.

WHILE some are earnestly following the elucidations of this question, others, less or more evenly balanced in the intellectual capacities of criticism, less or more highly endowed with the faculty of insight, are more or less placidly or more or less impatiently amused.

Why not? One need not measure the seriousness of people's minds by the natural or artificial length of their faces, nor restrain the exercise of charity when people smile instead of being solemn. St. Paul was a man of the world—a Pharisee, and therefore, we may assume, a patrician by birth—and a man of scholastic culture. In theory and practice he "became all things to all men." We may very well elect to follow St. Paul. In polemic business one has often to announce startling propositions, at which people may be expected to be amused very much—*at first;* and the fact may be accepted as a necessary condition of the argument, due to the admitted frailty of human nature.

But more. It seems to be the most natural thing in the world for people to be very much amused when they, for the first time, maybe, hear announced with a grim gravity by a knot of enthusiasts—or even mere dilettanti, as they may be deemed—this startling proposition—

That the direct sequel and sequence of an event which happened 2600 years ago in Western Asia is now being evolved on this westernmost verge of Europe; that a nation of people who were then transported into slavery, whose movements dropped gradually out of history during 800 years, who for 1800 years since have been absolutely and completely lost sight of, except in the flickering light of tradition, are now re-discovered, identified, proven to be—yourselves, ourselves. That *we* are the reconnecting link by which is to be made good again, before all men, that chain of historical evolution which was apparently snapped in sunder long ages ago; and that by the light of the

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glowing sparks which fly out in the forging of this link, the world is to see that the Everlasting Word is true, and no lie; that another cyclical crisis is at hand in the affairs of the world; and that our religion is based on practical, tangible facts, and not on assumptions, as some do vainly teach.

It may well be, in the enthusiastic advocacy of a proposition such as this, and which promises so much, that many arguments and supposed corroborations may come to be adduced, which are hardly consonant with a sufficient sobriety of reflection, which are too speculative, or rest on analogies too remote, or are wanting in logical relevance. It cannot be otherwise while human frailty is so intense and all-pervading.

Christianity itself has suffered, and suffers, more from the errors and misapprehensions of its advocates and professors than from any inherent defect in its theory—if any might be, for the sake of argument, admitted.

Any proposition whatever is to be judged on its proper merits, leaving absolutely aside the fallibility of its advocates.

For those who accept the Sacred Scriptures as a true, direct revelation of the Divine Thought, the argument from prophecy is a perfectly sufficient ground on which to argue the proposition it is now our business to consider. There are, however, those who deny altogether, or are at least unprepared to admit, the validity of prophecy—who question altogether the certainty that the Holy Scripture is a Divine Revelation. For these, some of the arguments advanced are very much open to question on various grounds, however edifying for those with whom the matter is already a foregone conclusion.

It may be desirable to refer to some which were set forth at a recent conference:—

1. There was the statement of the fact (sufficiently well known) that there is a large correspondence between etymons in the Welsh language and in the Sanscrit. But as it was not at the same time expressed that the Brachmans are, by the hypothesis, a *Shemitic* race, it was naturally observed that the fact seemed rather to prove that the Welsh are Hindus, or that the Hindus are Welshmen, than that *we* are the Lost Tribes. Besides, that this correspondence of etymons is common to all primitive languages in direct proportion to their antiquity.

2. The theory of the symbolism of the Royal Standard, however ingenious as a speculation, was objected to as based on inaccurate assumptions, inasmuch as the true primary colours seem now to be demonstrated, by recent research, to be *Red, Green, Violet*, which are *not* the colours of the Royal Standard.

It may be suggested that, although Dr. Thorn has propounded an interpretation of the Royal and National Cognizances which

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stands on a much more solid basis, the subject will not be ripe until we have obtained more complete archæological data. And it may be affirmed with confidence that an essential element in the matter will be found to be the remarkable story of the *Portcullis*, the cognizance of Margaret of Richmond, and the prominent heraldic ornament at Windsor and Westminster.

With reference, however, to the objection—a very old one—that the *lions* on the shield are not lions, but leopards, it may be taken as certain that they never were leopards, as no blazoning is extant in which they are represented with *spots*. The explanation of their having been sometimes mistaken for leopards seems to be, that they are necessarily blazoned with bodies longer and thinner than a lion proper, because the proportion of depth to width in the dexter chief and sinister base of the shield, is not sufficient to permit the *three* to be represented in their natural proportions.

3. Another point which arose incidentally was the affirmation that the Maltese form of cross—that, namely, in which four triangles meet in a point—is the true proper Christian symbol; and that the so-called Latin Cross—having a long and a short arm—is the pre-Christian and Pagan symbol, in which statement three things seem to be overlooked.

(*a*) That the *Greek* Cross, with two equal arms, is a combination of the two forms, and unites the symbolic ideas which are the origin of both.

(*b*) That all three—and, indeed, all other forms—are equally pre-Christian, so far as mere chronological order of time is concerned; are primeval; are expressive of varying senses of the same original esoteric idea (a subject too abstruse for incidental treatment), and are all indications of the looking forward of the ancient world to the fulfilment of the promise, that the *seed* of the woman should make atonement for the *sin* of the woman and the man.

(*c*) That the form of the cross—on which first the brazen serpent and then the Son of man was lifted up—was, by the consentaneous testimony of all tradition, that which came to be the symbol of the Western Church, and called the Latin Cross.

4. There was, finally, the statement—certainly a little startling—that *Ashtaroth* was the Queen Semiramis, and that *Tamuz* was her son! How could this be? it was asked, seeing that Ashtaroth, or Astarte, was only another form (Babylonian and Syrian) of the Egyptian *Isis*, and the later Venus of the Grecians and the Latins; and was worshipped by the nations as Queen of Heaven, her hair divided by the horned crescent, and crowned with the Pleiades, centuries before Semiramis was born to be Queen of Babylon. Seeing, further, that Amuz, or Tamuz, was

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no other than the Syrian and Phœnician form of the Lord Osiris, the Adonis (Adonai, Lord) of the later Greeks, and the husband of Isis, or Astarte. Moreover, as the Prophet Ezekiel reproved the women for "weeping for Tamuz"—just as the Egyptian women wept for Osiris—if Tamuz was merely the son of an alien queen, what was Tamuz to them, or they to Tamuz, that they should weep for him?

These misapprehensions of the meaning of the archaic mythologies are made, however, in excellent good company, for even Sir Isaac Newton imagined that the goddess Ceres was a benevolent woman of Sicily, who, crossing to Attica in search of her daughter, taught the Greeks the use of corn. And not long ago one who enjoys the repute of erudition, but who seems to have cultivated the science of mythology with less success than might be desired, announced that Osiris was a *man* who devoted a philanthropic life to the instruction of the Egyptians, and that Horus was another *man* who came after him, and that they were apotheosised for their pains!

These are delusions, however, which are rapidly passing away in the light of more intelligent interpretation; and we now know that these supposititious personages were, in fact, the exoteric expression (for the instruction of neophytes and the common people) of hierarchic esoteric conceptions of the One Supreme God, but which, naturally and necessarily, degenerated into those base idolatries from which it was sought to separate that chosen people to whom it was said—

שמע ישראל יהוה אלהינו יהוה אחד

Hear, O Israel! The Lord our God is *One* Lord!

OUR SAXON ORIGINAL:

A CONFIRMATION OF "ENGLAND'S COMING GLORIES."

PART IV.

(Republished from "English Homes Periodical" of 1867, by permission of the Author.)

(Continued from page 14, vol. 2.)

THERE are yet more significant passages which identify England and her dependencies with *the lost House of Israel.*

Turn we to Isaiah lxvi. 18-22, and to Micah iv. 6-7, passages which alike intimate that the children of Israel and those of Judah shall be *gathered together under one head*—"a multitude which cannot be numbered." Now, we would once more ask the intelligent reader, *where* are we to look for that lost House of Israel —and especially of Joseph's posterity—if not to these very Isles

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of the West, from whence have spread so many blessings, and in whose *inheritance* exists so much wisdom, that the British Constitution stands highest among all nations, for its solidity and strength, its unity, its toleration, and the freedom of its LAWS (however much there exists yet to consolidate and ripen, which the growth of time inevitably entails, as a nation advances). *Where*, we repeat, are we to look for such an outpouring of nations of all tongues (according to Isaiah) *if not in Western Europe and the Isles?* Besides, our *Saxon* LAWS are (many of them) of Israelitish origin? For example, the *trial by jury* was of a very ancient code; the respect paid to women were (as we learn by *Boadecea*, Queen of the country) akin to the respect paid to Deborah, Miriam, and others,—unlike *savage nations*, who have ever trampled on the weaker sex.

We see, then, that by the GOSPEL being preached in the *direction* of the north-west, the lost tribes (to be recovered) must be sought for, *not* in ASIA (where Paul was forbidden by the Holy Ghost to preach), but *in the direction westward*. Oh, the glorious grace, which out of ruin ordains strength! God is not slack concerning His promises as some count slackness, but at the end the vision shall speak, and will not tarry.

We live in most remarkable times. The Gospel is preached over so great a portion of the world, chiefly by the instrumentality of our English tongue through our missionaries, and personal exertions everywhere, that we are warranted, in looking round and being constrained, *as one man*, to exclaim, "Our God is among *us!*" and that, *with* JUDAH, *we* are joint "heirs" of *all* the promises made unto Abraham, and *to his seed for ever!* and that in *this identity*, with *all* the privileges made to Judah, will be the grand consummation of that prophecy significally pointed out by Hosea i. 10, 11, when all sects and differences will merge into the *one true seed of Abraham*—that "elected" people whom He will gather from all nations and tongues, and of whom it will be said, "*A nation shall be born in a day*," so *triumphant* will be the *recovery* of EPHRAIM! But we have yet a very conclusive climax of the whole, which *identifies* our Israelitish origin with Judah. The size and form of head will serve much more accurately to identify a race than "complexion," which becomes altered by intermarriages. And it is *here* where the evidence is most conclusive that *we are one people*, for it is remarkable that the formation of the Jewish and English head are *both of the same general form*—that is, the head is high, possessing an ample anterior development, and (which is far from being the case among the several branches of the Caucasian family) they are of *the same size*, the largest—the very largest—possessing any pretensions to beauty.

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"Verily, this in itself carries conviction," would be the language of a physiologist. But, it may be asked, how is it that the Judean complexion is dark, whereas the Saxons are fair? So far from this, many German Jews are exquisitely fair, the hue of Judea having, it is assumed, been owing to their contiguity to the land of Ham. But as to ancient ISRAEL, the fairness of their people is mentioned; and of Joseph's, the beauty of the mothers of that race we have distinctly noticed. However, this has little to do with the question, since intermarriages for hundreds of years would change all these appearances. Not so the *formation of the head*, which identifies *races*.

Again, it may be objected, How are we to account for the *type* of "Hebrew race" in various parts of the globe, and the possibility of *their* identity with the lost Israel? Our reply is very simple, when we consider how many of the Jews (who were dispersed at the time of the Babylonish Captivity) in the East would naturally become commingled (like as the *ten tribes* with the SCYTHIANS) with those of the nations bordering on India and Persia, and, as a consequence, may very naturally bear resemblance to the Jew. Besides, that their "customs" would in many instances tend to keep them a national and distinct people among such of themselves as kept together associated, and would, to this very day, bear much resemblance to those of Judea. But whenever "prophecy" speaks, *it is entirely with reference to* ISRAEL—to EPHRAIM, that lost house, *which had to be called to remembrance*. The prophecy of Isaiah (xi. 10-16) is most instructive on this head. There will be no more *question of doubt*. "Ephraim shall not envy Judah, and Judah shall not vex Ephraim." Their *union will be one*, as *brethren*. "*Loved with an everlasting love by Jehovah.*" And what a gathering! It would seem to intimate that, beginning in the north-west, it would take a circuitous direction to suit this amazing multitude of peoples—Egypt and Patmos in the south, Cush and Elam in the east, Chinah and Hamoth northwards, and the islands of the Sea in the west,—for it is of *all* ISRAEL that the prophet speaks.

It is further interesting to consider that, *when found*, what will be their "characteristics?" A people eminently blessed by nature (that is, providence) and by divine grace! *Theirs* will be the "garments of salvation," the robe of righteousness! And, by a beautiful emblem of seed thrown upon the earth, the prophet illustrated the case of a people whose growth would be progressive, yet such as may well astonish the world, intimating that it would be through *their instrumentality* that righteousness and peace would spring forth, and be spread abroad among all nations, in the sight of all people.

Now, such was the design of God from the very beginning of

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their captivity, and He will fulfil all the good pleasure of His will. The 27th chapter of Isaiah further shows that this precious seed of the Lord's planting is not to be lost, but that his design by his people shall be established, which the same prophet again expatiates upon in chapter lxi. 9-11 with rejoicing, alleging that the whole earth would be replenished with *the beauty of holiness*, and that the "ransomed" of the Lord would come with "singing, and with great joy."

To those who murmur at this election of a particular seed to the rest of mankind, we reply, that God is righteous; and in Isaiah xvi. 6-8, we learn that those who call upon God, and have respect to *His commandments*, will be accepted of the beloved whether they be Israelites or Gentiles. Ezek. xvii. 21-33 also declares that a great and final settlement in the land will be the Lord's inheritance, and, without partiality, of *all* the faithful and believing people on the face of the earth.

Jeremiah further predicts, in the strongest terms, *a literal accomplishment* of all the promises to ISRAEL (Jer. xxiii. 5-8; xxxi. 8).

But the point which is stronger than all, is the *position* of those Empires which Nebuchadnezzer saw in his dream, and which were distinguished in "prophecy" because of *their* connection with the cause and people of God.

The whole image is frequently called in the prophetic word, after the *head*, Babylon, at the destruction of which God would grant deliverance unto Israel. Now Babylon lay north-eastward of the land of Israel. (2nd chapter of Daniel, wherein the interpretation of the monarch's dream is explained.) This image, with the head of fine gold, representing Babylon, lay *eastward* of Israel. The next, which would come after his own, would be inferior, the Medo-Persian empire, which arose still farther *north*, extending itself westward as far as the utmost extremity of ASIA MINOR. While the GREEK empire, represented by the brass, arose even yet farther northward, and extended itself westward and *into Europe*. The legs of iron denoted the Roman empire, still more north and west. And lastly, the feet, partly iron and partly clay—these denoted the German empire in its *Germanic form*, representing the children of God, on the one hand, mingling with the seed of iron, which, like the iron and the clay, would not cleave to one another. Now, *this* was the part of the image that the stone was to strike; whence we gather that the *manifestation* of the sons of God would take place, where strangers, if of Israel, shall *no more serve their own lusts and wills*, but they will serve the LORD their God, who had brought them forth and led them, and who had *promised* to guide His people unto the end, when SIN and

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Death should no more HAVE dominion, but when in every heart should be "*holiness to the Lord.*" And David, their king, whom I, saith Jehovah, will raise up unto them, He is that Stone on whom the Jews fell and were broken. He is also the chief Corner-stone on which is based the *One true Church*, when He will come in great power. The warning has gone forth—That *chief stone*, on whomsoever *it* will fall, *shall "grind them to* powder."

"Go forth and jointly speed the time,
By good men prayed for long,
When Christian States, grown just and wise,
Will scorn revenge and wrong;
When earth's oppressed and savage tribes
Shall cease to pine and roam;
All taught to prize those English words—
Truth, Freedom, Heaven, and Home."

—*The Saxon Tongue.*

OLD SAYINGS.

MOST USEFUL AS PROVING IDENTITY WITH ISRAEL.

By a LADY.

OF the "old sayings and words" mentioned by Captain Nicolls, almost all are in daily use in Ireland at the present moment, more particularly in the north-west, where the women may still be seen frequently riding on "pillions," and where, a few years since, forty and fifty women might be met riding in that fashion on fair or market days; amongst whom, also, fifty years ago, the "quern," or hand-mill, for grinding corn, was in use. And to this day the girls in the west may be met with the "pitchers" the exact counterpart of those used in Palestine, poised gracefully upon their heads exactly as you see them in the East. Added to this, the old custom of the women cutting off their beautiful hair as a sign of mourning or affliction (Jer. vii. 29); also the "wailing" and "mourning women" (Jer. vii. 17-20), the acknowledged origin of the "keeu," or death-song, at the Irish funerals. The funeral rites of the ancient Irish chieftains were almost identical with those of Jacob. "A very great company" (Gen. l. 7-14). Also the custom of offering wine or whisky at Irish funerals. The "cup of consolation" (Jer. xvi. 7). Also the custom of signal by fire in Ireland and Scotland (Jer. vi. 1). Also the habit of "smiting the thigh," so common amongst the Irish peasantry in moments of surprise, joy, grief, or excitement, or in the conclusion of bargains or contracts. "I smote upon my thigh" (Jer. xxxi. 19). Also the dislike to allow the younger to take precedence of the elder, or to allow the younger girls to marry first (Gen. xlviii. 18; xxix. 26).

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"Who shall turn aside to ask after thy peace" (Jer. xv. 52). Almost an exact translation of what you will frequently hear amongst the Irish-speaking people.

The peculiar use of the words "turn," "reward," "restore," is worthy of notice. Of the absent they say, "The Lord restore him;" of the dead, "May the Lord restore him to glory." Also the old custom of holding "dances;" always spoken of as "the dance" (Jer. xxxi. 4-13). And the practice of other customs which have decidedly their origin in the Levitical law, those who know anything of the habits of the Irish peasantry will remember, that after the birth of an infant the mother never takes any part in household work till after she is "churched" (Lev. xii.) The great desire of the Irish people to be "buried with their fathers" is also characteristic of the Israelites. "And he charged them, Bury me with my fathers" (Exod. xlix. 29). The word "charge," too, is of Scriptural origin. And to this day an Irish peasant will say—I "charge" you to do so. He "charged" me. Now I "charge" them. And hundreds—I might say thousands—carry with them beyond the seas a sod of turf or a little clay from the graves of their ancestors, that when they die it may be laid upon their coffin, and so they be buried beneath Irish earth. They carry *stones*, too, to distant lands. A great part of the buildings (ruins) from the abbey and rock of Cashel have been carried to America to form part of the foundations of their places of worship in the new home. And the same has been done in many other instances.

Irish people usually have large families; and they take a pride in the number of their children—another Israelitish characteristic (Exod. i. 7); and it is a cause of grief to the wives who have none. "Women of sorrowful spirit," indeed, many of them are (1 Sam. i. 8-18). No matter how poor they may be, the gift of children is regarded as the fullest and choicest blessing from the hand of God; hence the custom of making "vows" and dedicating children (given in answer to prayer) to the Virgin or the Priesthood (ver. 27, 28). The birth of a child—a son particularly—is supposed to be a panacea for all trouble. "Fear not, for thou hast borne a son" (1 Sam. iv. 20).

In no other country, save Ireland and the land of David, have we a living daily illustration of the last verse of the 129th Psalm —"Neither do they which go by say, The blessing of the Lord be upon you." The Irish peasantry never pass by without the salutation, "Balogerith" (Bal-o-Dhearith)—The blessing of the Lord be upon you, or upon your occupation; and never enter a dwelling without the salutation "Bol-o-Dhea-an-sho"—the blessing, or peace of God be upon this house. "Kay-he-will-thee?"—how (or in what way) are you? "Go moh, slaiva a bes thee"—well, may you also have health. "Su thee, go N. Africa?"—have you been at church? "He lag cu na ahea"—I have by the grace of God. Meaning by God's grace I was there spiritually.

I can only write the test words phonetically, not as they should

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be spelled, and will add an Irish thanksgiving after meals. "Kay hug a vaha shiu ahoon"—He who has given us this food. "Gu linga shay vaha hecreia ou thouom"—may He grant the everlasting bread of life to our souls.

In connection with the foregoing, we must not forget the Irish or Davidian Harp—white stringed—in use amongst the Irish from earliest times. That we have any knowledge of the country or its inhabitants, the national colours and arms, at first "orange" or saffron colours under the law, emerald under Christ; the St. Patrick's and St. Andrew's cross; the green trefoil emblem of the Trinity in unity, the motto, "Tuis separabit"—who shall separate; for though we be far separate from the old home, who shall separate us from the love of Christ? The cognizance of the "red hand," borne by several of the old Irish families, and by *one* Scotch family, I think, is of very ancient origin, and is found in Mexico, and amongst the ruins of the ancient cities of Central America, along with evidences of "serpent worship," clearly indicating the parent home of those widely separated peoples and races. We might well ask too, from *whence* did the builders of the "sacred towns" and the Cyclopean fortress of Arranmore derive their knowledge of architecture and engineering in the pre-historic ages, unless they belonged to a race learned and practised in such arts; and whence did the knowledge of goldsmiths' work come to the Irish of the fourth and fifth centuries.

ANGLO-ISRAEL ASSOCIATION.

THE present may well be taken as a fitting time for a very brief retrospect, and for inquiring if any progress has been made in tracing the descent of the British people from the Israelites. The above Association has been organised for the more efficient prosecution of research, and for spreading the knowledge of the truth. Already over three hundred members have been enrolled and a Council appointed of over forty good and trusty leaders. Committees have been formed for Finance, District Associations, Research, and Publication; and all are actively engaged upon their duties. For the promotion of these investigations a conference of eminent historians will shortly be convened, and the evidence of history will be elicited and brought under general review. In the prosecution of this work the Association desire to avail themselves of the assistance of the best students of history.

Other sections for research will be arranged as rapidly as circumstances permit. Liberal contributions are now required, to enable the Council to carry out their work as the importance of the case demands.

The original idea of the Anglo-Saxons being descended from the Lost Tribes of Israel has already received much confirmation. The discovery of other lines of approach, by which the Israelites reached this country, opens up much new ground, and very considerably widens the sphere of research.

Colonel Gawler's researches into the descent of the Scots has revealed remarkably rich evidence, and will not fail to indicate much work for future investigators. In like manner the connection of the Welsh and Ancient Britons with another and independent stream of the same original people, is in the highest degree interesting and important. Thus, as the general subject is more fully investigated, it appears to show that by tracing a series of converging streams blending together in this country, we have the satisfaction of knowing how closely and intimately we are associated with Israel of old.

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Let none of us undervalue this privilege of birth-right, or count it of little value; rather let us remember one who, having sold his birthright, when he would have afterwards inherited a blessing, he was rejected, though he sought it carefully with tears.

Apart altogether from personal considerations, one of the most encouraging results of an acceptance of this truth is the increased interest it gives to Holy Scripture. Persons who had not read their Bible for many years, and others who read it as a matter of duty, and many who thought they had a full acquaintance with its contents, find it surrounded with an interest they never recognised before. Page after page receives a light which reveals truths before unknown, and in the full consideration of the subject we see a plan detailed which has taken over 3000 years of the world's history to develop. Meanwhile, the actors in the scene, unconscious of what details they are working out, go forward with the affairs of life as if they had no guiding power regulating their movements. Finally, when the entire plan is approaching its completion, we are permitted to see how the tale told by the good old Book has been carried out in the affairs of the world, and we are led to exclaim, Verily, there is a God that ruleth in the earth—Thy word, O God, is true.

Treasurer—Colonel GAWLER, Tower of London.

Secretary—Prof. TANNER, 38 Monmouth Road, London, W.

Correspondence.

The Priory, Glastonbury.

Dear Sir,—I inclose to you, in stamps, 5s., my subscription to *Life from the Dead* for the ensuing year. With best wishes and prayers for the progressive and more full elucidation of the great subject which you have so faithfully opened up.—I am, truly yours,

JOHN REES-MOGG.

St. Stephen's Rectory, Jan. 18, 1875.

My Dear Sir.—May I ask you kindly to add my name as a subscriber to the *National Glory Leader*. I enclose a post order for 6s. 6d. I wish you every success in your noble, bold, and arduous undertaking.—it is God's work, and I feel sure that it only needs such a clue as you propose to unravel the mystery that has been hidden for generations as to the Identity of God's people Israel. H. M.

. . . *I have not observed if you ever mentioned in your Identifications that the seventh, or year of Jubilee, is in a measure observed with us in the nature of all debts being cancelled unless paid within seven years.*

EMILY GEDDES.

PAIN.—Every pain of body or the mind, *if* borne without grief, is the *seed* of joy, and every *repentant* tear *watereth* it, to the glory of God.

What is more lovely than a smile? A Tear. Why? Because Jesus wept. But love is better far than both. Why? Because God is Love. Then what can equal Love? Joy. Because Christ is Joy.—*An Old Sailor.*

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LIFE FROM THE DEAD.

Romans xi. 15.

No. 16.

THE SECOND COMING OF OUR LORD, VIEWED IN THE LIGHT OF OUR IDENTITY WITH ISRAEL.

By the EDITOR.

No. II.

WE have received the following letter from the Rev. Robert Polwhele, and it is with much pleasure that we present it to our readers. We esteem the writer and his surroundings far too much to be indifferent to his claim to being heard, and we gladly deviate from our pre-arranged work to apply ourselves to study, that we may advance reasonable grounds in support of the opinions we gave in the first article on the above subject.

The Rev. Robert Polwhele is the beloved Vicar of Avenbury, has long been given to see the truth of our Identity with lost Israel, belongs to one of the best of our nation's families, holding a most ancient and highly interesting genealogy, which is decidedly of Israelitish origin, and is the author of a work entitled "The Sealed People" (1s. 6d.), published by S. W. Partridge & Co.

THE REV. ROBERT POLWHELE'S STATEMENT.

In justice to myself, and to a large and increasing number of students of the prophetic word, I trust you will kindly allow me a little space in your next issue to make a few remarks upon the article which appeared in No. 14 of *Life from the Dead*, from your pen, entitled "The Second Coming of our Lord, viewed in the light of our Identity with Israel." I always look forward with pleasure to the arrival of your journal; but I confess I read the article alluded to, so condemnatory of those who believe that the coming of our Lord is near—even at the door—with much pain. At the same time, I feel sure that much that you have written may be ascribed to misapprehension as to what students of pro-

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phecy really do believe upon this momentous subject, and to your not distinguishing between the *two* actions or stages of our Lord's coming.

Assuredly (as you strongly maintain) the numerous prophecies referring to the restoration of the Twelve Tribes of Israel to their own land will be literally and minutely fulfilled in *their season;* but this we look for, not when Christ comes to the air to raise the dead and translate the living saints (1 Thess. iv. 15-18; 1 Cor. xv. 51, 52), but in the interval between that event and his final coming to the earth, accompanied with "all his saints," when "his feet shall stand upon the Mount of Olives" (Zech. xiv. 4, 5). How long that interval may last I do not know—it does not appear to be revealed—but long enough, we may be sure, for the fulfilment of every jot and tittle of those prophecies to which you direct the attention of your readers. I believe it as of infinite importance, in the interpretation of Scripture, to bear in mind the distinction between the two stages of our Blessed Lord's Advent.

In my little book, "The Sealed People" (a copy of which accompanies this letter for your kind acceptance), I wrote, page 6: —"It is through not distinguishing between Christ's first appearance in our heavens to receive (together with the raised saints) His waiting people to Himself, when He comes suddenly, unexpectedly, 'as a thief in the night,' and His subsequent coming, openly, manifestly, 'in the clouds of heaven,' when 'every eye shall see Him,' that so much confusion and apparent contradiction of Scripture exist in the minds of many upon these important subjects. Thus, unconsciously, many have a prejudice existing in their hearts which throws them off their guard, and produces, along with other things, that spirit of slumber and unwatchfulness which, alas! now so greatly prevails. But '*distinguite tempora, et concordabunt Scripturæ,*' distinguish the periods, and the Scriptures will harmonise. Distinguish between Christ's coming to the air to take away His waiting people, and His subsequent descent to the earth, accompanied by all His saints, to the final catastrophe, as described in Rev. xix., and all is comparatively easy and intelligible. Between the present moment and that first action of His coming, which, from its suddenness, is compared to that of a thief in the night, I do not know of a single event which must necessarily intervene. It is at the time in which we are living that the gracious admonition is given (Rev. xvi. 15); and it is worthy of our special notice and consideration that *brevity* and *suddenness* are the distinguishing characteristics of the events that immediately precede the coming of our Lord."

I am deeply interested in the work to which you are devoting all your energies. I believe it is a work very dear to God; and that which is dear to God ought to be dear to us. You will, however, admit with me, that the whole subject of the Identification of Israel and their restoration to Palestine is (I do not, of course, use the word in any bad sense) *earthly*. As Christians, we look for "a

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city which hath foundations, whose builder and maker is God." "Compared with the Church's elevation and glory" (to use the words of an eminent author), "the predicted national supremacy of Israel sinks into absolute nothingness." Let us not confound the two, lest haply we throw a stumbling block in the way of enquirers, and we ourselves be found in the attitude of "that servant who said in his heart, *My lord delayeth his coming.*"—I am, dear sir, yours faithfully,

ROBERT POLWHELE.

Avenbury Vicarage, Broomyard, Jan. 18, 1875.

EDWARD HINE'S REPLY TO THE REV. ROBERT POLWHELE.

We do not see that Mr. Polwhele should experience pain by the consideration of our article. He expresses this as felt by himself as a student. We are likewise a student. To study is to pursue knowledge that we have not attained, implying that our present knowledge is imperfect. We frankly confess ours to be so, and Mr. Polwhele has also made this confession in his letter, therefore, by separate paths we go in pursuit, and all that we can do is occasionally to put our heads together and state the opinions we have formed individually; with honest men superior conclusions always manifest themselves, so that both sides are led to give up what are proved to be weak points, and to accept what are shown to be strong, so benefiting by the real objects of a conference. Our heart's desire is to obtain this result by our present enquiry. We earnestly ask for, and can only place ourselves under, the direction of God.

The result of our study so far precludes our arrival at many of Mr. Polwhele's conclusions. Technically we do see *two* distinct stages of our Lord's coming; in another sense, *i.e.*, abstractly, it resolves itself into *one*, therefore we cannot, at present, accept our esteemed friend's judgment.

A learned M.D. recently showed us a work in which the author stated, that out of 280 commentators of Scripture, the whole were only agreed upon *one* point—to wit, that the 144,000 of "the sealed people" (please reader do refer to Rev. vii. 4-8) were exclusively composed of Gentiles pure, and did not include a single Israelite. Mr. Polwhele's work is dated 1872, therefore he is not one of the 280 commentators, and he has somewhat modified this statement, because he, in effect, states that the 144,000 do not comprise merely Israelites, but "*a portion* of the Church," and of course he will admit that the Church is composed of Israelites as well as Gentiles, so, in fairness, the "multitudinous seed" must surely have their proportion. At present, *Lost* Israel is recognised by Scripture as the *only Christian nation*

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upon the earth; the *only* nation, *nationally*, clinging to "the Ten Commandments; so that if Israelites were not in "*the Church*," it would be *election* with a vengeance. Our own judgment is, that "the Church" is *made up* out of every kindred, tribe, and tongue upon earth,—an "innumerable multitude," Gentiles and Israelites; but we dare not state that the 144,000 will include a single Gentile, because the Bible, which we pray may be our only guide, most pointedly declares it shall not. We positively decline to accept the number 144,000 as "symbolic." It is no such thing. It does not so much refer to *the Church* as it does to "A NATION." It is, pure and simple, 12,000 from each tribe of Israel, who, doubtless, will be called for sealing in the following order:—1st, Judah; 2nd, Reuben; 3rd, Gad; 4th, Aser; 5th, Nepthalim; 6th, Manasses; 7th, Simeon; 8th, Levi; 9th, Issachar; 10th, Zabulon; 11th, Joseph; 12th, Benjamin (Rev. vii. 4). This is distinctly stated by Scripture, and as we should be false by stating that the firm of Messrs. N. M. Rothschilds & Sons was the same as Messrs. Baring Brothers or Messrs. Frederick Huth & Co., so we should be an erroneous teacher were we to say that 144,000 Israelites were largely Gentiles. In the name of God, and by the boldness He gives to us, we strenuously deny it. Then, what are the conclusions of our study? Why, that just in the manner that our 1st and 2nd Life Guards, the Royal Blues, the Grenadiers, Coldstreams, and Fusiliers are the home regiments, the body guards of our beloved Queen Victoria, descended from David, God save her! so, in the same manner, the 144,000 will comprise the body guard of our Saviour when He comes in Glory. He could not come in glory alone and unattended. It will be the shouts of His triumph, echoed, re-echoed, re-re-echoed by *His* followers, that will fully comprise His glory, and who shall do this? The Gentile peoples? subservient, dependent, and *taught* by the "Nation" of Israel? God, who is the lover of justice, forbids our adopting so unscriptural a conclusion. Only Israel can form these "sealed" ones, and no Gentile, Scripture tells us, shall be among them. WE calmly defy a contrary statement to this, therefore we adopt the opinion that the 144,000 are in no wise referred to in the sense of being "a portion of the Church," manufactured only to "escape" the "fiery ordeal," notwithstanding their being only "comparatively a small number." Hence, we assert that Mr. Polwhele's premises stand entirely upon a wrong foundation.

Commencing from the beginning of Mr. Polwhele's book, we prefer making a few remarks upon the conclusion of his letter. Mr. Polwhele asks us to admit that "the Identification of Israel," which he declares is "very dear to God," is, after all, "earthly."

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We demur most emphatically to this. If this is "dear to God, and ought to be dear to us," to be interested in it is only to be Godlike, and to be Godlike, or inclined to God's desires, can never be to be "earthly," because God's abode is in heaven; and also, we firmly say, that if "the Church's elevation and glory" be the great thing, then the Work, *i.e.*, the History of Israel, including everything, must be greater, because it could only be by the using of the influence of Israel that "the Church" could possibly be formed, God refusing to use any other medium; so we decline to accept the doctrine of the "eminent author," because we do not think it accords with Scripture. We maintain that the great theme in this present age, the great abounding heart's desires of the Almighty, is the Identification of Lost Israel, and the restoration to their *Inheritance*. These are the great events He is waiting for, and that it is not possible for His *heavenly* will to do anything great for the interests of *heaven* until these events are brought to pass. He desires that the nations of the earth should all be brought to a spiritual, *i.e.*, a heavenly, mind; but He has pledged His word that this can only be accomplished by the literal resurrection of the lost Nation of Israel. We assert that there is nothing so true as figures; and just what the convincing power of arithmetic is to us, so shall, in the things of God, be the Identity of Israel to the Gentiles; nothing else will convince them of the entire truth of God's Word, because it so reasonably, *i.e.*, understandably, and tangibly, fulfils so many hundreds of Scriptures. No subject supplies so abounding proofs of truth as this. It is the clencher. A man, whether Gentile or not, becomes lost in the cool shade of idiotcy who would not give response to hundreds of long, pre-uttered, declarations becoming literally verified. Hence the Gentiles, by our Identification, are bound to see, and wonder, at this great work of God, and by it, be led to believe in Him. When it is developed by our nation before their gaze, they cannot help it; hence the hundreds of millions of China, the hundreds of millions of India, and the hundreds of millions elsewhere, by our Identification, will come to a knowledge of God, and become trained for Heaven. Is this an "earthly" work? If so, then the mission of the Church of England must be most insignificantly "earthly," because it could never achieve *this* glory: God has never designed its existence for *this* purpose. Its main mission is to keep the truth within the bounds of our nation. This it has done: almost this alone. It is too evident that it has not converted the masses of the *people* of its own nation to God, because the immense majority, the abounding masses, are *without* its pale. None but the designing could deny this, because proofs speak rather plainly. Let

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us be honest: nowhere in the Bible can this be found to constitute its mission. If otherwise to this, then the mission, which could only be given by God, has failed—then God can fail in his decrees. This is impossible, *ergo*, the "otherwise" is impossible; hence our Identity alone can lead the Gentile peoples to God, and this is the most heavenly work on record; therefore we refuse to accept Mr. Polwhele's idea of the mission of the Church being transcendent in glory to the Identification of Israel. We say politely, but earnestly, we do not believe this, and can advance many Scriptures to prove to the contrary.

In reference to the *two* stages of Christ's coming, our own conclusions are that it will simply consist of the descent of the New Jerusalem coming down from God out of Heaven, which in reality is the holy "city which hath foundations whose builder and maker is God," and in it shall be our Lord and Saviour on His way to reign. At some part of its descent—we are not told what part—Mr. Polwhele recognises that the "first stage" takes place, *i.e.*, as Christ is coming, the 144,000 are to be caught up in the air to *meet* Him. This will constitute the glory of His coming, attended by His sealed ones; but it by no means implies that these sealed ones are to remain in the holy city an interminable time. They are caught up to accompany Christ to earth, *i.e.*, they "*meet*" Him: "coming" implies motion, and we cannot "meet" a person without a continued motion on the part of the person met being implied. A great Gentile Potentate on a visit to London, would be met by specially selected officials at Dover, but the meeting place would not be the *end* to *motion*, for their mission would be to accompany the Potentate from Dover to London. So in like manner these 144,000 meet Christ part way, to accompany Him that part of the "coming" He had not then achieved, and we by no means see that their absence need be of long duration. Most certainly the many events we enumerated in our former article as essential to happen in order that Scripture might be verified, will all have happened before these sealed ones are caught up. So that the *long time* required to realise these predicted events cannot embrace a particle of the period that these sealed ones will be away. We say this because we are impressed that some of the sealed ones will be those who have arisen from their graves, of whom God says, "O my people, I will open your graves, and cause you to come up out of your graves" (Ezek. xxxvii. 12). This is not until the time of the Battle of Armageddon. We cannot see that this resurrection can be otherwise than "the first" (Rev. xx. 5), and this "first resurrection" can only happen at the coming of Christ, because he only comes to reign upon the earth "a thousand years" (same chap. v. 4); therefore two distinct peoples will be

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with those caught up—a portion of "the dead in Christ who rise first; then we which are alive and remain shall be caught up together *with them* in the clouds, to meet the Lord in the air" (1 Thess. iv. 17). These are the 144,000.

We cannot for a moment suppose that all the dead in Christ who shall have part in this "first resurrection" will be "caught up," because they will be millions strong, the first fruits of all past ages; and we cannot conceive that the portion that would not be caught up would have to go through the great tribulation, because tribulation is to refine, and the righteous dead need not this, because they rise in an incorruptible body. It is also equally certain that there cannot be *two* stages of the *first* resurrection; no Scripture teaches this: there are only to be two resurrections in all—a thousand years intervening between the two (Rev. xx. 5). So that if we accept Mr. Polwhele's belief, that the object of the *sealed* people forming "a portion of the Church in being caught up" is solely to escape the great tribulation, why, then, of course, the conclusion is, that that portion of the risen dead not caught up would have to pass through the "fiery ordeal;" if so, then where is their incorruption? Also our own race, whom Mr. Polwhele firmly believes to be identical with Lost Israel, will, by the time of Armageddon, be at least five hundred millions strong; and as the outpouring of God's Spirit upon us is before the *return* and long before Armageddon, and as by that time we shall have literally become "the righteous nation," which means the millions, the whole of them having become God's dear children; and taking into consideration that the "dead in Christ" throughout all ages will probably exceed this number, and may fairly be entitled to send the majority of the "144,000, because surely it will include such noble, *Godlike* characters as King David, "who has not *yet* ascended into heaven" (see Scripture); therefore, if Mr. Polwhele's declared object was simply that of allowing the "caught up" ones to escape trouble, then, we may ask, Where would be justice, seeing the mere small 144,000 counterbalancing the countless millions left behind, and yet all equal in Christ Jesus? We, therefore, demur to accept Mr. Polwhele's interpretation, and state that the real object of those deputed to meet our Lord is not that of escaping trouble, but the giving of glory at Christ's coming! or, in Scripture words, "When He shall come to be glorified in His *saints*" (2 Thess. i. 10). In other words, the 144,000 are deputed by the majority to serve as servants, to give gratification to the masses, whose great pleasure will consist of seeing their Saviour properly attended.

Then another objection we hold to the theory of the immediate or speedy coming of our Lord—in any stage, even

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supposing that there are two stages, which we think not—is that Christ will descend from heaven in the New Jerusalem, which we take to be the abode spoken of—"In my Father's house are many mansions." And when this holy city, having a gate for each of the *twelve* tribes, *and not a single gate for the Gentiles* (Rev. xxi. 12), shall appear, what then? Why, the light of the sun is to be withdrawn!—for "The city shall have no need of the sun, neither of the moon; for the glory of God shall lighten it" (verse 23). "The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee; but the LORD shall be unto thee an everlasting light, and thy God thy glory" (Isaiah lx. 19). "Then the moon shall be confounded and the sun ashamed, when the Lord of Hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients (*i.e.*, Israel) gloriously" (Isaiah xxiv. 23). So that, as the very object of Christ's second coming is to reign, and to come in glory, and as no Scripture teaches us that He will come otherwise than in the New Jerusalem, whenever the first dawn of that city shall appear, there must be such a withdrawal of the usual light the earth is accustomed to, and such a burst of magnificent celestial light never before experienced, that the very glory would fill mankind with awe, and render it utterly impossible for man at any time afterwards to have any desire to give vent to any of his evil passions. It will be an effectual check to all kinds of desire for sin. It could not be otherwise. But what should we realise if we accepted Mr. Polwhele's notion? Why, this—that it would be possible for mankind to witness the spectacle of the glory of the first resurrection, of beholding incorruptible bodies, of seeing those by their side who would not taste death, being miraculously changed to the same state, the glory of the descending city, the light of God, the hiding of the sun, moon, and stars, which in reality will constitute the "new heaven" (Rev. xxi. 1), the rapture of the catching up, the glory of the meeting, amid the shouts of the angels, and the blowing of the triumphal trumpets—to witness all this joyous bliss to the saint, but infallible doom to the sinner, and yet continue in bloodshed. That after all these glories have come to pass, that it shall be possible for those left behind still to continue to side with sin and defy God, and that it is not at all impossible or improbable that this awful state of wickedness might continue through many years; that even *after* God had audibly spoken by these events before all the world, that it is possible for the Beast to be restored, the Gentile Antichrist to arise, the wars and rumours of wars to happen, the defeats, the conquests, the famines, the pestilences, the earthquakes, the rising of the confederated kingdom, the creation

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of the King of the South and of the King of the North, their pushing against each other, and finally the terrible trouble such as never has been, or never will be again; and all these butcheries to be in the sight and endurance of the incorruptible bodies, the risen from the dead, whom we think we prove will not all be caught up. We simply say, Impossible, and confess that in our interest in the search after truth we cannot entertain the notion, for we think it involves so many considerations opposed to Scripture. For our part we are inclined to maintain that Christ cannot come excepting in the New Jerusalem, and that the instant that appears we shall beget "a new heaven and a new earth;" that the withdrawal of the light of the sun, to make place for the seven times stronger light God will give, will constitute the former, and that the latter, or new earth, will be effected by the great tribulation of the Battle of Armageddon, by which event, we are distinctly told, that the face of the earth shall be cleansed (Ezek. xxxix.)

(To be continued.)

PYRAMID LETTERS FROM THE REV. F. R. A. GLOVER, M.A., IN EGYPT AND INDIA.

Communicated by PIAZZI SMYTH.

IN the earliest of these letters, Mr. Glover described his arrival in Cairo; his first, and then his several subsequent, visits to the Great Pyramid; his remeasurement of certain of its parts which he considered crucial and of more than ordinary importance in the scientific and sacred theory thereof; the witnesses he took out there, in the shape of intelligent fellow-travellers, to all his proceedings; and then his proposal to give a Lecture on the subject in the city of Cairo, within sight of the Great Pyramid.

With reference to this Lecture, we have heard independently from an acquaintance in the Egyptian capital, who had interested himself much in Mr. Glover's proceedings, and sent special invitations to two of the most noted hieroglyphic and Egyptologic scholars, one French and one German, in the country, earnestly requesting them to attend and hear these new views, based on measured and measurable facts in the solid construction of the Great Pyramid,—that when the Lecture came off, those gentlemen did *not* appear! Whereupon our correspondent remarks with no little point—"The fact is, they think that they know "already everything that is, or is to be, known; and all that I

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" can say is, they ought, but they don't; and they won't so long " as they refuse to investigate."

Nothing daunted, however, at finding himself in the cold shade of all the high literary Egyptology of the times, with its rather too-learned lore of Mizraite mythology and whole Museums stocked with images of the false gods of Egypt's worst days of idolatry, Mr. Glover gave his Lecture on the purer faith illustrated by the (in spirit) most *anti-Egyptian* Great Pyramid. With certain hopeful results, too, of which indications may be abundantly gleaned from the following letter, though it is but a hastily written memorandum, and was not originally intended for any publication:—

"CAIRO, 28*th November*, 1874.

"I have been very remiss in not having made report of progress long ere this. The present, however, is to certify that I have assailed the enemy in his strongest stronghold, by giving a Lecture on the Great Pyramid, scientific, sacred, prophetic, in Grand Cairo itself, and furnishing the expanding mind there with a view of the very 'Lines of Lines' on the walls of the Entrance Passage, by means of a cast of the same, prepared by the indefatigable Dr. Grant and a young friend and disciple, in a recent midnight expedition which we made to the mighty monument.

"The good Doctor also gave me an excellent cast of the Boss on the Granite leaf of the Ante-chamber in the Great Pyramid, with which to illustrate that part of the case; and it was done with such suggestful effect, that to-day, when I was again inside the Pyramid and about to leave it, a stout Englishman appeared at the top of the Grand Gallery, come there to see the very original Boss-mark itself, of which he had been shown the cast only, at the lecture.

"Said lecture was given with consent of the Consul-General, as head of the Church Committee, in the temporary church; and I am led to suppose that it was effective, both because the audience were very cordial in their expression of thanks, and not a few have since then stated their sense of the obligation conferred by the delivery of such a lecture,—amongst them being many Americans.

"The first time I went to the Pyramid, I obtained from my companions a *certificate*, signed by their names, &c., that the *lines* in the entrance-passage, near the two vertical joints there, as notified by Professor Smyth in his 'New Inheritance,' did exist,—this for the benefit of the Hampshire Baronet who declared it was 'all bosh' whatever anybody said to the contrary. The second time was with Dr. Grant and young Mr. Beecher,

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when we took casts of the Lines on *either* side, copies of which I shall get from the Doctor for the British Museum. The third time, I was accompanied by Dr. Lowe of Aberdeen, Dr. Grant's assistant and intended successor; Rev., the new Chaplain; Mr. J. L. Poë; and an American Judge (these are more witnesses to the Lines), when I sent to the Pyramid village for your old Arab assistant, Alee Gobrey, and engaged him to come later, as to-day, to open up the Socket,—which event came off accordingly. Alee was all right in his estimate of where to dig, and we uncovered both the northern Sockets, to the great edification and delight of two new clergymen *witnesses*—a Fellow of Harford College, Oxford, and a Rev. Mr. Neall. But what was of even more consequence, I took out apparatus for setting up points to take the measure of the north side of the base, trigonometrically, in which, happily, though I measured under difficulties, yet I think *well*."

(Here follows a technical account of a triangulation evidently very skilfully performed by Mr. Glover, and then his computations of the length of the Pyramid's base-side, from the length of a shorter base, measured on the flattest part of the ground in the neighbourhood and nearly two hundred feet long. With such undoubted result, too, that he is able to continue as follows):—

"This is to me transcendently satisfactory; and it will both enable me to assert the verification of your judgment in accepting the mean of the best measurements, viz., 9140 British inches, as the true base-side length of the monument; and also justify me in holding my own against any more untravelled Hampshire Baronets who may be disposed, on account of their social *status*, to give forth opposition nonsense oracularly, though without their having, in reality, any foundation for it.

"One rather sage opponent, indeed, I did meet with; and he asserted, that if your measures were different from those taken by Sappers and Miners from the Ordnance Survey Office at Southampton, they must be wrong, for no measures by any one in the world could be put in array with the accredited work of those 'Royal Engineers.'

"But when I showed him that your plans of 1865 and 1867 gave evidence that the vertical axis was 5813 Pyramid inches, and that two years later the undoubted discovery of the squaring of the circle numbers in the Ante-chamber, by Capt. Tracey, R.A., Gibraltar, were found to give $115{\cdot}26 \times 50 = 5813{\cdot}00$; of which you could in 1867 have known nothing, coupled now with the equally undoubted use of this number by the architect in the height of the King's Chamber, as well as the discovery afterwards of the 412·132 of the King's Chamber floor telling the same thing in a further extension of the circle-squaring

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problem,—even this opponent gave way with a 'Certainly, that is very curious;' and I may say that the π quantity and equivalent in the beginning, at the laying out of the Pyramid, and its wonderful development later as the climax and crux of mathematical ingenuity and physical application to earth and sun, day and year, went far to produce this greatly ameliorated effect on the mind of the only serious opponent I met with."

"THE RED SEA, *9th December*, 1874.

"Only think, here, actually on the eve of touching the Indian continent, the proposed field of labour touching the genuine Christology (with all respect be it spoken) of the Great Pyramid; and only imagine further, writing this opposite Col. Howard Vyse, the son of the man to whom Pyramidology owes so much and so *disinterestedly*. Apropos of which phrase, perhaps it ought to comfort you that your expedition was not Governmentally assisted; certainly, too, old John Greaves was not Governmentally assisted, nor was Howard Vyse. They were both thought mad enthusiasts in their day, even as Piazzi Smyth has been equally honoured; and now your humble servant, the spreader of the results of the work of these workers, has to thank no government aid, nor episcopal either, in the promulgation of that great truth respecting the prophetic announcement of Christianity which the primeval Great Pyramid embalms.

"*P.S.*—ON THE RED SEA STILL.—I had been in hopes as I approached Cairo, the which I did as soon as possible after setting foot on shore at Alexandria, that I should have been presented to the Khedive—not for the purpose of going off at once on the Pyramid matter, but merely to enable me hereafter to do that when time and opportunity should concur. Not, indeed, to present you through your book to H.H. the Khedive, the which the author has, it is to be feared rendered impracticable by reason of some rather strong comments against H.H.'s equity in dealing with tribes outside his monarchy, but to give him the facts of the case simply, and without further phrases or figures of speech than calling attention to the year indicated, 1882. But all or any of this was rendered impracticable by the fact, that the levee, or day of presentation, was going on at the time I was approaching Cairo, at the rate of twenty miles an hour in H.H. own railway train from Alexandria.

"So that must now wait, if it be at all, until my return from India, to which most populous land at this moment, while I write, the P. & O. Company's ship, 'Nizam,' is through the Red Sea, conveying me at the rate of some ten miles the hour.

"You will be glad, however, to hear that the way is being cleared wonderfully for me by means of passengers in the ship,

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of whom one, the clergyman at Kurrachee, a genuine sympathiser, points out the way to the best doing of the best thing; and, in particular, undertakes, so far as he may undertake, that the Bishop of Bombay will give his 'God-speed' to the enterprise, and commend it *in full* to the Metropolitan of India, the Bishop of Calcutta. While another gentleman, of great influence, experience, and knowledge, a layman, feels it his 'duty' to do his utmost in all ways that he can (and he can in many, particularly with high caste and eminent native princes) to promote, *in extenso*, the active movement to arise from this source. He is great in Calcutta and Benares as well as at Bombay, and I consider that this happy occurrence—besides that he is the very man one should have desired to catch hold of—will be of as much use as a fortnight's residence in Bombay; beside that he is preparing for me (what my inmost soul hardly dared to hope for) free access to the Hindu and Mohammedan magnates in a way acceptable to themselves.

"When at Alexandria I made the acquaintance of Dr. Yule. He had not heard of the 'New Inheritance' book, at the publication of which he seemed surprised and pleased. He told me that Mr. ——, Director in Alexandria of the Imperial Bank, was deeply interested in the Great Pyramid, and that he, having heard the lecture given in Cairo, would have been delighted to have been the means of bringing it before an Alexandrian assembly, but he did not know that I was in the place.—Address to Benares next. Always yours and Madame's.

"(Signed) F. R. A. GLOVER."

"BOMBAY, 10*th January*, 1875.

"Just a line by this mail to let you know that I think and hope that I am, thank God, getting on even beyond my expectations in reaching the Indian mind—native, I mean.

"I had a room full of Hindoos, of the modern school chiefly, though with a few of the ancient, last night at the Grand School Room, formerly of the ancient Royalty of Poonah, when the whole Pyramid theory was enthusiastically accepted; as I have reason to believe it will be equally here in Bombay, on Wednesday night, by Parsees, and Hindoos, and Hindoo L——s, or the reforming anti-caste Hindoos.

"I am also to have a Pyramid lecture here to-morrow for the Europeans, some of whom, I fear, are sadly in need of it, being already so far gone in Tyndallism, Darwinism, and the like. The times are terrible, and it appears to me that the somnolency of the clergy amounts almost to a *prediction-in-act* that 'the time of the end' must be coming near. It will overtake these

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pitiful dreamers in church windows, church congresses, church vestments, the divinity of man, and the like, to their confusion when the sound will be heard, 'Lo! the Bridegroom cometh.'

"I fear that I shall pass Benares before you could answer me a question about the Stone Zodiacs there. But the Hindoo who formally returned thanks for the Pyramid lecture last night spoke about them; and Hindoos generally seem evidently to think as much about those said Zodiacs as the Irish do about Tara. "(Signed) F. R. A. GLOVER."

The Stone Zodiacs above alluded to are probably connected, in the first place, with the enormous mural quadrants still existing, and perhaps now the only visible remains of a certain Astronomical Observatory once active at Benares, supposed to have been erected by the Emperor Akbar, and therefore, in so far, not *very* ancient. But Benares was Hindoo, ages before it became Mohammedan; and precisely as the Emperor Aurunzebe in the immediate neighbourhood destroyed a Hindoo temple and erected a Mohammedan mosque on its site, so may the Emperor Akbar have acted in the matter of astronomical architecture in the conquered city.

Certain it is, too, that in the older Hindoo astronomy, as handed down in both traditions, writings, and national customs, Mr. Haliburton finds large foundation for that peculiar Great Pyramid method of chronology, "the year of the Pleiades;" even writing of it thus:—"Hence, we find that at and about B.C. 1306, "when the Pleiades culminated at midnight in the beginning of "October, the Hindoo year began with the month of the Plei-"ades; and that then, or soon after, the festival of Corticeya, "the god of the Pleiades, was fixed at the beginning of Cortica, "and was a new year's festival. Under these circumstances, "after all we have seen tending to this conclusion, it is difficult "to avoid the inference, that as the Australians must have cele-"brated their festival of the Pleiades B.C. 1306, at the time that "the Hindoos held their festival of their god of the Pleiades "(Kartikeya, their god of war, and 'general of all the heavenly "host,' *i.e.*, at their head and leading on the year with the other "stars in his train), *they were each using a primitive calendar, "which must have been inherited from a common source by the "Egyptians, the Hindoos, the Aztecs, and the Australians.*" *

That date of B.C. 1306 is the furthest point to which Mr. Haliburton would attempt to go back in history, on literary foundation alone; yet even at that date we must regret to observe that the one, simple, common, and pure chronological institution of mankind, descended to them from a far earlier

* See p. 445, vol. ii. of "Life and Work at Great Pyramid," by Piazzi Smyth.

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period, had not only so soon become identified amongst the Indian people with humanly invented gods, but with their god of war more particularly—war being, above everything else, the essence and type of human inventions condemned by the Bible. While, at the earlier age of 2170 B.C., when the Pleiades' year was monumentalised, through Divine Inspiration of the Architect, in the Great Pyramid, there was not only no idolatry introduced with it, but the profession of a soldier had not then begun upon earth. How many millions of those beings, *more* than at any former historic epoch, there are now on the Continent, ready, with the most direful engines, to rise at a moment's warning and destroy the third part of mankind, perhaps more,—who knows but B——k: and who at all will attempt to justify as being the proper and Divinely-intended outcome of the Christian Dispensation? P. S.

THE HOLY LAND UNDER THE RESTORATION.

By T. PATERSON, *Lanark.*

(*Continued from p.* 60.)

THE SECTION FOR THE CITY AND ITS SUPPLIES.—This section, we have already seen, is to be south of the Levites, running the whole length from east to west being 60 miles, and its breadth from north to south 12 miles. In the middle, south of Hebron, is to be the space for the city and its suburbs, 12 miles square, being an area of 144 square miles, of which there is to be left for suburbs or an open space of 1041 yards wide on the four sides of the city proper. The divisions east and west of the city will measure 24 miles in length each and 12 miles in breadth, giving an area of 576 square miles, "and the increase thereof shall be for food unto them that serve the city;" but, as I have already remarked, will probably be to grow food for the supply of the city. Beer-sheba will be near, if not within, the border of the western division.

This completes the whole sections of the square oblation, and I have already given my estimate of THE PRINCE'S POSSESSION, which lies on the east and west sides of the square oblation, forming two long narrow strips of an average width of 10 miles together and 60 miles in length, making 600 square miles. The area seems large; but I remarked, when quoting the verses giving the grant, that he had a great many obligations and responsibilities attached to his position as Prince of the People.

We will now re-capitulate in figures the whole of the differ-

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ent divisions of the Offered Portion, so as to find out how many square miles there is left for the tribes out of the entire area of 16,200 square miles, which is my approximate estimate of 270 miles from north to south, and an average of 60 from east to west.

Total Inheritance, 270 by 60, ...	.	16,200
Priests' Section and Sanctuary, ...	1440	
Levites, ...	1440	
City, 144; Supply, 576, ...	720	
Prince's Possession, ...	600	
	4200	
Inheritance for the Seven Northern Tribes, 162 miles by 56, allowing 1296 square miles for each, . .	9072	
Inheritance for the Five Southern Tribes, 48 miles from north to south, and average from east to west 61, or 585 3-5ths square miles for each, ...	2928	
		16,200

The portions will run thus:—

North.	Offered Portion.	South.
Dan.		
Asher.		
Naphtali.		
Manasseh.		
Ephraim.		
Reuben.		
Judah		
		Benjamin.
		Simeon.
		Issachar.
		Zebulun.
		Gad.

The foregoing allotment of the land among the northern and the southern tribes is as near as can be gathered from the figures given by Ezekiel in connection with the offered portion; and what naturally strikes us, when discovering the very limited extent of the area allowed to the five southern tribes as compared with what is allowed to the seven northern ones. But the following two solutions of the fact occur to me:—

First, Hamath is the boundary of Dan's portion, and as it is also the extreme limit of our ultimate great inheritance northward as promised—Num. xxxiv. 8, "And ye shall point out your border (north) unto the entrance of Hamath." Beyond this, we have no announcement that they are to be permitted to go. Eastward they are to extend to the Euphrates, but Dan and Asher will be hemmed in from doing that by the great Syrian sandy desert. Thus, the northern tribes are shut in from northern. conquest. But when we look to the southern tribes we find the way clear for them to extend and expand their possessions. Immediately beyond Gad is the territory of the Avims and the Kenites, given unto Abraham. The possessions of Edom and Idumea are also to be ours—Isaiah xxxiv. 6, "For

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the Lord hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea;" ver. 17, "And his hand hath divided it unto them by line; they shall possess it for ever, from generation to generation shall they dwell therein."

My second solution is, that the northern tribes, with their larger and more fruitful limits, will be the food producers and agriculturists of the nation; while the southern tribes, with their limited portions, will be the commercial and trading families. This I conclude from their possessions lying so near to the great new City, and this supposition will, I think, be more apparent when I come to speak further of that future emporium of trade. Besides, I am strengthened in this opinion by the prophetic announcement of Moses, in Deut. xxxiii. 18, as to two of the southern tribes—"Rejoice, Zebulun, in thy going out; and, Issachar, in thy tents (dwellings), . . . for they shall suck of the abundance of the seas, and of treasures hid in the sand," foreshadowing their sea-faring habits and their commercial maritime pursuits and enterprise. I may also quote the next verse as to Gad, the protector and guardian of the southern frontier, which gives to him the very qualities required for his position —"And of Gad he said, Blessed be he that enlargeth Gad: he dwelleth as a lion, and teareth the arm with the crown of his head." Jacob also says of him—"A troop shall overcome him, but he shall overcome at the last." Then as to Benjamin, who is to be placed next to the city and the holy oblation, nothing could more fully describe the daring and valiant watcher—"Benjamin shall raven as a wolf; in the morning he shall divide the prey, and at night he shall divide the spoil." And the day may come when all his bold and intrepid bravery will be needed to protect the "City" and the "Straits" of Palestine connecting the Mediterranean and the Red Sea through Southern Judea and the valley of Arabah.

We know that at present the country south and west of Beersheba is lying waste; we know that its soil is at present unproductive; but we also know that once upon a time powerful and large tribes occupied and had their dwelling-places there. The very numerous valleys remain to tell us that they are old watercourses, down which rivers once flowed eastward and westward to the seas between green banks which may have rejoiced the heart of the herdsman long before the time of Abraham. Grain, also, may have been raised to sustain the vast multitudes who were bold enough, and almost strong enough, to arrest the progress of the Israelites although Moses had 600,000 fighting men. We know that all neglected lands become barren wastes when populations cease to tend and to cultivate. The sacred volume tells us that our lovely land was to have

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its "sabbaths of rest," and remain untilled unto the time that the restoration of his people would be brought about. And who can tell what unthought-of changes may be wrought on the face of that now barren wilderness? Who knows but that the song of Isaiah xxxv. 1, 2, may be literally verified as well as spiritually come to pass in the renewal of the Church, as divines will have it to mean—"The wilderness and solitary place shall be made glad for them, and the desert shall rejoice and blossom like the rose. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon." That underground springs abound we know; and, as if to cheer us in our hopes of some marvellous change upon the present aspect of the country, which may be produced by some underground convulsion, and an abundant supply of water given for vegetation, those who choose to go thither can see at Ain-Kades, the reputed site of Kadesh, "a copious spring bursting and flowing forth from the rocks, falling in beautiful cascades into the bed of an old water course, running a few hundred yards, and then burying itself in the sand," having, as it were, performed its mission of telling us of abundant underground springs which exist in that now parched and lonely land—springs that, hidden for a time and for a purpose, may some day be made to gush forth into the light their liquid streams, and make "the wilderness and the waste places glad, and the desert to rejoice and blossom as the rose," in that sunny land where Abraham and Isaac fed their flocks and dug their wells, no doubt divinely guided to tap the hidden springs which the natives, with all their knowledge of the country, could not discover. I have already observed that this territory was given unto Abraham; and we may rest assured that He who called him out of the home of his birthplace, and guided him, and prospered him, and blessed him, and called him "His friend," would not bestow him territories that were to remain useless and worthless. We may therefore rest satisfied that although the inheritance given through the prophet to the southern tribes is little in comparison to the northern seven, it will be ample and abundant, according to their requirements.

THE TWO CITIES.

There will, no doubt, be many great and flourishing cities in the Holy Land under the restoration, consequent upon the denseness of the population and the favoured prosperity which it will have bestowed upon it. Many of them will be on old sites, and probably called by the original names, because we are told that "the cities will be rebuilt," as well as "fertility given

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to the soil." However, there are only two cities mentioned by the prophet, the future importance of which, and their distinct celebrity, deserves our most careful consideration. The one will be near or partly on the site of ancient Jerusalem, and will probably be called "The Holy City." The other will be south of Hebron, and may get the name of "The Modern City," or "The Commercial City." At all events, it is to be a secular one, because it is to be common to all; "it shall be for the whole house of Israel."

That Jerusalem is to be rebuilt and inhabited we have abundant assurances in the sacred volume; and also that it is to be holy unto the Lord, as the Temple and Sanctuary will be there. "All eyes are to be turned towards it" (Isaiah vi. 7); "And give him no rest until he makes Jerusalem a praise in the earth;" and (chap. xix. 21) "Jerusalem is God's own inheritance." We have seen that it is to be within the holy oblation given to the priests, and will only be visited as a place of worship by the tribes, for (Obadiah i. 17) "upon Mount Zion there shall be deliverance; and there shall be holiness." It is to be holy because "the Lord chose to put his name there" (Psalm cxxxii. 13); "for the Lord hath chosen Zion; he hath desired it for his habitation; this is my rest for ever; here will I dwell."

Of the Temple which is to be built our prophet gives most minute details, so perfect and complete that an architect could draft it for the builder; and no doubt in some future day it will fall to the lot of some gifted person so to do; for it is impossible to spiritualise away the clear and unmistakeable dimensions of every section of the building laid down and explained inch by inch and foot by foot; stairs, porches, gates and doors; pillars, with their ornaments; galleries, with their ascending steps; chambers, with their exact dimensions; courts of nicely-defined areas, and the exact position of their gates; the height and thickness of the masonry of the interior buildings; and the length of the outer wall which encloses the whole area, 2083 yards 1 foot, on each of the four sides of the square—making a circumference of $4\frac{3}{4}$ miles. And I again beg to remark that it seems difficult to spiritualise all this away, which looks so substantially solid. I may remind the reader that the altars and rotations of offerings are all equally described and enjoined. This may seem strange at first sight, but the solution of it must come from the Jews themselves. Our brethren believe that they are to go back under the Mosaic dispensation—which, no doubt, they will—and continue for a time under it, as Mr. Hine has elsewhere demonstrated. But this will make no difference to us, as we would have our own holy places—and probably one

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of great magnificence—in the New City, which will be the commercial capital for the Twelve Tribes,* and the centre of commerce, to which the heathen nations of the East will be attracted, where they may hear the "glad tidings of salvation," and carry back with them the treasures of the gospel. We dwell in harmony together here at the present day, and there does not appear any reason why we should not do the same there for a little time, until the grand and universal conversion, "when we will all become one fold"—when the promise will be realised in all its glory, and Jerusalem become "the praise of the whole earth."

The size of the Temple within its outer walls will be larger than ever the area of ancient Jerusalem was within the walls built by its rulers. Naturally we say, "if Mount Moriah was hardly large enough for the former Temple, how can one so large as Ezekiel's be built upon the irregular hills and valleys on which stood the ancient city?" But there are two passages in Scripture that immediately come to our assistance and tell us of the great change which is to take place upon that site, which any person acquainted with its present formation can easily see, that ample level space will be produced by the elevation of the centre valleys, and probably also of the valleys of Gihon and Hinnom. Zechariah xiv. 10, 11, "All the land shall be turned as a plain from Geba (west of Jerusalem) to Rimmon, south of Jerusalem: and it shall be 'lifted up,' and inhabited (shall abide) in its place, from Benjamin's gate unto the place of the first gate, unto the corner gate, and from the tower of Hananeel† unto the king's wine presses, and men shall dwell in it, and there shall be no more utter destruction." This announcement of the "lifting up" of the land, following immediately upon the "cleaving of the Mount of Olives," in the 4th verse of the same chapter, seems to indicate that the same earthquake will produce both of these great changes at the same time. Some think that this gate of Benjamin is "the high gate of Benjamin," better known as the "Damascus gate," at the northern end of the valley which runs right south through the city into the valley of Hinnom, dividing the west and the east parts of the city; and if the "king's wine presses" be near the "king's gardens," which lay at the southern end of the valley down below Ophel, near the pool of Siloam, then the whole centre of Jerusalem will be raised; or, as the

* I think that Judah (along with the lay Levites), and a few belonging to other tribes, will go back under the Mosaic dispensation, and will probably have their synagogues in the new city for a time, as they have in London, repairing on feast days to Jerusalem, until, by the softening rays of the gospel, we are all welded into one united body of sincere and devout worshippers.

† It is generally conceded that the tower of Hananeel had its foundations in the central valley of the city, at the north-west corner of the Temple area.

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prophet says, "lifted up," and if elevated to the same level as Mount Moriah, Zion, Acra, and Bezetha, a large space comparatively level would be got, the size of the whole ancient boundary of the walled city. I cannot proceed without remarking the infinite goodness and condescending consideration of the Supreme Being for the happiness of his people, as manifested in the 11th verse, where, as if anticipating our dread that such another fearful convulsion might again take place as that which is to produce all these upheavings and rendings, He causes the prophet to tell us that we need have no fear about building and inheriting, because "There shall be no more utter destruction, but Jerusalem shall be safely inhabited."

The other passage foreshadowing the change of the ground is found in Jeremiah xxxi. 38, "Behold the days come, saith the Lord, that the city shall be built to the Lord, from the tower of Hananeel unto the gate; (39) and the measuring line shall yet go forth over against it, unto the hill Gareb (westward), and shall compass about to Goath; (40) and the whole valley of bones, and of the ashes (Hinnom), and all the fields unto the brook of Kedron, unto the corner of the horse gate toward the east, shall be holy unto the Lord: and it shall not be plucked up, nor thrown down any more for ever;" all which, we know, must be in the future. That the city, with the Ezekiel Temple, will cost a vast amount of money cannot be doubted, but some future Rothschild may bestow the necessary grant and never feel the pressure of the gift. The wonderful wealth which our wonderful brethren have amassed will doubtless be freely given to aid the priests and the Levites in the great work which they will be commissioned to execute.

THE NEW CITY, OR THE "MODERN" OR "COMMERCIAL" CITY. —That the building of the great Temple, of more than a mile square, and the City for the dwellings of the priests, will be an undertaking of no ordinary magnitude is certain. But the building of the southern metropolis, with a circumference of 48 miles,* will be a work of much more labour, and will entail a larger expenditure of money. However, as it is to be common to all the twelve tribes, it is natural to suppose that they will all mutually join in building it. It is to stand in none of the tribes' portions. But along with its supply divisions it is to have its own granted section of the inheritance, and is independent of the Levites on the one side, and of Benjamin on the other, as well as of the Prince on its two ends. Like the priests and the Levites, it will

* Jerusalem was never more than four and a half miles in circumference, if it was so much. Josephus, in his time, made it under two miles in circumference. Dr. Whitby, in his carefully-prepared estimate of the water supply of Jerusalem, demonstrates that there never could have been more than 202,882 of a resident population.

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have no sea-board, which all the tribes and the Prince are to have. Beersheba will be in the western supply division, and probably not very far from the south-west corner of the city.

At page 426, vol. i., when remarking upon Major Phillips' striking paper, read before the British Association for Science at Aberdeen in 1859,* on the junction of the Mediterranean and Red Sea by way of the Dead Sea,† the waters from the west to be admitted to the latter by an "earthquake-produced valley" through the mountains of Judea near Jerusalem, and joining the valley to be created by the cleaving of Mount Olivet in twain (Zech. xiv. 4), I showed out of Ezekiel xlvii. that the Major had prophetic grounds for supposing that the Mediterranean was at some future time to be let into the Dead Sea. Based upon that prophetic announcement my conclusions were the same as the Major's, but I took the liberty of remarking that the fulfilment of the prophecy did not necessitate the waters coming through "close to Jerusalem," as it would be equally fulfilled by crossing through some of the lower ranges of the mountains. And further, that, Jerusalem being 2,200 feet above the level of the Mediterranean, the valley, though grand, might be expected to be very wide and deep, while its course would run westward through the "holy oblation," dividing it in two. True, Zech. xiv. 8 says that the living waters are "to go out from Jerusalem, half of them toward the former sea, and half of them toward the hinder sea;" but even taking this in the literal sense, the flowing of water westward (or providing a course for it) would not entail such a great change in the surface of the country as the creating of a sea level valley would. My suggestion that a lower level at some of the passes in the hills might be found for the admission of the Mediterranean was perfectly independent of this article, as I had neither, at that time, studied the chapters upon which we have been engaged or thought of writing anything more on the subject, although I was much impressed with the Major's remarkable idea. But when I came closely to examine the face of Palestine, in measuring and fixing the position of the "tribes" and that of the various sections of the "offered portion," I found that the southern border of the city and its supply divisions extended 36 miles beyond Jerusalem southward, slightly beyond the reputed site of Beer-sheba and approaching the declining ridges of the mountains of Judah. I was very much surprised to find a valley, or continuation of valleys, extending right across the country and running through hill passes at comparatively low levels, forming the very kind of

* *Life from the Dead*, vol. i., p. 166.

† For difficulties in levels and their solutions, see my remarks, vol. i., p. 428.

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course that I suggested might be found for the "Straits" to join the two seas, and which Major Phillips supposed would be opened out through Valley Arabah to Elath at the top of the eastern arm of the Red Sea. In tracing this line of valleys, I found them to leave the Mediterranean about 30 miles south of Ascalon under the name of the Sunny Valley, running south-east down into Benjamin, then taking a bend north-east, where it takes the name of Valley Seba, and passing a little to the south of Beer-sheba, then south-east as "Valley Ararah" or Aroer, until it passes through the western ridge of hills, where it joins Valley "Fàrya" and runs through the eastern ridge of hills into Valley "Yemen," sloping eastward into Valley "Mahauwal," which runs north-east into the lower end of the Dead Sea. I must again say I was very much surprised to find this long line of valleys extending right across the country from sea to sea, and passing so near, if not exactly through, the new City which I have ventured to suggest may come to be the great commercial emporium between Europe and the far East.

Should these valleys, by some stupendous effort which we are prophetically told is to change the face of Palestine, be made the line or straits connecting the seas, then our City will become an inland maritime port. Then will be seen the importance of the position of the southern tribes, small though their allotments are to be in comparison with their northern brethren, and a less productive soil. But the great shipping route passing through two, if not three, of their possessions, with the Mediterranean on all their western borders, will bring them wealth and commercial prosperity that will recompense them for all their territorial disadvantages.

The City, no doubt, will be blessed and favoured by Him who has promised the site and defined the limits; activity and life shall be within its walls, while we hope that the inhabitants thereof will also be richly endowed with spiritual gifts befitting the position to which they will be raised in the eyes of the known world. Energy and enterprise will no doubt spread its fame and crowd its streets, while the "Holy City," with its sacred magnificent temple, will repose on its secluded inland mountain, far away from the bustle and din of the outer world, and where worshippers only will approach its hallowed gates. Joel iii. 17, "For Jerusalem shall be 'holy,' and there shall no stranger pass through her any more." Isaiah xxxiii. 20, "Their eyes shall see Jerusalem, 'a quiet habitation,' a tabernacle that shall not be taken down." In the next verse the same prophet explains the striking difference which will exist between the "Holy City" and the "secular" one on the borders of Benjamin. "But there (in Jerusalem) the glorious Lord will be unto us a

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place of broad (spiritual) rivers and streams, wherein shall go no galley with oars, neither shall gallant ships pass thereby," as will be the case with her sea-faring, southern, secular sister, destined to be the centre pivot of maritime communication between the western and the eastern seas.

It is the opinion of many geologists that the striking peculiarities of the surface of Palestine, and the districts toward the Gulf of Akabah, such as the wonderful depression of the valleys of Jordan and Arabah, and the numerous peak-like mountains of that locality, were produced by volcanic action. Prophetic predictions tend to lead us to expect a repetition of the same convulsions. The solemn and overawing action of these stupendous upheavings, and rendings, and instantaneous depressions, which may be necessary to fit the "Holy Land" for the glorious "restoration of His people," may be far beyond our comprehension, but He who produced the former revolutionary changes in the land is "the same yesterday, to-day, and for ever." Nothing, however vast, is beyond His infinite power. "I have said it, and will I not do it, saith the Lord." "If it be marvellous in the eyes of the remnant of this people in these days, should it also be marvellous in my eyes? saith the Lord of Hosts" (Zechariah viii. 6).

A LECTURE ON THE APPARENT ETHNIC AND PHILOLOGIC RELATIONS OF THE BRITISH RACE.

By W. J. COCKBURN-MUIR.

PART II.

(Continued from page 89.)

CAN we not indicate an *à priori* argument, on which to base some proof of the proposition that the British race, and their congeners, are descended of the Ancient Hebrew People?—for the benefit of those who are unprepared to accept the *à posteriori* argument from prophecy. Such an argument may be founded on two sets of considerations:—

1. *Historical and Traditional.* These are abundant, and extraordinarily cumulative. But as they are treated more or less exhaustively in published writings easily accessible, we may leave them for the present.

2. *Ethnic and Philological.* Of these the fringe only seems to have been hitherto touched. Yet they appear to afford very striking corroborations of our position.

There has been lately a Congress of Orientalists, where, as usual, and natural to expect, mixed with a vast amount of good

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and substantial, and immensely useful work, was a certain quantity of loose, and (not to speak it profanely) ill-considered vagaries. For example, we were told by a great *savant*, whose fame in his special department is deservedly European, but who, elsewhere, since, has described himself—some would say, with an exquisite irony of accuracy—"a dabbler in old bones"—we were told that the Great Pyramid of Ghizeh dated from before the Flood. The one thing wanting to perfect the singular chronological table on which this was set forth seemed to be, to set down the Flood itself as having occurred *before the Creation.* That would effectually dispose of all difficulties in the premises, by leaving no difficulties to be disposed of.

However, it happens that we do know absolutely the age of this Pyramid, and a great deal more of vital consequence, which, however it may be ridiculed, has never yet been seriously attempted to be disproved.

But there was one remarkably salient circumstance throughout the proceedings of the Congress, which struck some of us who attended them assiduously. This was the perfect matter of course, with which it was taken as settled, that the British race and the Hindoo race are of close kindred; and both of the one Aryan family with the so-called Teutonic and Latin races.

Now, it seemed on reflection that this which is taken as an established fact is, after all, based on pure assumption—on this assumption, namely:—

That *Philological* relations are coincident with *Ethnic* relations; and, therefore, that affinities of *Language* are (within uncertain physiological limits) a final and absolute test and criterion of the affinities of *Race.*

But granting, as we must, that such a coincidence is a general law, which, for the most part, governs the relations in question, where is the proof that it is rigidly and universally operative, that it is not subject to exceptions so wide as to require the nicest discrimination and the closest analysis, to separate the tangled warp and woof of abnormal crossings of the *ethnic* lines by the lines of *language?* There is no proof. No proof has ever, that I know, been attempted.

On the contrary, there are instances, not a few, of such exceptions. There are, for example, *two*, most palpable and notorious.

1. That of the nomad race we call Gypsies, and known in Southern Europe as Gitanos, Ciganos, Zingari, &c., perhaps of Turanian (or as I prefer to say, *Khamitic*) origin. While preserving in a singular degree the purity of their race, their language—the Romané—especially in this country, is dying out. In Scotland they speak choice broad Scots. But if, on that account, one ignorant of their ethnic relations were to assume

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that they were of Scots blood, his conclusion would be absurd. The affinity of language in this case has not the remotest relation to affinity of race.

2. There is the instance of the universally scattered Jews, admittedly Hebrew and Shemitic, *pur sang de pur sang*. But they nowhere speak the Hebrew tongue; and nobody would propound the absurdity that, because the Jews, for example, on the European Continent, speak Aryan tongues from the time of teething to the day of their death, therefore, they are of Aryan blood.

But, if this be so in the notable case of the Jews, (that is to say the descendants of the tribes of Judah and Levi) why may it not be so in the case of *another* great people, of whom it is affirmed that precisely the same causes have operated to change *their* language; that, in fact, both cases are one and the same case; and that twenty-six centuries ago they were decreed to come into the same category, in the sentence—"With *another* tongue will he speak to this people."

It may be objected that in both the instances cited, the ethnic tongue has nevertheless been preserved—in the one case as an alternative vernacular, in the other as a written record. The reply is, that the English tongue contains so large an infusion of words which, while they correspond closely with Hebrew equivalents (making due allowance for the modification of dialectic form and idiomatic value, which would naturally occur during ages of time), are not recognizable, or only very remotely, in languages which are classed as cognate and Aryan (or as I would say, *Yaphetic*), that the matter has attracted the attention of students any time this hundred years; and a small library of books has been written on the subject.

Let us take a few examples haphazard, not chosen as test-words, so much as general illustrations :—

Bag—בקבוק *Bak-bûk*, a bottle, that is a leathern *bag*. From בק *bak*, to be empty, or hollow.

To balk—To disappoint, or lead one to expect something, and send him off with nothing—בלק *balk*, to lay waste.

Wicked—בגד *Bĕgŏd*, to deal deceitfully, treacherously.

To crush—גרש *Gĕrĕsh*, to grind, as corn between millstones.

There are scores of such words, for which it is exceedingly difficult to find any approach to equivalents in what are assumed to be cognate languages, as for example the German.

There is, however, a consideration of fundamental consequence, to be borne in mind in any comparison or correlation of analogous *words* in different languages, namely this—that every step in philological research tends more and more to establish the *essential unity* of all languages, by virtue of common descent

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from *one original*. The neglect of this consideration induces one of two alternative errors :—

1. To suppose, when there is a close resemblance between certain words in one language and some in another, that the one set is derived from another, or the converse. When the truth may be, that the likeness is only due to common descent from a stock to which, in the particular cases, they have preserved a close adherence. For instance, because many words in Kymric, Gaelic, or Erse, are nearly the same as in Sanscrit, or Zend, it by no means follows that Kymric and the rest are derived from the others, or these from them; but only that both categories have a common origin.

2. The alternative error is common with professed philologists, who are often too loose in their generalizations, and do not display that carefully rigid method of analysis which is proper in so weighty a matter. This is—the too hasty conclusion that, because there is a remote resemblance, or dialectic, or idiomatic analogy between many words in one and many in another language, the two are of the *same family*—Aryan (or rather let us say, *Yaphetic*) it may be, or Khamitic, or Shemitic. So that it often happens that a language is classed under one family, when it properly belongs to another. Forgetting that the element of *age* is an essential function of the analysis; so that the *older* a language is as to its radical elements, the less widely will these depart from those of another which belongs to another family.

Incidentally, this may explain the apparent anomaly of such a language as the Phœnician, which, while it is closely allied to the Chaldaic and Hebrew, seems on various grounds to be undoubtedly a *Khamitic* tongue. But the time which elapsed from the period of their common departure from the One First Tongue, to their becoming fixed, was not sufficient for the development of wide differences.

The true tests, however, of close affinity in language, are *Grammatic structure* and *Idiomatic texture*. It may be sufficient for our present purpose of merely indicating, rather than developing, an argument, to direct attention to a comparison, in these respects, between our own and that Germanic tongue which we are told was its progenetrix.

Knowing a handful of languages in particular, and something of language in general, I confess it becomes for me increasingly difficult to understand how these two languages have come to be accepted—except from mere habit—as belonging to the same ethnic category. It would be difficult to cite any two which are more dissimilar in Grammar and Idiom, as for example in these characteristics of the German :—

1. The position of the verb in the sentence, and its inverted form.

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2. The conjugation of the verbs, particularly of *seyn*, to be.
3. The apparently arbitrary distribution of gender.
4. The declension of the noun by terminal inflexion.
5. The declension of the adjective as a noun.
6. The declension, by inflexion, of the demonstrative pronoun and definite article.
7. In idiom, the circumlocution often necessary to express the simplest proposition.

It is only necessary to illustrate the first point. A good example occurs in the sentence from Luther's version of the S. S. *John* i. 13.

Welche nicht von dem Geblüt, noch von dem Willen des Fleisches, noch von dem Willen eines Mannes, sondern von Gott geboren sind.

"Which *were born* not of blood, nor of the will of the flesh, nor of the will of man, but of God."

The characteristics just indicated are, for the most part, typical of the older Ayran tongues; and for the later languages of that family, as Italian, French, Spanish, Portugese, there will be few who are not familiar with their radical difference from our own in idiomatic texture.

But these are *not*, for the most part, typical characteristics of the Shemitic languages, particularly the Chaldee and Hebrew; and the general aspect of the English language, to my mind, is that of a Shemitic tongue which had been for a long period in contact with Ayran tongues, and suffered a large transfusion of verbal roots and dialectic forms, whilst it had preserved with tenacity the primitive basis of its grammatic and idiomatic structure.

It does, indeed, seem to have undergone precisely such changes as might be *à priori* anticipated would occur, if we supposed the Hebrew tongue to have been subjected to the domination of Ayran tongues during a period of more than twenty centuries, in the course of the slow westward migration of a Hebrew-speaking people, from the Shemitic centre across the Aryan territories of Europe.

It will not do to reply that our language has been de-Ayranised, so far as regards the characteristics indicated, since its severance from the Germanic stock, because the changes have been hardly more than dialectic. There has been a large adoption of foreign words, the pronunciation has been refined, and the orthography fixed; but the structural basis has survived almost intact. The English of the time of the Conquest differed surprisingly little from the vernacular "brode Scots" of the present day, and is easily readable by a Scotsman, who instinctively sees through its quaint spelling the indications of those Doric euphonies which are his delight.

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Take for instance these lines of the eleventh century, before the Norman French had imparted to our language the tone of patrician elegance:—

Tha the masse wes isungen,	When the mass was sung,
Of chirccken heo thrungen.	From church they thronged.
The king mid his folke	The King 'mid his folk
To his mete verde,	To his meat fared,
And muckle his dugethe.	And many of his chiefs.
Drem wes on hirede.	Joy was on the hired (folk).
Tha quene, an other halve,	The Queen, on the other hand,
Hire hereberewe isohte;	Her arbour ysought;
Heo hafde of wif-monne	Who had of wife-men (women)
Wunder ane moni en.	Wonderful many a one.

It is at once evident that where the verb is transposed, it is done incidentally for the sake of the metre, just as in modern poetry; and as a departure from the natural structure indicated by the verb in the other cases. In all other points, the English is nearly the vernacular English of to-day.

It is worth while to remark, on the word *muckle*, that while it has no Teutonic equivalent (that I can find), there is the Hebrew word מקהל *m'kel*, which has precisely the same idiomatic value as in these verses, viz., that of a *gathering together* (from קהל to gather). Hence the later vernacular uses—*many, much, great.*

Part III.

There is another element which is of value in determining ethnic differentiation in language, namely—the *phonetic*. This has been almost entirely neglected by philologists, for the reason, no doubt, that the phonetic values in ancient languages, which are the chief basis of research, are exceedingly difficult to recover.

We may remember how, on a memorable occasion, this test was used to establish a distinction of family descent (Judges xii. 6): "They said unto them, Say now, *Shibboleth;* and they said, *Sibboleth;* for they could not frame to pronounce it right. Then they took them and slew them."

Whoever has lived much among the so-called Latin races, must have been impressed by the marked ethnic difference between the *Castilian* Spaniard and the Portuguese on the one hand, and the Italian and French on the other—differences of a very salient order. These are paralleled by analogous salient differences between the Castilian and the other languages on either side. The index of these differences is found in remarkable phonetic conditions, which, so far as regards the physiology of speech, are fundamental. The softness of Italian, due to

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predominance of vowel-sound, is proverbial. The precision and *finesse* of French are familiar. In Portuguese the predominance of soft sibilance is remarkable. But in pure Castilian the combination of precision, rotundity, dignity, and rhythmic cadence, is unmatched in any language of Europe. This phonetic force is due, in great measure, to *two* sounds which the other Latin peoples have a physiological incapacity to produce, except by trained effort. These are the *hard guttural*, and the sound of our TH, or the Greek *θ*.

For example, this sentence, in which the j is hard guttural—

Jamas viajo el juéves.

and this, where the c and z are like *th* in *thin*—

Parece una moza rolliza zahareña.

But no Italian, Portuguese, or Frenchman can pronounce such words without repeated trial and great effort.

Surely these contrasts in the habit and capacity of the vocal organs indicate a true physiological, and therefore ethnic, distinction.

Now, in English there are two sounds which are common and characteristic—the *theta* sound of *th*, and the *ut* sound of *u* and *o*, as in *gun, money*. The former is so difficult for German-speaking people, for instance, that many who otherwise speak English perfectly can only overcome it by great effort. The *ut* sound is exceedingly rare in German and its immediate congeners, and, indeed, may be said to be a provincialism when it does occur (as in *die Sŏnne.*)

But in Hebrew and Arabic, and the other Shemitic tongues, the *theta* sound is as common and characteristic as in English. The *ut* sound is especially characteristic also in Shemitic languages, though less in Hebrew than Arabic. But it is contained in the Masoritic vowel Kibbutz, as in גֻלְגֹלֶת *gŭlgooleth*, a skull; שָׁלֻם *shalŭm*, rewarded.

In this connection it is curious to note also that in Greek and Latin there is no trace of this sound, so far as the phonetic values are recoverable. But in the Sanscrit and derived dialects the predominance of this—one may almost say, Shemitic sound—is very striking; striking because their etymons and grammatic structure partake decidedly of Aryan types. As an example of the sound, there is the cry of the Brachmans—*Ram qe nâm Sŭtti—Ram qe nâm Sútti, hai.* "In the name of Ram this is Sutti."

It is not, however, intended to be argued by these references that such varieties of phonetic idiosyncrasy are by any means finally, of themselves, determinative of a radical ethnic differen-

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tiation, but only that they have a determinative value, when considered along with typical features of etymology and grammatic and idiomatic structure. Because there is an undoubted frequent interlacing or crossing of the lines of typical characteristics throughout the whole of the three great ethnic divisions, Yaphetic, Shemitic, and Khamitic (in which I do not hesitate to include most of what is called *Turanian*) due partly to their common origin, partly to the mixture of the streams of ethnic migration.

With reference to the Sanscrit, and the true ethnic relation of the Brachmans, it seems necessary to lodge a caution against premature assumptions. The question is at present absolutely unexplored. Although their mythologic conceptions and traditions (estimated by the older Shâstras, and before the corruption of comparatively modern Hinduism) do very distinctly point to a Shemitic origin, and although their very *name* is Shemitic, it has yet to be clearly determined—Whence they came? Did the Brachmans bring with them across the western spurs of the Himalayas to the plains of Delhi this Sanscrit speech? Or did they find an Aryan people already there established? And did they adopt their Aryan speech, as the Norman conquerors here were compelled to submit themselves to the "Saxon" speech of the majority?

In conclusion, appeal may be permitted to what may not inaptly be termed *ethnic instinct.*

The tendency of culture, and of the refinements of courtesy, is to bring to a uniform type the higher circles of society of all civilised peoples, and to round off the asperities of special ethnic characteristics. But those who have had occasion to live much abroad, and to mix with the ordinary average people of the Aryan nations, more or less equally advanced with us in what is called "civilisation," will agree that it is difficult, often impossible, to overcome the instinctive feeling of a fundamental separation between them and ourselves in habit and tone of thought, in the capacity to apprehend those concrete notions of freedom, and of the nature of social and domestic relations which, somehow, seem to be inherent in the blood of our race; and render us indifferent or contemptuous towards those theories of Right and Equality which, elsewhere, never pass beyond the region of abstraction.

Whatever may be the value of the suggestions I have ventured to submit—although it may be admitted that the identity of the British family of nations with the Lost House of Israel is not capable of absolute demonstration, until a further development of pending events shall leave no room for doubt—nevertheless this much is certain, That in the solution of the

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matter is involved the veracity of Holy Writ as a direct revelation of the Divine Will and Intention; or whether it be only such another outflow of ethnic spirit as the Vedas, Shâstras, Zend-Avesta, and Eddas.

But no professor of comparative mythology has yet produced from these a *body of fulfilled prophecy* such as is historically demonstrable from Holy Writ; or has explained away the palpable standing protest against Unbelief, in the dispersion over the face of the whole earth of the Jews, and their abiding, absolute separation from the nations among whom they live, with whom they mix in every act and operation of daily life—excepting that of marriage.

The truth is, that the rejection of Revelation suits the tone of the times. Frivolity is supreme; and to get through life with the least possible trouble is the sum of ambition. Ignorance of those fundamental principles of life, which have been admitted and taught from primæval times by wise men of all countries and races, results from the almost entire absence among us of true culture and serious thought. So that, nowadays, people are only too glad to be able to hang their opinions on the teachings of popular professors—for the most part specialists, who are hopelessly out of their depth outside the boundary of their particular department—who catch the tickled ears of the multitude by specious, but absolutely undemonstrated, speculations; or revive, with audacious pretence of novelty, propositions which are at least as old as the earliest Greek philosophy, and which have been refuted or exploded time out of mind.

A PARALLEL AND CONTRAST.

WHEN *Tyndale* freed th' imprisoned Word,
Hid in a language dead,
Men wept for joy at tidings heard
In living language read.

Three hundred years have passed.—*This* age,
Of Force and Matter learns.
Another *Tyndall* treads life's stage,—
The joy to ashes turns.

He treads with scorn upon the Book.
Mill-like his working brain
To ATOMS grinds our human Hope,
And earns—applause and fame.

Y. A. B.

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LIFE FROM THE DEAD.

Romans xi. 15.

No. 17.

"OFFICIAL" TREATMENT OF SOME FACTS IN ANCIENT EGYPT.

SIR,—My attention has been directed to an article published in *Nature* of the 26th December, 1872, entitled, "Recent Discoveries in the Great Pyramid of Egypt," &c., and although somewhat late in the day to notice it, I think it right to address you with respect thereto. It might be sufficient to say, generally, that the conclusions arrived at in that article are, for the most part, untenable, inasmuch as, the data from which they are drawn are also, for the most part, false. But for one reason, I should allow the document to remain for the challenge of some other, contenting myself with asking permission to enter merely a protest against it in your pages. That reason is, that as the article stands, it appears before the public with considerable weight of authority to commend it. For if I judge rightly from the signature letters, it proceeds from no other than Mr. H. W. Chisholm, Warden of the Standards. If, then, certain of the matters dealt with are allowed to remain unchallenged, the tendency in the minds of those (namely, the majority of the British public) who do not investigate for themselves, will be to accept the statements because they appear to be declared "on authority," whereas, in reality, they have absolutely no foundation on fact, as I hope now to show. Before dealing with the more glaring inaccuracies, however, I beg leave to touch upon a few points of somewhat less importance.

At line 11, column 1, page 146 of *Nature* of the aforesaid date, we read of the "King's Chamber in the central part of the Great Pyramid, with its coffer and *ascending passages leading from it.*" The last few words I have italicised, for I am not aware that anyone has previously heard of *ascending* passages leading "from the King's Chamber;" the passages always spoken of, as "ascending passages" are those, namely, one leading from the descending passage upwards to the "Grand Gallery," and the other the Grand

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Gallery itself, both continuous in respect of the floor line, which is below the "King's Chamber" level. Does the author of the article mean those two very small passages, named hitherto by all writers, as, the "ventilating channels"? If not, then what is meant it is impossible to conceive; and thus, at the start, the author lands us into the region of confusion!!

With reference to the "bronze hook" found by Mr. Waynman Dixon in the south channel of the "Queen's Chamber," it may possibly be "the most ancient specimen of bronze now existing," yet, in view of the state which the surfaces of that channel presented, when bared to Mr. Dixon's vision, namely, "blackened with smoke," it somewhat naturally leads us to suspect that there has been access to that channel since the building of the Pyramid. We know on the best authority that the Pyramid has been several times entered, by Arab, Roman, and other fanatics, some of whom, too, found their way with torches or lamps into the "Queen's Chamber" and elsewhere. We may be sure that some special meaning, yet perhaps unheeded, appertains to these newly discovered channels, and seeing, too, their analogy with the "ventilating channels" of the "King's Chamber," we may infer, until direct evidence to the contrary appears, that they do reach to the outside of the building, the orifices of which were no doubt open before El-Mamoun stripped off the Mukattam casing stones, but now, being closed with debris, are very difficult to find in the vast and disfigured north and south flanks of the structure,—filled, in fact, as the "King's Chamber" "ventilating channels" more or less are.

What more likely than, that either El-Mamoun's avaricious band of treasure-seekers or some other "bearded crew," succeeding them, finding the opening of this south channel, and perceiving it to lead down to an unknown depth, should have made some effort to learn its nature, and in such attempts what more likely again, than, that, finding it straight by probing it with a bar, or rods tied together, they should further try to ascertain what they could by lowering a lamp or torch. What more likely, further, than that the bronze hook in question was attached to a long rod and formed the instrument by which such lamp or torch was lowered? the burning or smouldering of which would fully account for the blackened state of the channel's sides. Certainly the form of the bronze hook meets this hypothesis exactly; and since we know for certain, that all those who in early times made attempts to penetrate the Pyramid, did so with the view of finding "valuables" therein, does not the very form of the double hook (grapnel-like) suggest its being lowered in order to "fish" up any supposed contents of the channel in question? also, that one of its hooks catching against the angle of the

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stone where the channel turns from the incline to the horizontal, when it was moved about in the channel by ruthless Arabs or some others, finding it so caught—as they doubtless expected in something to be pulled up the channel—they in their eagerness pulled and pulled again, until at last the hook was broken off from the slender wooden rod to which it appears to have been attached. The entirely clean state of the channel found at the north side of the "Queen's Chamber" certainly favours this suggestion. Not only, then, is the evidence afforded by the state of the south channel such as we should expect to find under the view I have supposed, but the finding of the *bronze* hook there, seems to clench that view as the only true explanation. Another feature in corroboration of this, is, that it has never been shown upon any testimony that *bronze* was used at the building of the Pyramid; but, on the other hand, it is abundantly proven that *iron* was.* If, then, the hook really is coeval with the date of the building, we should expect to find it *iron;* but the fact of its being bronze shows it to belong, almost to a certainty, to a later date.

With respect to the rounded granite ball found in the north channel of the "Queen's Chamber," it may be coeval with the building of the Pyramid—this, indeed, is more likely than that it belongs to a later era; it is of a material used at the Pyramid-building epoch; and since the north channel so far, has not afforded evidence of its nature having been probed in later times, such as we find the south channel to possess, the weight of testimony favours that view. Yet it is not right, that by virtue of the statements in *Nature* the British public should be made blind to the fact that the Astronomer-Royal for Scotland, had, on November 26, 1872, weighed that granite ball, and found it to be 8325 grains, or within $\frac{1}{3000}$ of a grain the same weight as that found for it in the later weighing in the "Standards department," and that he thereupon declared it to be an "Old Egyptian Mina;" because the Mina, according to Sir Gardner Wilkinson, weighed 8304 grains. At the time of weighing the gray granite ball, the Astronomer-Royal for Scotland noticed the existence of some white plaster-like matter on its surface, which, had it been removed, would have made the agreement of weight closer still. Why, then, is it, Sir, that the author of the article referred to, omits to notice altogether not only Sir Gardner Wilkinson, among the most trustworthy of authorities on Ancient Egypt, but neglects altogether to refer to any real authority on Egyptian Weights and Measures whatever?

* *Vide* Proc. Phil. Soc. Glasgow, Vol. VII. p. 476, &c.

See also as to the use of the metals in old Egypt, "Die Metalle in den Ægyptischen Inschriften von C. R. Lepsius aus den Abhandlungen der Königl, Akademie der Wissenschaften. Zu Berlin, 1871."

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Why the author of the article should have at such length gone out of his way to find out the length of the "cubit at the period of the construction of the Great Pyramid," page 148, 1st column, is not at first sight manifest, nor indeed does it appear until we arrive at the foot of the column, where he tells us—"The latest and most satisfactory information on the length of the cubit during the construction of the Great Pyramid is to be met with in the 'Notes' of Sir Henry James, published in 1866,* with reference to the measurements made in the previous year by Ordnance Surveyors;" also, that Herodotus, writing 450 B.C., says that "the Egyptian cubit is equal to that of Samos"—that is to say, "to the Greek cubit."

With respect to the "Notes of Sir Henry James," it is almost unnecessary for me to repeat here what has been already and long since elsewhere published, that prior to the starting of the Sinai Survey Expedition in 1868, Sir Henry James spontaneously opened up a correspondence with myself, chiefly dealing with the linear dimensions of the Pyramid, in which he from time to time propounded various theories, and pointed out difficulties that crossed the path of his investigations, at the same time suggesting, or even asking, that I should refute or explain them, if I could. I am not aware of a single instance but in which I invariably found the alleged facts and figures laid before me by Sir Henry James, untenable—nay, his arithmetic in the grossest sense at fault. All this I was most careful to show Sir Henry James in the correspondence with him, and certain parts of which he admitted to me privately. Yet he has since then published the "Notes" with even many errors uncorrected.

All this led, in 1870, to my publishing a critical examination of the "Notes,"† the proof sheets of which were submitted to Sir Henry James in order that he might be afforded, in the words of the preface, "the opportunity of correcting any of his errors either in arithmetic, fact, or history," before publication; but Sir Henry James has ever since remained silent before the public on the subject.

With the long list of errors alluded to, I must not venture to trouble you at present, but I will, with your permission, once again point out a terrible and fundamental one, namely—that on the authority of Herodotus "Samian" meant "Grecian," and that because the "Egyptian" cubit was equal to the "Samian," it was *ex necessitate* equal to the "Grecian" cubit.

With regard to this inference I need but quote from page 35 *et seq.* of the "Papers" published in 1870—"It still has to be

* This is erroneous; it should be 1869.—St. J. V. D.

† See "Papers on the Great Pyramid, including a critical examination of Sir Henry James' Notes on the Great Pyramid of Egypt." Edmonston & Douglas. 1870.

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asked, what did Herodotus mean when he wrote, Enterpe, 168, 'the Egyptian cubit is equal to that of Samos'? Sir Henry James asserts he meant to convey to posterity that the Egyptian and Grecian cubits were equal. Yet during the time that the present criticism has been written, the true signification of the Halicarnassian's words have been closely investigated by the Astronomer-Royal for Scotland, and published with the aftermentioned result, in a report to the Edinburgh Royal Observatory Board, dated June 29, 1870. The passage wherein the quotation from which Sir Henry James has inferred so unwarrantable a conclusion, runs thus in Professor Rawlinson's translation: 'The warrior class in Egypt had certain privileges in which none of the rest of the Egyptians participated, except the Priests. In the first place, each man had 12 aruræ of land assigned to him free from tax. The arura is a square of a hundred Egyptian cubits (*the Egyptian cubit being the same length as the Samian*). And regarding which the said Astronomer-Royal remarks:—'If we turn to his (Herodotus) book Thalia, 55, he makes a Lacædemonian speak of the Samians (in their isle so very close to Asia Minor, and so far from Greece) as "foreigners," and in Thalia, 56, he himself characteristically speaks of a siege of Samos by the Lacædemonian Dorians, as their first expedition into Asia—"words," says the Rev. Professor Rawlinson, "which are emphatic. They mark the place which the expedition occupies in the mind of Herodotus. It is an aggression of the Greeks upon Asia, and therefore a passage in the history of the great quarrel between Persia and Greece, for all Asia is the King's"' (1, 4). 'Samian,' then, in the mind of Herodotus, meant *not* 'Grecian,' but the antipodes of Grecian, namely, Persian and Asiatic; and when *he* said there (Enterpe, 168) that the Egyptian was of the same length as the Samian cubit, he meant to instruct his Athenian audience that the Egyptian soldier's favoured plot of ground was measured out by a *bigger* cubit than the Greek one, viz., by one of no less than 20.6 or 20.7 inches long nearly; this having been found in modern times to be the length of the ancient Persian, Babylonian, and other Asiatic cubits about the epoch 600 B.C., to 450 B.C., as well as the Egyptian."

See also Appendix E. of the same work,* section 1, entitled "Cubits of Memphis, Samos, and Greece," in which it is said:—"Every one who has had his attention seriously addressed to the metrology of the ancient world, must have met with Sir Isaac Newton's 'Dissertation on Cubits.' Having carefully studied that document, it will surprise anyone acquainted with it, to find that after so laborious an investigation as that which Newton undertook—in which he pointed out, too, with a dis-

* Papers on the Great Pyramid.

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tinctness not possible of being misunderstood—that (1) the Greek cubit was a different cubit from the Samian; that (2) the latter was nearly equal to the cubit of Memphis, and recognised as an individual and distinct cubit, too; it should (3) at the present day be declared that the Samian meant the Greek cubit; and (4) be further inferred therefrom that the cubit of Memphis was identical with that of the Greeks of 1900 years later date. Yet it is shown, in the preceding pages, how that has been asserted in the latter third of this nineteenth century" by no less authority, it is believed, than that of the Warden of the Standards. On behalf of exact science, it is important to contrast this latter assertion with what Newton really has handed down to us, thus. He says:—'The calculation of the Egyptian cubit is confirmed by the present cubit of the Egyptians used in the city of Grand Cairo, which Mr. Greaves found to be $1\frac{8}{10}\frac{2}{00}\frac{4}{0}$ of the English foot, *i.e.*, 21·888 British inches.' 'This cubit approaches nearer to the ancient cubit of Memphis than to the *lesser* (sic) *cubits* of the Greeks, Romans, and Arabians who reigned in Egypt, and therefore it (that is, the cubit of Cairo in the time of Greaves, A.D. 1637) seems to be derived from that of Memphis.' Again, 'The oldest feet of which any account has been transmitted to us are the Roman, Ptolemaic, and the Drusian foot at Tongeren, in Germany, the last of which is equal to 13½ unciæ of the Roman foot. And to these three feet, according to the proportion of 5 to 9, answer the three cubits $1\frac{7}{10}\frac{4}{00}\frac{0}{00}$ of the English foot (20·8872 British inches), $1\frac{8}{10}\frac{0}{00}\frac{5}{00}$ of the English foot (21·6672 British inches), and $1\frac{9}{10}\frac{5}{00}\frac{3}{00}$ of the English foot (23.4984 British inches), and of about these magnitudes are the antient cubits determined by us above, namely, those of Memphis, Babylon, and Persia, *to which add that of Samos, which Herodotus represents as equal to the cubit of Memphis. The Greek and Roman measures, which were secondary measures adapted to the measures of the feet before received, ought not to come under consideration here.*' These passages are emphatic, and need no comment." The fact is, that a cubit belonging to Egypt of a length anywhere near 18·2405 inches was never known. Again, in *Nature*, column 2, page 148, it is stated, "This common or profane cubit (equal to 18·2415 English inches, or 46.319 centimetres) is to be distinguished from the *sacred* cubit, or cubit of Memphis, as it has been termed by Sir Isaac Newton, equal to 20.628 inches." This surely is 'confusion worse confounded,' for not only did Sir Isaac Newton never term the 'cubit of Memphis' the 'sacred cubit,' but as entirely opposed to that he says 'the cubit of Memphis will be equal to $1\frac{7}{10}\frac{3}{00}\frac{2}{0}$ of the English foot,' *i.e.*, 20·784 English inches; and in another place he adds, "The sacred cubit is not less than $25\frac{5}{10}\frac{2}{00}$, nor greater than $25\frac{7}{10}\frac{9}{0}$ unciæ of the Roman foot—that is to say,

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according to the best measures in Newton's time, the sacred cubit was about 24·83 British imperial inches." * How significant, too, in view of the better measures obtained since Newton's day are his further words—"Those who shall hereafter examine the Pyramid by measuring and comparing together with great accuracy more dimensions of the stones in it, will be able to determine with greater exactness the true measure of the Cubit of Memphis, and from thence likewise the sacred cubit." With what extraordinary results these words have been fulfilled some of your readers are already aware. In conclusion, I beg the writer of the article in question to refute what I have now brought forward, or to undeceive the British public; if he cannot do so, it is needless to add, his conclusions, nay the entire position he has assumed, inevitably fails?

ST. JOHN V. DAY.

Garthamlock, Lanarkshire, *March 4th* 1875.

THE EARLIEST INHABITANTS OF ENGLAND.

By PROFESSOR TANNER, F.C.S.

IN a former communication I referred to the evidence which exists to show that from about 800 B.C. to A.D. 100 there was an extensive maritime traffic between this country and Palestine, whereby the route was not only possible, but really familiar to the navigator of that portion of the Mediterranean Sea. I now wish to draw attention to some further facts bearing upon those who were engaged in this traffic. It is a somewhat singular and significant fact that their chief station should have been given the name of Mara Zion, and that the rock projecting into the sea in front of this place should have been called after St. Michael, both being names of peculiar interest to every Hebrew. It is always a difficult matter, in the absence of documentary evidence, to determine the habits and customs of any people, and it happens that we have very little evidence of this character whereby we can gain information respecting the earliest inhabitants of the south-western portion of this kingdom. The *Anglo-Saxon Chronicle* states, "The first inhabitants of this land were Britons; they came from Armenia, and first settled in the south of England." But whilst documentary evidence is very limited, we have sacred remains and other relics of that period which

* The linear value of the Sacred Cubit on the Ordnance Map of Jerusalem is also given as 20·670 inches—indeed it is there coupled and made identical with the Cubits of Memphis, Babylon, &c., but such confusion and misguidance proceeding from places, however intolerable, is not surprising.—St. J. V. D.

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give valuable information. I purpose simply quoting from two works published long prior to any idea being entertained of "the Israelitish origin," and I do so because the opinions given cannot be in any way prejudiced thereby.

Rowe, in his account of Dartmoor and its ancient remains, says —"From the undeniable evidence which Holy Writ affords we know how popular and universally prevalent was the worship of the heavenly bodies among the nations of the East, and with what frantic eagerness and perverse obstinacy even the well-instructed Hebrews recurred again and again to idolatrous practices, which the Holy One of Israel had expressly forbidden, on the pain of his hottest displeasure, and had punished with the severest vengeance times out of number. Still 'they tempted and displeased the Most High God," and "burned incense unto Baal, to the sun, the moon, and to the planets, and to all the host of heaven' (2 Kings xxiii. 5). And this worship the Israelites derived from "the nations round about," for so early as the time of Job it was the pardonable boast of that upright man, that he had not been carried away by the general prevalence of idolatry in the land of Uz; his heart had not been enticed, nor his mouth kissed his hand, if he beheld the sun when it shined, or the moon walking in her brightness (Job xxxi. 26, 27). The Baal or Bel of the Caananites and the Phœnicians was evidently the same deity whom Diodorus describes as the object of worship in a northern island over against the Celtæ of Gaul.

"The ancient Britons in this district appear to have scrupulously abstained from using any tool in the construction of their temples and altars—a practice utterly unknown to the classical ancients, and which seems again to point to an Eastern origin and to a traditionary acquaintance with the express ordinance of the Almighty for the guidance of the Israelites in this particular (Exod. xx. 25). But the Druids had their hill altars and sacred groves—in exact correspondence again with those idolatrous practices of the East with which Holy Writ has made us familiar;—and, what is worthy of remark, the favourite tree with the primitive British priesthood, for this purpose, was the oak, the very tree which is specified by the prophet Isaiah as connected with the worst atrocities of paganism, in the practice of his idolatrous countrymen, whom he accuses of 'inflaming themselves with idols among the oaks (margin), slaying the children in the valleys under the cliffs of the rocks' (Is. lvii. 5).

"Of the antiquities of Dartmoor none is more conspicuous than their circular temples. The rude simplicity and complete absence of all preparation in the materials of the sacred circle mark the high antiquity of the Dartmoor specimens, and in this respect invest them with an interest superior to the majestic but

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artificial trilithons of Stonehenge. These obvious characteristics will therefore mark with sufficient distinctness the purposes for which these rude structures were exclusively appropriated to religious rites—and it may be concluded, that even when used for secular purposes, the assemblies would be congregated within the sacred precincts only on grave occasions and under the solemn sanction of religion. The notion of columnar circles forming places of assembly for judicial or other grave purposes of a secular character, identifies also these relics with some of the most venerable and interesting records of early Hebrew history. We are forcibly reminded of the twelve stones taken at the command of Joshua out of the channel of Jordan and erected in Gilgal—the very name intimating the circular arrangement. And when we bear in mind that Gilgal was one of the principal places where Samuel judged Israel,—in his circuits as ruler of the land—we shall not only be led to the conclusion that, amidst the wilds of Dartmoor, may be found a veritable counterpart of one of the primitive courts of Hebrew judicature, but shall also infer additional proof of aboriginal oriental colonisation.

"These curious relics of the aboriginal period of our history, the Stone Avenues, had attracted little notice, and, indeed, had been scarcely mentioned by our local topographers before the year 1827. No sooner did we visit them than Col. Hamilton Smith instantly detected this interesting and characteristic feature of aboriginal worship, and pronounced the rows of stones to be nothing less than avenues, constructed for the performance of some solemn Arkite ceremonial. The general direction of these avenues appears to be from one of the sacred circles to a neighbouring stream.

"That the Rock Basins found upon Dartmoor formed part of the apparatus of Druidism there can be little doubt. From such basins the officiating Druid might sanctify the congregation with a more sacred lustration than usual. We learn from Mr. Vernon Harcourt that the identity of Druidism with Arkite worship may be satisfactorily traced in this remarkable relic of antiquity, the Rock Basin. In the opinion of the Druids, and of their predecessors the Arkite priests, water was deemed so essential to the mysteries of regeneration, that they took great pains to secure a supply of it in the best way they could, and for this purpose they excavated basins upon the surface of the rocks in their high places to contain it.

"The Cromlech is perhaps the most curious relic of our aboriginal ancestors, and the precincts of Dartmoor can boast of one of the finest in the kingdom. Rowlands derives the name Cromlech from the Hebrew, which he renders a devoted stone or altar. When we consider the great weight of these masses of granite

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which are thus supported from the ground, we should be unjust in forming a low estimate of the mechanical skill of the people who could construct such a massive and durable fabric.

"The Barrow or Tumulus frequently met with upon Dartmoor was doubtless raised for the purpose of commemorating some remarkable event or transaction. The venerable and unerring records of divine history afford a well-known example of the existence of this custom, when Jacob raised a heap of stones in attestation of the compact of reconciliation and amity between himself and his father-in-law, Laban; and in the terms employed and the ceremonies resorted to, it is not a little curious and instructive to trace indications of the several purposes to which similar monuments were alike applied by the Mesopotamian patriarchs and by our Celtic forefathers. The mound raised by the patriarchs on this memorable occasion probably answered the purpose of a landmark or boundary. 'And Laban said to Jacob, this heap be witness, and this pillar be witness, that I will not pass over this heap to thee, and that thou shalt not pass over this heap unto me, to do me harm.' Such were the purposes, among others, to which these primitive monuments appear to have been applied; nor can we doubt that the counterpart of the Heap of Witness, piled up some four thousand years ago in the wilds of Syria, is to be found in many of the cairns and barrows of our British ancestors."

Borlase, in his work on the Antiquities of Cornwall, published in 1769, says: "Wherever traces of Eastern customs are well preserved, and the present remains (be they what they will) bear a near resemblance to what we read of the ancient inhabitants of Syria, there we may fairly judge that the inhabitants were not a long while upon their migration, but advanced with expedition whilst the common customs of mankind were as yet lively. The resemblance which the ancient Cimbrians, Celts, and Gauls preserved to the Eastern nations is very evident, as well from the Celtic language being so much indebted to the Hebrew. In religion, the resemblance is almost as great; for though the sect of the Druids had raised such a superstructure as distinguished their priesthood, discipline, and worship from all others, yet the foundation was old. As to sacrifices, they not only endeavoured to propitiate the Deity by them, but, like the people of Canaan and Moab, dyed their altars with human gore. Groves they chose to worship in, as the Canaanites did. They held that man was the most precious, and therefore the most grateful victim which they could offer to their gods, and the more dear and beloved was the person, the more acceptable they thought the offering of him would be accounted. Nature it seems was silent, and did not say with the prophet Micah (vi. 7), "Shall I give

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my first-born for my transgression, the fruit of my body for the sins of my soul." The most distinguishing parts of their superstition are the grove worship and these human sacrifices; these were so common among the Canaanites in the time of Joshua, and attended with so much impiety and lewdness, that it made their extirpation insisted upon by the only true God, infinitely merciful and benevolent. Having changed the object of their devotion, and adopted the creature for their deity instead of the Creator, they preserved however some general resemblance to the true manner of worship. They worshipped by sacrifices, by meat and drink offerings, by prostration, by supplication, by festivals, and in public assemblies.

"It will perhaps seem surprising to some readers that many places of devotion and altars of the same kind should be found so near one another, but it must be remembered that the ancients were of opinion that all places were not at all times auspicious. So Balaam viewed the Israelites from the top of the rocks, from the hills, from the high places of Baal, from the top of Pisgah, and when these places did not satisfy, "Come I pray thee," said Balak, "I will bring thee unto another place, peradventure it will please God that thou mayest curse them from thence."

"By odd customs still extant in many parts of Britain (evident reminders, as they are, of Druid superstition), it looks as if the Druids turn the body sun-ways in their worship. Whence this rite was derived to the Druids is uncertain, it might be amongst those which the Gentiles of the East had borrowed from, or rather grounded upon, some extraordinary incidents of the Jewish history, communicated to Pythagoras in his travels, and by him imparted to the Druids. *Nothing indeed is more apparent than that the false religion mimicked the true.* They copied from the sacred history—pouring libations (Judges vi. 20, see drink offerings of the Jews, Ex. xxx. 9, and xxix. 12), sacrificing upon the tops of the rocks (Judges vi. 20, and xiii. 19), investigating truth by lots (Joshua vii. 16, and 1 Sam. xiv. 42, and Esther iii. 7), and gems (from the Urim and Thummim of the Jews) bowing before the fire, as Moses did before the burning bush (Ex. iii.), and worshipping it, using the magic wand in imitation of Moses' rod (Ex. iv. 3). Hearing that God and His angels appeared in the human form to Adam, Abraham, Manoah, &c., they made human images of the Deity and worshipped them. Finding that Abraham prospered greatly after offering to sacrifice his son Isaac, they proceeded to sacrifice their own children, or were at least confirmed in the practice by thinking they might follow the example of so good a man. They learnt probably the ceremonious part of these rites, but neglecting the true God, the Spirit, and the thing typified, they transferred a similar worship

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to their idols; they sprinkled the assembly, they poured the blood of the victim round the bottom of their altar, they went round the altar and consecrated it with some part of the blood, as Moses did, in order to perform the Purifications of the Levitical law, *as if copied from the Scripture.*"

The only comment I wish to make upon the opinions expressed by these authors is, that these remains are undoubtedly the work of the early inhabitants of Britain—a people trading freely between this country and Syria and Palestine—and are also indicative of a people having a knowledge, not only of the idolatries of the Canaanites, but also possessing an acquaintance with the Scriptural worship of the Jews.

FURTHER OBSERVATIONS ON THE ETHNIC AND PHILOLOGIC RELATIONS OF THE BRITISH RACE.

In Continuation of the Lecture on that Subject, from p. 128.

By W. J. COCKBURN-MUIR.

WE are told that the notion of the Identity of the British Race with the Lost Hebrew Tribes is in opposition to the investigations of "Science," and therefore absurd. The works of Bopp, Grimm, and so forth, are cited as quite decisive of the question. The very names of these authorities, endowed with a certain uncouth majesty, must infallibly awe into submission the advocates of a foolish theory, presumably unlearned and devoid of scholarly culture and attainments, however well-meaning.

But the fundamental question arises—What *is Science?* The vernacular use of the phrase is large and loose, but seems by common consent to imply the sum of accumulated human experiences and reasonings; and universal solvent of the riddles of the Kosmos, unerring touchstone of Truth, unfailing talisman against Evil. How the one term of the definition is to be reconciled with the other—that is to say, How these vast ends of infinite import are conceivably to be achieved by a means so imperfect, limited, petty? is another question; for the answer to which we shall, no doubt, have to go on waiting still some centuries longer.

In the meantime it may not be without service to eliminate from what we may venture to call the vernacular abuse of the term its true meaning; and so perhaps be enabled to distinguish between Science and that which is falsely so-called.

By common usage of the phrase everything is Science; not only Facts which *are known*, which are irrefragable, perdurable, but also Fancies, the theories, speculations, hypothetical infer-

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ences, which are spun out of and round about the Facts. There is for practical purposes, however, a sufficiently defined boundary between the two territories. When theory becomes solidified by accumulated evidences it passes into the region of Fact, to be no longer disputable. But if we strip "Modern Science," with a merciless and cynic hand, first of its meretricious gauds and dazzling pretences, next, one by one of its outer garments of glittering speculation and brilliant conjecture, and then of its nether wrappings of soberer texture, in which the warp of ascertained data is weft with the looser thread of hypothesis, it will be a long evening's toilet before we get at the bone and muscle of the body of Fact. Doubtless that must be a bold, not to say heroic, courage which shall dare at this time of day to challenge the majesty of Science so-called, and question the canons and decrees of its infallible dogma. Great was Ishtar. Great was Diana. But a greater than Ishtar and Diana is here, and more greatly to be feared.

Nevertheless the followers of this new goddess profess iconoclasm as the highest duty, and the Ark of Covenant itself is not too sacred to be ripped open by profane hands from end to end. So it is too much that they shall claim immunity from the attacks of a scepticism directed against their own creed. They question; fool us to the top of our bent with their questioning. Shall we not also question?

To minds trained in the severe, rigorous, logical method of the past generation, a method now replaced by a so-called "scientific use of the Imagination," the mutually destructive contradiction of whole categories of propositions is apparent, through the course of the speculations which are at present dignified by the title of Science. A careful analytical dissection of some of the most fashionable doctrines of the day (those of Human Development and the indefinite prehistoric Duration of Man, for example) divests them of the claim to be accepted as *Facts known* and irrefragable, shows them to be built up mainly on assumptions, and reduces their foundation of ascertained fact to a thin and meagre substratum, altogether inadequate to support so ponderous and momentous a structure. This being so, and if the term Science be properly limited to that which is *proven and known*, these doctrines may be found to fall under the category of "Science falsely so-called."

Indeed a book, substantial in several senses, might be written on the assumptions of modern Science. They abound at every turn; and nowhere so plentifully as in the new-fledged Sciences of Ethnology, and Comparative Philology and Mythology. Yet while these bantlings are hardly able to walk upright, we are asked to accept their crude utterances as final and conclusive

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Words of Wisdom. As a matter of fact they are so accepted. The rapid rate at which we live, and the pervading frivolity of society, have induced an access of acute "priggishness." Young men scramble through the pages of the last great book, bow to the authority of a great name, assured that so learned a personage, so great a "scholar," cannot possibly be in error, and go forth to flaunt their attainments in the faces of the unilluminated.

It seems to be entirely forgotten that the deliverances of men who devote themselves to special investigation, are precisely those which in the nature of things need to be examined with most critical caution. A laborious student who has gathered in the course of years a mass of materials on a given subject, when he proceeds to systematise them, is liable to bias in one direction or another from various causes—idiosyncrasy, or congenital mental or moral *twist*, prepossession; but most of all that narrowness and onesidedness of vision and sympathy which is inseparable from working in a groove, and the neglect of general culture.

After these observations on methods of criticism particularly affecting our position, it may be useful to summarise briefly the categories of materials on which the argument for the Hebrew origin of the British Folk claims to be founded; with the view to direct attention to branches of the inquiry which have not up to the present been satisfactorily examined, and to urge those who have the disposition and means to apply themselves to research in those branches.

For the exhaustive treatment of the general question, five distinct lines of argument indicate themselves.

First, The Prophetic. This has been, and continues to be, skilfully handled by Mr. Hine and others, and with such effect that, to those who accept the Scripture as a Divine Revelation, the conclusions appear to be inevitable and decisive.

Second, The Historical, which is the complement of the first, and properly includes the data of Tradition and Archæology. The remarkable feature of the various books bearing on the question, of which the number is considerable, is the coincidence of their conclusions, while proceeding from entirely independent premises and variant points of view. The contributions of Colonel Gawler to this department in recent papers are of eminent value, and, it is hoped, will be made accessible to general readers.

Third, The Metrological, which connects our national system of weights and measures, the basis of our practical and scientific life, through the testimony of the Great Pyramid of Ghizeh, with that Hebrew system whose fundamental principle was—"A per-

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fect and just measure shalt thou have." Here we come into most violent conflict with the high priests of the new Diana. Naturally, because here we undermine the bases of the loftiest pinnacles of their temple, and brand their most specious doctrines as a clever delusion. So if we maintain that the Great Pyramid differs in any essential particular from its neighbours, no doubt we must be subjects of a not undangerous lunacy.

It happens, however, that Egyptologists are for the most part merely philologians and grammarians. This consideration has served to moderate my amazement at their extraordinary ignorance of the *palpably unique* structural character of the Pyramid, and their invincible mental incapacity to comprehend the technical relations of dimension which it involves. All this to the contrary, notwithstanding, these relations are completely demonstrated by the labours of the Astronomer-Royal for Scotland and others who have followed up his work. The system of weights and measures of the Great Pyramid is shown to be not only coincident on the one hand with that of the Hebrews, but also on the other with that in force in this country until modified by recent legislation; a system which is the only truly scientific basis of righteous dealing between man and man, between nation and nation. It is in this respect in pre-eminent contrast to the empirical and unscientific chaos of metrologic values which distract modern civilisation, and are a Babel not less confounded than that of human speech itself.

Fourth, The Ethnological. The admission cannot be withheld that this department is more prolific of conjecture than of serious logical demonstration. In the general interests of science, apart from the prepossessions of any theory whatever, it would be fortunate if some investigator, competent by his proclivities and the special bent of his studies, would devote himself to the examination of the intricate questions involved, which have never yet been attacked by systematic exhaustive method. It is perfectly clear that if we be of Yaphetic (Aryan) descent, there is at once an end of our Shemitic-Hebrew origin—prophecy, history, and all else notwithstanding. Our opponents do at least manifest their intelligence in directing attack on ground which is ill-defended. But they seem to forget that their own position is so far from being assured, that it is at least as difficult for them to demonstrate our Yaphetic, as for us to prove our Shemitic descent, on grounds of ethnology pure and simple.

It was in the full conviction of the crucial consequence of this department of the general argument (with particular reference to those who reject all considerations of prophecy) that I ventured some months ago to indicate the outline of a refutation of the commonly-received notion that we are of Aryan stock. I

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drew attention to the fact that this notion is founded mainly on the assumption that "affinities of language are the test of affinities of race," and adduced familiar instances to show that the assumption is not true in fact, and therefore inadmissible.

My position has since been more than corroborated by a professed philologist of a certain eminence, whose admissions are of the greater value from his having some time ago pronounced our Hebrew origin to be beneath discussion. At a late meeting of the Anthropological Institute, the Rev. A. H. Sayce declared that, "As a philologist, he maintained that Language *cannot be* held to be a test of Race. It is a test *only of social contact.*"

The consequences of this proposition are manifest. Admitting, for the sake of argument, that English is a purely Aryan tongue, we are now entitled to ask—What then are the proofs of our Aryan descent?

I may add to what I have previously advanced this further suggestion, viz., that the conception of the ethnologic type of the Hebrews is based on that presented by the Jews of modern times. But there are strong grounds for surmising that the physiognomy by which we recognise the Jews, is not that which characterised them before their dispersion; and that it is to some extent a result of the social, and consequent physical, degradation into which they were flung after the destruction of Jerusalem, in which for ages they continued, and from which they are only now happily emerging.

Fifth, The Philological.—One may repeat here, with little modification, the remarks made on the Ethnic question. Is the English language so distinctly and certainly Aryan as we are taught? Is it demonstrably, from its grammar and vocabulary, of the same category with the family of which Sanscrit, Greek, Latin, and German are the leading types? Or is it so classed only by force of habit and prepossession, on the assumption that Language *is* a test of Race; on the further assumption that the Saxon and Norman influx was Aryan, because coming from the midst of Aryans; and by the disregard, as of no account, of the patent distinctions between these two families and their surrounding neighbours, during the whole course of history, in Law, Custom, and Tone?

On the hypothesis, however, of the Hebrew origin of the British, it could hardly be credible that a nation which, by the hypothesis, has never at any time lost the compactness of tribal cohesion, could have had the *foundations* of its mother-tongue absolutely displaced by an alien tongue (whether on the one side Teutonic, or on the other Gallic), so as to be no longer traceable.

On the former occasion alluded to, I pointed out how these

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foundations may be traced; how the Aryan position is open to logical attack, and at least not impregnable. In a brief address it was not possible to do more than make a tentative reconnaissance of the salient points. Nor can more now be done than to offer such suggestions as may induce those who have the disposition to examine the subject for themselves. I expressed the opinion, in which I am supported by competent Hebraists, "that the general aspect of the English language is that of a Shemitic tongue, which had been for a long period in contact with Aryan tongues, and suffered a large transfusion of verbal roots and dialectic forms, whilst it had preserved with tenacity the primitive basis of its grammatic and idiomatic structure."

It is no answer to this—it is, indeed, a total misapprehension of the tenor of the proposition—to refer to the German dictionary as a witness of Teutonic and English correspondences. Nor is this at all the method by which to determine fundamental affinities of language. As already said, and as universally conceded, the final test of affinity is in Grammatical Structure and Idiomatic Texture, on which the mere vocabulary in itself throws little light.

On the other hand, how is the mass of words to be accounted for which are certainly not Teutonic, nor even truly Aryan, but which *are* palpably Shemitic? Granting the proposition already quoted (which, however, without limitation, is not admissible), that Language is a "test only of social contact," when and where was the Shemitic contact by which the transfusion of this mass of vernacular words was effected? How, finally, are we to reconcile the assumption of Germanic origin of English with the daily experiences of learners of German? Not excepting Greek, it is precisely the most difficult for English students. The number of words recognisable without the dictionary are, after all, extraordinarily few. The involved complications of inflectional categories not only bewilder these supposititious children of the Teuton, but are a confessed burden to the Teuton himself. Nor are they a difficulty on the threshold merely, but intensified as the student advances to the standard literature. To him surely, unused to the subtleties of Philologianism, it must seem to be a rebellion against common sense, to affirm structural affinity between this eminently typical Aryan language and his own almost grammarless mother-tongue.

We shall be told that the affinity is not direct, but mediate, through forms of what is generically known as Low German; and we shall be referred to the authoritative treatises in which the gradations of relation are traced with consummate ingenuity. But, indeed, nothing short of consummate genius would be of service, where the conclusions of the argument are already cut

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and dried, and the problem is to find premises to fit them. What is to be the definition of an Aryan tongue? If the definition is to be founded on the canon that affinities are finally determinable by grammatic structure, then to say that those languages shall be classed as Aryan which conform to the type of the Sanscrit, is perfectly intelligible. But it is absurd to include in such a definition the Platt-Deutsch, for example, of Holstein, in parts of which High German is not "understanded of the common people," by reason mainly of the very complexity of its grammatical construction. What are we to conclude but that the whole terminology of this *science* is imperfect, provisional, based on immature and unsifted conjecture?

If Low German dialects be a detrition of High German, it becomes necessary to enquire by what (in that case) anomalous force High German itself, existing still full-blown side by side with them, has been preserved intact, and the rigid complexity of its grammar rather intensified than slackened? It does not seem to have entered the minds of the theorists that these dialects, everywhere spoken by the *inferior classes*, or in remote districts, may be a Germanized survival of Khamitic (Turanian) tongues, of that earlier westward migration which seems to have preceded the advance of the Yaphetic and Shemitic hordes. This would explain the likeness (still remote enough) between English and Low German dialects, as the distance between the Shemitic and Khamitic types is far less than between both these and the Yaphetic, or Aryan.

In former observations I drew attention to the contrast, in the structural position of the verb, between German and English, and illustrated the point by a sentence from Luther's version of the S. S. (John i. 13). Some who are not familiar with the language have inquired whether this characteristic has not been changed by modern usage? Not in the least. The fashion is indeed quite the other way. The passage was quoted as likely to be familiar, and because it is a fair sample of the colloquial language of the present day. In reading, one naturally expects to find the verb of the subject somewhere on the next page. So that with Prince Bismarck, as he said the other day of his further contest with Vaticanism:—*Diessmal muss Mann tiefer in die Sack greifen.*

Going back to the language spoken in Britain, from the seventh to the tenth century, when direct Germanic influence had ceased, we do find—as in the Saxon Gospels—a dialectic inversion of the verb, similar, indeed, to what is not uncommon in Shemitic languages; but it is not of that marked idiomatic Aryan type in which the verb is relegated to a dim perspective at the end of subject and predicate. There is also some variation in this respect in

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the different dialects spoken between Northumbria and Wessex, and it is of great moment to remember, for further examination of the whole subject, that the most "classical" of these dialects was little better than an uncouth patois. A fixed language simply did not exist until centuries after the Conquest.

It is not without interest to observe, with reference to those phonetic determinative characteristics to which your attention has been directed, that in these earliest dialects the θ sound was in full force, both in its hard and soft form, represented by two corresponding characters. The guttural, hard and soft (as in the Scottish pronunciation of *loch* and *might*), survived certainly to the time of Chaucer, and no doubt later, as it still survives North of the Tyne. Its use receded before the influence of the courtly Norman, which has fined down the vigorous definition of the harder consonants to the more effeminate "polite English" of modern society.

THE IDENTIFICATION OF THE SHEPHERD THE STONE OF ISRAEL.

By HARRISON OXLEY.

"From thence is the shepherd the stone of Israel."—Gen. xlix. 24.

"Give ye thanks to Jehovah, for it is good, because for ever is his mercy."

[NOTE BY THE EDITOR.—We have received the following article from Mr. Oxley, and are alone prompted to publish it on account of the many weighty and important considerations that it furnishes. If Mr. Oxley's conclusions are right, and if the Shepherd is a Man already raised up by God, and now positively in our midst, it is due to the interests of truth, God's Word, God's glory, Christ's kingdom, the vitality of the Church, and the welfare of our nationality, that the Shepherd should be known. We by no means agree with Mr. Oxley in thinking that the office would apply to the editor of this magazine, but declare our belief that if the Shepherd is really now raised up, he likely is identical with the Rev. F. R. A. Glover, M.A., a wonderful man, who, at an advanced age of life, has undertaken the work of teaching the millions of India that they may be prepared to receive the truth of our Identity with Israel, so that seeing us as God's favoured nation, they become thereby compelled to receive God's Word as true.]

IT must have been a deeply solemn and highly interesting time when the words were spoken which are contained in the 49th chapter of Genesis.

The illustrious patriarch had given the command to his sons to gather themselves before him! What to do? To hear from him things of the highest moment concerning themselves and their posterity. The patriarch was speaking not of his own self-will, but by inspiration of God. Israel was God's mouthpiece, and all that he said then about his children would stand fast for ever. We may well, therefore, conceive that a deep

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religious feeling would rise in the hearts of the sons and brethren as they stood before their father Israel, prince of God. He had already spoken of some of his sons, and of Judah in particular he had said many great and good things. To Judah, the patriarch, he had given royal dignity and showers of blessings. "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come, and to Him shall the gathering of the people be."

But the words that stand at the head of this chapter are spoken of Joseph, and Israel dwells at great length on his much-beloved and exalted son, and heaps upon him all manner of blessings, reaching far, and extending to the utmost bound of the everlasting hills. That Joseph was pre-eminently blest as a tribe in Israel is evident. It seems, however, from what is said of Israel as a nation, that the blessings bestowed upon Joseph were to receive their full accomplishment, not simply in the tribes of Joseph, but of all the tribes as they are gathered in and represented by Ephraim, which is one with Joseph.—See Psalm lxxx. 1, Ezekiel xxxvii. 19.

The subject proper of our inquiry is, *Of whom does the patriarch speak as the shepherd the stone of Israel, and at what time was the person spoken of to appear?* It should be distinctly kept in mind that the patriarch was speaking of Joseph, and therefore it would be unscriptural to interpret the words in particular before us as a prophecy of the Messiah. For the Messiah must come of Judah and of the house of David, according to the flesh. The patriarchial prophet had, when blessing Judah, already spoken of the coming of the King Messiah by the name of Shiloh. And as the Messiah was and is to come of Judah, it is quite evident that the person whom Jacob designates the shepherd and the stone of Israel is *not* the Messiah, but distinctly another person. Had Jesus of Nazareth come of the house of Joseph, the Jews would have been and still would be justified in rejecting his claims to be the Messiah. But as he came both of the tribe of Judah and of the house of David, they were and are without excuse.

We say, then, that it would be making Scripture contradict itself (which it does not) to apply the words spoken of Joseph to the Messiah. As may be seen, the patriarch had already spoken of the Messiah in the right place, and marked out His coming from the tribe of Judah. Yet it is evident that, when the prophet Israel was speaking of Joseph, he speaks of a distinguished person who was to appear and spring from the tribe, who should be *the shepherd the stone of Israel.*

Now that the tribe of Joseph has borne, in a great measure, the character marked out by Jacob, which he says of one that

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was come, and whom he calls the shepherd the stone of Israel, is very clear. We have it set before us in Joseph himself. He was in his youth the shepherd to his father over his brethren. It was Joseph whom his father sent to see after his brethren, and it was Joseph who reported their conduct to his father.

We find the same leading traits in the character of Joseph brought out when he was sold to Potiphar, a captain of Pharaoh's guard. Potiphar made Joseph overseer over his house, and put all that he had into his hand. When Joseph was cast into prison, the keeper of the prison committed to Joseph's hands all the prisoners, and whatsoever they did he was the doer of it. In his subsequent elevation we have the same character set most conspicuously before us. Joseph was a shepherd to Pharaoh and to all the Egyptians. It was under the hand of Joseph that Egypt became the granary of the world during the seven years of famine. Joseph was the shepherd to his father and his father's house. It was by the hand of Joseph that food was sent to Jacob and his sons and their little ones during their heavy necessities in the land of Canaan. It was by the hand of Joseph that Jacob and all his household were brought out of Canaan into Egypt, and set in the midst of plenty. Under God Joseph was their shepherd, to lead and guide and feed them in a good way; the stone, by which the whole household was builded together. All these are distinguished facts that stand out in the personal history of Joseph.

They serve to confirm what we have already said about the remarkable words, the shepherd the stone of Israel, that they are not prophetical of Christ, but of some other, who must be of the tribe of Joseph.

Unquestionably the greatest man that ever appeared among the tribes of Israel, from the exodus of Egypt to the captivity, was Moses; but as he came of the tribe of Levi, the words of the patriarch cannot refer to that great leader and prophet. We have, however, in the successor to Moses a person corresponding to the one spoken of as springing from the tribe of Joseph. Joshua was of the Tribe of Ephraim. He led the people into the Promised Land. He divided to them their inheritance by lot. He was a good shepherd to Israel. And when he took his solemn leave of them, he called as a witness the STONE that was before them, saying, *Behold this* STONE shall *be a witness* unto us, for it hath heard all the words of the Lord, &c. It is evident, therefore, that there is to be found in the history of Joseph and of Joshua distinguished traits of character that bring out very clearly the typical character of the person spoken of, who was to come of Joseph *the shepherd the stone of Israel.*

But we may now ask the question, Is the person designated

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by the names of the shepherd the stone of Israel strictly fulfilled in either the person of Joseph or of Joshua? We think not. Was the prediction ever fulfilled from the time of Joshua to the return of the captivity from Babylon? Most assuredly it was not. The return of the captivity from Babylon embraced only a small number of the tribes of Judah, Levi, and Benjamin; whereas it is evident that the person spoken of, the shepherd, the stone of Israel, must be one who would be a shepherd and a builder to ALL the tribes of Israel, so gathering and binding them all together. Moreover, the shepherd the stone must proceed of Joseph. It is certain that the Jews have been a scattered people all over the face of the earth, from their destruction as a nation by the Romans; and it is equally certain that the Ten Tribes were severed from the kingdom of David after the death of Solomon, were afterwards cast out of the land of their inheritance, and subsequently became lost to the Jews, and to all the world beside. If, therefore, we cannot find a person in all the past history of the tribes of Israel answering to the shepherd the stone of Israel of Jacob's prophecy, we must look for the person to come at some future time.

The question, therefore, that we have now to ask is this, Is there any future time spoken of in the Scriptures that would lead us to look for the appearance of such a person as Jacob has spoken of coming from the tribe of Joseph? The answer to the question is doubtless the time of Israel's restoration to the land of promise, an event which the Word of God dwells upon in language the most glorious and sublime. Not anything that has previously transpired in the national history of the tribes of Israel can equal in grandeur and Divine glory the Identity and Restoration of the Tribes of Israel, nor any event which has taken place in any nation on the face of the globe. It will even surpass the glory of the exodus out of Egypt. The circumstances and the issue are far more magnificent in every way.

Is it unscriptural to suppose that this grand event, which is to bring salvation to Israel and universal glory to God, will be effected without some one being raised up to lead it forward? If the Lord raised up a Joseph, and a Moses, and a Joshua, and a David, and a Nehemiah, in former eventful times, to Israel, much more He will raise up One in the time of His greatest and most marvellous work with Israel. And seeing there is such an eventful time to transpire in the history of the tribes of Israel, may we not justly look for the shepherd the stone of Israel to come forth of Joseph at that time?—a shepherd that will lead the tribes in the way they have to go to their restoration, a stone to build and bind them together in one household and building for ever. Are we to understand that such a thing as the shep-

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herd and stone of Israel appearing in the person of one specially so called by the Divine Being to be utterly impossible? or that the restoration of Israel will be effected simply by a commonplace political expediency? Is it beneath the God of the whole earth to raise up *again* a man, or a number of men, whom he shall specially qualify by his spirit to lead forward in the latter days one of the grandest events of prophecy? And if the identification and the restoration of Israel should be effected in a way utterly at variance with human preconceived notions, are we to treat it as an absurdity? So the Jews treated the prophets, but the prophets were true. So the Jews treated Jesus of Nazareth, yet He was the Son of God. We believe that the identification of the tribes of Israel, which have been lost through so many languages, is *one of the most marvellous works of the Lord*, and that it has been marked out in the divine mind for *a special time in the history* of the world, to the confusion of false science and unbelief, and to show to all the world the truth and unchangeableness of *His word*. We believe, therefore, that the identification of Israel is one of the special and glorious works of the Lord, which is designed to lead on the glorious restoration, which in the end must issue in the manifestation of the kingdom, and restitution of the sceptre, to HIM whose right it is.

We maintain, therefore, again, that as the shepherd the stone of Israel is to come of Joseph, the identification of the tribes of Israel (that is, the ten lost tribes) and the restoration of the whole of the tribes, according to the decreed number, will be effected by the hand of the Lord, not by the Jews, but the Israelites! In vain the Jews may look for salvation from their own quarter. It is impossible that it can ever come to them save through their brethren of Israel. The faith of Jesus of Nazareth, which is the faith of the ten tribes, must have the pre-eminence in the identification of the lost tribes, and their restoration. By the hand of Joseph Judah must be brought to his brethren.

We say, then, the shepherd the stone of Israel is not of Judah, but of Joseph; and the time of his appearance is about the time of Israel's restoration. If the question should be asked, How should we know the shepherd spoken of from a mere pretender? we answer, by the law and the testimony, which is the word of God. No new revelation would be necessary. It would certainly be the first and chief business of the shepherd of Israel to find the lost tribes, and to feed them with knowledge and understanding of their origin.

We might soon know whether such a shepherd was true by his teaching. If his teaching was in harmony with the word of

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God; if he was a true believer in the Son of God, trusting in Him alone for salvation; if by the teaching of such a man the Scriptures of the prophets became clear instead of being confused; if we could see a beautiful and divine harmony in persons, and things, and times, which aforetime, by the teaching of our divines, had been rendered difficult, confused, and perplexing; if after so many centuries hidden from all the world a man should appear, and find a people answering in every particular to the predictions of the ten tribes of Israel, and by his testimony bringing us back to our origin, we might be sure then that a shepherd was risen up amongst us, and one answering to the shepherd coming of Joseph. Is it not more than singular that we have now such a person who is doing all these things? And further, is it not more than singular that we have also now, answering to the time, the finding of the stone of Israel? The *stone of Israel* is now found with the British nation! If the stone of Israel is found with the British nation, they are the descendants of the tribes of Israel. When the Lord's time was come to find the lost sheep of the house of Israel, He would send *the shepherd*. We have therefore the shepherd the stone of Israel appearing together, marking the *time of Israel's identification and approaching restoration!* These things are more than singular,—they are marvellous. The coming of the shepherd spoken of by the patriarch is clearly set before us at the present time by the identification of the stone. The lost tribes of Israel must unquestionably, therefore, be found. No greater discovery in the whole world can be made than the discovery of the ten lost tribes. We hold that so great a discovery could not have been made without some *one being specially raised up at the present time by the Lord to make it known* to us, and that, being made known, it must come of Joseph,—from thence is the shepherd the stone of Israel. As we have said before, the greatest shepherd that the Lord raised up to Israel of old was Moses. The law came by Moses. Yet the prophecy of Jacob cannot be applied to Moses, seeing that he came by the tribe of Levi. Neither do we think that Joshua was the person spoken of, though he came by the tribe of Ephraim; nor yet that the Messiah or David was intended, seeing they are both of the tribe of Judah. We are led, therefore, to the conclusion, that the shepherd the stone of Israel, which was to come of Joseph, was one to appear when the great event of the identification and restoration of the tribes of Israel should take place in the latter days. And as the Scriptures clearly set before us that the work will be one in which the Lord will specially work for His glory, it is nowise stretching the Scriptures beyond measure that the principal person called to leadership will be called to it by

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Divine appointment, and is the *shepherd, the stone of Jacob's prophecy!*

If, therefore, we have such a shepherd now appearing amongst us identical with the stone of Israel, proving from the Scriptures of the prophets that the British nation is identical with the lost ten tribes of Israel; if through the belief of the identity many have already obtained flashes of light upon the holy Scriptures which could never be aforetime understood; if the history of the British nation and empire is found to correspond with God's promises made to the three great patriarchs, to David, and by the prophets,—then the work of Mr. Hine demands the serious and earnest attention of the whole nation. Either the work is a baseless fiction (*which it is not*) or otherwise it has no parallel in history of the nation, nor yet in any other nation in the whole world.

LIGHT AND COLOUR EMBLEMATIC OF REVEALED TRUTH.

By MAJOR R. W. D. NICKLE.

(*Continued from p.* 78.)

CHAPTER V.

WE will now direct our attention to the Ephod, and endeavour to perceive the meaning of the Urim and Thummim in the breastplate of the High Priest. In the first place it is mentioned, "And he made the Ephod of gold, blue, and purple, and scarlet, and fine twined linen" (Hebrews ix. 19; Exodus xxxix. 2, 3; Rev. xix. 8).

Scarlet, which is mentioned in connection with the other colours which have already been considered, is a mixture of red and yellow. It is of a deeper tone than orange, having a larger proportion of red. We are reminded of the meaning attached to this tone of colour, for it is written, "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" (Isaiah i. 18), wool signifying the protection and warmth of the Holy Spirit. Now it is evident from the previous verse in Exodus that these colours, presented in the Ephod, were significant of the Saviour, before whose throne the redeemed stand in their white reflective robes, purified from sin by the atoning blood of the Lord Jesus Christ, or, as He is called, the Lamb. These colours as they stand are peculiarly interesting, as they show, upon examination, how every part of the High Priest's dress was significant of the priestly office of

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the Saviour, of which the High Priest's was a type when he sacrificed for the scarlet sins of the people.

There have been various opinions as to what the Urim and Thummim really were. Some have supposed that these were three stones placed in the breastplate, which was attached to the Ephod, which shone, causing the stones on the outside of the breastplate to sparkle with peculiar brilliancy the answer "yes" or "no," whilst the third implied that the answer was neutral. Supposing this view to be correct, the stones within the breastplate would appear to have probably been the sapphire, the ruby, and the topaz, as representative of the three primitive colours in Light.

Others believed that the Urim and Thummim were two little gold figures, which were shut up in the breastplate, which gave responses and answered with a voice all such questions as the High Priest put to them. Others think, and with much probability, that God gave his answers in an audible voice, which was heard within the sanctuary, and from between the cherubims; for when the Israelites made peace with the Gibeonites they were blamed for not having enquired at the mouth of the Lord (Joshua ix. 14).

The following passages will help us in perceiving more clearly what the Oracle was, and its connection with the breastplate of the High Priest:—

"And thou shalt make two cherubims of gold: of beaten work shalt thou make them, in the two ends of the Mercy Seat.

"And there I will meet with thee, and I will commune with thee from above the Mercy Seat, from between the two cherubims which are upon the ark of the testimony" (Exod. xxv. 18, 22).

"And they shall bind the breastplate by the rings thereof, unto the rings of the Ephod with a lace of blue, &c.

"And Aaron shall bear the names of the children of Israel in the breastplate of Judgment, upon his heart, when he goeth in unto the holy place, for a memorial before the Lord continually,

"And thou shalt put in the breastplate of Judgment the Urim and Thummim;

"And they shall be upon Aaron's heart, when he goeth in before the Lord" (Exodus xxviii. 28, 29, 30; Leviticus viii. 7, 8).

"And he (Joshua) shall stand before Eleazer the priest, who shall ask counsel for him, after the Judgment of Urim before the Lord:" &c. (Numbers xxvii. 21).

"And of Levi he said, Let thy Thummim and thy Urim be with thy Holy One" (Deutronomy xxxiii. 8).

"And it came to pass when Abiathar the son of Ahimelech

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fled to David to Keilah that he came down with an Ephod in his hand.

"And David knew that Saul secretly practised mischief against him, and he said to Abiathar the priest, Bring hither the Ephod. Then said David, Will the men of Keilah deliver me and my men into the hand of Saul? And the Lord said, They will deliver thee up" (1 Samuel xxiii. 6, 9, 12).

"And the Oracle he prepared in the house within to set there the Ark of the Covenant of the Lord" (1 Kings vi. 19, 23).

"Hear the voice of my supplications when I cry unto thee: when I lift up my hands toward thy holy Oracle" (Ps. xxviii. 2).

My own impression of the meaning of the Urim and Thummim, from the consideration of these various parts of Scripture, is—that according to the commands of the Lord, when the High Priest wore, or carried in his hand, the Ephod with the breastplate he could then enquire of the Lord; and that it is very likely two golden cherubim were placed in it, figuring the two golden cherubim in the two ends of the Mercy Seat, and from the top of it the voice of the Lord was heard, as it is written—

"And there I will meet with thee, and I will commune with thee from above the Mercy Seat."

The literal signification in Hebrew of the two words "Urim" and "Thummim" is *Light* and *Perfection*, or the *shining* and the *perfect*, which are alone the attributes of the Lord, whose Holy Spirit enlightened the mind and heart of Aaron to perceive the Divine will, and to answer the anxious enquirer. It is to be observed at the same time that there is no mention whatever of these golden cherubim *speaking*, or *conveying* any *information*, for David in the 80th Psalm says—

"Give ear, O Shepherd of Israel, *Thou* that leadest Joseph like a flock, *Thou* that dwellest *between* the Cherubims, *shine* forth."

Such was the cry of King David for the Lord to hear his request, and to *shine* upon him: how eloquent the prayer.

It is truly wonderful, as we try to examine the colours, how beautifully they lead the mind of the observer to understand more fully the perfection and truth which is the very essence of light; aiding the mind to grasp more fully the passages contained in the sacred writings. Light throws no difficulties in the way, but removes obstacles in the path of the observer who is willing to be guided by the Word, which is as a lamp to our footsteps. In the passage which mentions the colours of the Ephod, the fourth colour is to be attentively considered in connection with crimson, mentioned in the first chapter of Isaiah,

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at the 18th verse; for they testify very clearly to the words of our Saviour, when he mentions the unpardonable sin (Matthew xii. 31, 32). Scarlet and crimson (the representative colours under which sins are placed) may almost be called secondary colours, but with this difference, that there is more red in the scarlet and crimson than there is in the orange and purple. These two colours, scarlet and crimson, *are of a deep dye*, and sadly connected with a sinful world; but they are capable of being rendered white as snow, and being as wool, through the purifying power of the colour of blood. But he who blasphemes the Holy Ghost (Psalm cxlvii. 16) (yellow being the emblem of the Holy Spirit, and the nearest approach to light) renders himself unfit for the reception of light. He has committed the unpardonable sin, for then (Matthew xii. 31, 32) there is no connecting colour between yellow, the emblem of the Holy Spirit, and the soul of man; for the holy influence of light is felt in the soul through the *red, which is the only channel through which forgiveness is obtained* (Hebrews ix. 19, 22; Acts iv. 12), and which is seen in *scarlet* as well as in *crimson*, because the blood of Christ, of which red is the representative colour, *cleanses us from all sin* (1 John i. 7); with the exception of that terrible sin mentioned by the Saviour, which *blackens* the Spirit, rendering it unfit ever to reflect the mercy of the Lord. "Though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool" (Isaiah i. 18).

The Holy Scriptures were not intended to enter into the details of science, for then the purpose of the books would have been unsuited in a great measure for what they were intended. But at the same time, in many parts we have short statements; leading truths; sure foundations, upon which the sciences rest. These are for the student to examine, and compare with the discoveries which are made, and to perceive more fully the wisdom of the Divine Author in presenting such writings for the contemplation of the strong and cultivated mind, as well as for that of the weakest: for the man, as well as the child. And so marvellously are the Scriptures written, and adapted for all states of mind, that the weakest intelligence has often a far clearer knowledge of the whole than the mind confident of its own strength, which is the very cause of its not perceiving the truth in the statements made by the unerring wisdom and goodness of its Author, who inspired his servants at different periods to write for the benefit of mankind.

But the Materialist, looking away from God, is left to grope his way in darkness; seeking for light, he finds a phosphorus exhalation to guide him; and out of atoms he rears unto himself a God of attraction and repulsion; a cold and dreary faith in

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restless matter, without one ray of heaven's light to gladden the heart in the prospect of the future. Read what the author of the "Physical Basis of Life" imparts to his disciples:—

"I weigh my words well when I assert that the man who should know the true history of the bit of chalk which any carpenter carries in his pocket, *though ignorant of all other* history, is likely—if he will think his knowledge out to its ultimate results—to have a truer, and therefore a better, conception of this wonderful universe, *and of man's relation to it, than the most learned student who is deep read in the records of humanity* and ignorant of those of nature."

Now this piece of chalk, which has a very wonderful history attached to it, *cannot* enable us to look forward with any feelings of joy to the future state. It is simply the production of the globigerina, a marine creature, the innumerable skeletons of which form at the present moment the slimy bottom of the great Atlantic. Chalk is formed of carbonic acid and quicklime, resolvable into them, *but not by any means producible out of them. That* alone is for Him who made the material to do. Is it not strange and almost inconceivable that man, viewing the wonderful works of God, the Creator of all things, should not give Him the power of having made matter, but give it all instead to certain laws, which he believes, or tries to believe, govern themselves without a higher power to make and direct those laws? Could matter have made itself? (John i. 3.) Yet such is the state of mind of many of the philosophers of this world, who lead multitudes astray to fall down and worship the vanity of their own ideas, without looking to a higher source to guide them. (Coloss. ii. 8; Timothy vi. 8.) The desire at the present time amongst many is to live without God; to do away with the idea of the Everlasting Rock, upon which all our hopes are founded for the present and for the future.

The next subject to be considered is the Rock mentioned in Scripture, in connection with the evidence which mineralogy gives on the subject.

There has always been a mystery attached to the Crystalline. Amongst the ancients a kind of divination was performed by means of it, wherein the figures of things required were said to be represented. But the discoveries of Newton and others, by means of it, have presented us with many wonders regarding its effects upon creation, and enabled us to perceive that which before was wrapt in mystery.

The regular figures of Rock Crystal attracted the attention of the ancients, but they were considered as curious accidental circumstances, until Linnæus suggested that they must be the result of constant properties.

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In many parts of Scripture the Crystal is alluded to. It is mentioned as the terrible Crystal, and is associated with the presence of Jehovah. (Ezekiel i. 22; Rev. iv. 6.) Every one acquainted with the Scriptures is aware that the term Rock is applied to the Lord, as the sure foundation upon which His church is founded. He is the Rock of the Old, as well as of the New, Testament. And if we examine the evidence of mineralogy we shall perceive more fully the meaning of the Rock, and what is attached to or founded upon it.

In the first place, vitreous quartz, in its purest and crystalline state, is familiarly known as Rock Crystal; and specimens of quartz frequently exhibit only the pyramids of crystals. Crystallised quartz is of various colours. When a purple tint it is called amethyst.

Rock Crystal is also found of a clear topaz, that is, yellow. Sapphire—this beautiful gem is often mentioned in connection with some of the sublimest scenes presented to the vision of the prophet. The usual colours of the sapphire are blue and bluish grey: when it is of a clear rose, or crimson colour, it is called Oriental ruby. The term Oriental is applied in jewellery to the hardest and most valuable kinds of gems. When it is yellow it is called Oriental topaz. If purple, Oriental amethyst. If green, Oriental aquamarine or chrysolite.

So that we find from the evidence of mineralogy that the transparent Rock Crystal is the same as the amethyst, sapphire, topaz, and ruby; or blue, red, yellow, and purple, which last is the combination of the blue and the red. But the only difference between Rock Crystal and these gems is that the prismatic forms vary their colours in the crystal. Some specimens extract from light blue rays; others yellow rays; others red rays; while others again combine the coloured rays; and so on—so that the value of these gems comes only from *Light*. Their colours are *not inherent* in the crystals.

Vitreous quartz, or the Rock Crystal, is the primary formation. In mineralogy it occupies our first attention. It is, as it were, the grand foundation for presenting colour. It is a slightly obtuse rhomb, crystallising in the rhombohedral system, to which the sapphire, the heavenly gem, is attached. Thus we perceive that quartz, or the Rock Crystal, is the primitive Rock, and our Lord is frequently typified as a Rock, as in Isaiah xxviii. 16, &c., "Behold I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation;" also in 1 Peter ii. 6, 7; Ps. cxviii. 22; and Matt. xxi. 42, where our Lord applies the term to Himself; 1 Cor. x. 14, "And that Rock was Christ."

The Lord Jesus Christ is the Rock of the Old and New Testament, as may be understood from the following passages:—

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"And they saw the God of Israel, and there was under his feet as it were a paved work of a sapphire stone" (Exod. xxiv. 10).

"Then I looked, and beheld in the firmament that was above the head of the cherubims there appeared over them as it were a sapphire stone" (Ezekiel x. 1).

"As the appearance of a sapphire stone" (Ezekiel i. 26).

"I will lay thy stones with fair colours, and lay thy foundations with sapphires" (Isaiah liv. 11; Rev. xxi. 19).

From these statements we perceive that the blue rays of light displayed are significant of the God of Israel, who is called the Rock, as mentioned in Isaiah li. 1.

"He is the Rock" (Deut. xxxii. 3).

"And that Rock was Christ" (1 Cor. x. 4).

As He chooses to present the Light of His presence, He appears as the Father, signified by the sapphire—blue.

By the appearance of light as the Son, signified by the ruby —red.

By the light, as the Holy Spirit, proceeding from the Father and the Son, signified by the topaz—yellow.

The Three in One Light. God is Light. The Father of lights. The Lord from whose presence light radiates throughout all creation, whose title is, the Light of the World, the Morning Star, the Sun of Righteousness; and again, "I and my Father are One."

"Thus saith the Lord the King of Israel, and his redeemer the Lord of hosts, *I am the first, and I am the last*, and besides *me* there is no God" (Isaiah xliv. 6; Rev. i. 17).

"Is there a God beside *me?* yea there is no God, *I know not any*" (Isaiah xliv. 8).

"And all flesh shall know that *I the Lord am thy saviour and thy redeemer*, the mighty one of Jacob" (Isaiah xlix. 26).

He is the Rock, and to which the Crystal so marvellously formed by His hands reflects his Word in all the varied beauties and brilliancy of light, the light of divine truth.

And lastly, it is to be observed, as I previously mentioned, that Rock Crystal frequently exhibits the pyramids of crystal. Now the form of the pyramid is full of meaning, being that form which of all others presents to the mind the idea of strength and durability.

(*To be continued.*)

THE Almighty, the Infinite, the Eternal, the Christian's God, wrote the first book, made the first marriage, made the first garden, made the first road, and gave the first music—His own Divine voice. And His only begotten Son, our Blessed Saviour, preached the only sermon worth reading.

Highgate, Feb. 1875. AN OLD SAILOR.

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THE LAND OF OUR FATHERS.

By HARRISON OXLEY.

THE land of our fathers, the land of our rest,
All glorious with favour, it yet shall be blest,
Though long it has been to oppression a prey,
The Lord shall arise, and his foes flee away.
Home, home, sweet, sweet home,
Oh! bring us, Redeemer, to dwell in our home.

The land where the dust of our forefathers lie,
Before whom God made all their enemies fly;
Who led them by day, with a bright cloud of light,
A pillar of fire to surround them by night.
Home, home, sweet, sweet home,
Oh! bring us, Redeemer, to dwell in our home.

The land of the fig-tree, the land of the vine,
Of honey and milk, of rich pastures and kine;
The sweet land of promise, e'en Canaan so fair,
The tribes of the Lord have INHERITANCE there.
Home, home, sweet, sweet home,
Oh! bring us, Redeemer, to dwell in our home.

The land where the Saviour on Calvary died,
Was nail'd to the cross! and was pierc'd in His side!
Was laid in the tomb, and arose from the dead,
Our sins wash'd away, and hell vanquishëd.
Home, home, sweet, sweet home,
Oh! bring us, Redeemer, to dwell in our home.

Oh! land of the glory, Oh! land of the rest,
Like Eden in beauty, thou yet shalt be blest;
Thy children in exile no longer shall roam,
The tribes shall return to their blest Canaan home.
Home, home, sweet, sweet home,
Oh! bring us, Redeemer, to dwell in our home.

A CORRESPONDENT, writing from Kent, says: "I heard of your pamphlets some two or three years ago, but had not the vaguest idea of their contents. I thought you were a Jew, who would probably know much about that people, thinking that if *we* were Israelites we also must be Jews. But in the meantime I had forgotten what I had heard about your pamphlets, until one day last spring my mother, on a visit, brought me your 'Flashes of Light,' which light was not brought in vain. It has cleared away the mystery of the Prophets. Both the Old and New Testaments have a new light in reading them. Dear sir, very many thanks for your pamphlets and magazines."

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LIFE FROM THE DEAD.

Romans xi. 15.

No. 18.

REPLY TO THE REV. ROBERT POLWHELE.

By the EDITOR.

(Concluded from page 105.*)*

MOREOVER, once more we object to the theory of Christ's second coming as about to happen speedily, because we find that among the 144,000 are 12,000 from the Tribe of Judah, and 12,000 from the Tribe of Levi. These two tribes are the Jews whom Scripture so decidedly declares shall remain under the Mosaic Law until the day of Christ's coming, when every eye shall see Him. We are not told that they shall repent the act of the Crucifixion until the time of his appearing, when "they shall look upon Him whom they have pierced, and they shall mourn for Him" (Zech. xii. 10). It is worthy of remark that no tribe is named as sharing in this mourning excepting those belonging to the house of Judah; thus only the families belonging to David, Nathan, Levi, Shemei, all connected with Judah, are named: no mention is made of any of the Ten Tribes. This accords with the declarations of the prophets and of Christ Himself, who told the Jews that their house should be desolate without Him until the day of His coming (St. Luke xiii. 35). The Scriptures are most emphatic that there will be no conversion of the Jews to Christ until His second coming, and that then, that is, at *one* time, they should all repent. It pleases God to accept them under the Mosaic Law until then; and they are plainly commanded, when they return, to build a new Temple upon a splendid scale, in which to worship God with all the rites, blood shedding, sacrifices of Moses (see the last chapters of Ezekiel); so that we arrive at the consideration that if it were possible, as Mr. Polwhele in effect asserts it is, for Christ to come to-morrow, that 24,000 from Levi and Judah would be caught up to meet Him. It is impossible they would consent to this, unless they were willing to accept

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Him as their Saviour. Then they would be Christians. Surely it is impossible that Christ would have them about Him *at that time*, if they were not, and as these two tribes of the Jews are some millions strong, and their conversion will take place *en masse*, at *one set time, i.e.*, as it is nowhere stated in Scripture that 24,000 of them shall be converted, while the rest of the millions shall not, what would follow? Why, that if Christ came to-morrow, then not only the 24,000, but all the millions, would be converted; and this would utterly preclude them returning under Moses, building a Mosaic temple, and re-establishing sacrifices. So that, to accept Mr. Polwhele's view, it is easy to see that Scripture would not be fulfilled, the prophets would be at fault, and sad reflections would be cast upon Christ's own word, who has declared that all that the prophets have said shall come to pass.

Lastly, and tersely, we state our conviction that the Great Pyramid, which we fully accept as a building designed by God, and believe it to be now coming forth, as God said it should, for "a sign and a wonder," nowhere teaches either two stages of our Lord's coming, or His immediate or speedy coming, from this present time, in our popular acceptation of these terms.

SPIRITUAL ISRAEL ONLY IN ETERNITY, NOT TIME.

We have always objected to the term "Spiritual Israel" having such an application upon earth as would destroy the distinction that always must exist here between literal Israel and the Gentiles. It would be most unscriptural to maintain that there is now no literal seed of Israel, because so much of the Bible would be contradicted thereby; and most certainly it would be against the science of anthropology, because the Jews throughout the world would come forth with their undeniable physical proofs against the same. It must also be clear that if the Two Tribes of Judah have a literal existence—literal in the sense of being opposed to the spiritual—that the Ten Tribes of Israel must have the same. We then get at the fact that the whole Twelve Tribes must have now a positive and distinct anthropological estate from the Gentiles. This being so, a *Spiritual Israel* would serve no purpose, because there would be two Israels created—the literal and the spiritual—and if the spiritual became "the children of Abraham," most assuredly the literal would remain more emphatically "the children of Abraham;" and if this was the *height of the privilege*, and the two sections attained to the same thing, what advantage would there be *if* simply to be esteemed *children of Abraham?* We

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fail to see any. Nay, it would be a calamity than otherwise; because, if regarded in the popular, or Church acceptation—that of believing in Christ giving the right to all, Gentiles or otherwise, of sharing in the heritage of Abraham's seed during TIME as well as eternity—why, then, it would, as far as *time* was concerned, be opening the exclusive rights of literal Israel to be shared in by foreign powers—be calling in another people to partake of promises never made to them. This would destroy the integrity of the Scriptures, would upset the decrees of the Prophets, would divert God's special promises, would interfere with the territorial arrangement of the land in the future, would reflect upon the rectitude of Christ's words, who has declared that all shall be literally carried out to the jots and tittles. It would entirely cancel the declarations and the logic of the Apostles; it would mar the truthfulness of the lines, as told out, in describing the glories of the millennium; it would injure the Church, because it would be against reason and rectitude, which would be the same as swelling the ranks of infidelity; it would sow dissension upon earth, create continual feuds, because it would be analogous to the act of interfering with the rights of private property, which, as far as the British are concerned, could never be received in a conciliatory spirit, because heaven has ever taught earth that this is repugnant to honour, and our nation has been under this teaching. All these evils would immediately come into full force directly the lost Ten Tribes became recognised upon the earth. To suppose otherwise would be to suppose that throughout we have nationally (we will not say ecclesiastically) been under erroneous impressions; for what man in the grasp of sanity—a birthright from God—would ever suppose that that people, few in number and under curses, with all the disadvantages that earth could bestow—*i.e.*, the house of Judah, or the Jews, the mere Two Tribes—would ever, notwithstanding all their infirmities, become inclined to surrender their national rights in the Time promises of God, either solely or partially, to Gentile or heathen peoples, upon their profession of Christianity? We full well know the stiff-neckedness of the Jews; and the long national experience of our people makes us morally sure that they would never succumb; and the British soul knows full well that if they did they would succumb to a gross injustice. *We* also avow that they would. It is as certain an impossibility as any impossibility upon earth. Then we advance with a far wider range. If the Jews, the small people, would not succumb, how is it possible to suppose that the lost Ten Tribes, when identified; the people under blessings, in numbers the overwhelming majority; the people redeemed especially by Christ from the Mosaic law, directly under divine

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teaching; the people who have to show sympathy, and affinity, and blood, positive nationality with the Jews, all the instinctive reverence for the promises vested in their forefathers; the people who—when identified, *because* under the especial training of *Christian* rectitude—shall be more sensitive about justice than it is possible for the Jews under Moses ever to be, and because of this, shall be found more stiff-necked than ever the Jews, since the Crucifixion, have been. We say, if the Jews, who are under inferior training, are righteously sensitive as to matters legitimately touching their exclusive rights, how would it be possible to suppose that this God-implanted instinct would not be more vividly implanted in the soul's aspirations of the Ten Lost Tribes—the vast people, the countless nation, now under superior training—instantly their heirship is disclosed to their nationality? Thus we are forced to sink the opinion of the *half-educated* Church, and declare from the national standpoint that blood will ever, *in time*, be thicker than water. Whenever the Twelve Tribes are once more together, their nationality will ever prevail over the "Spiritual-Israel" idea, as at present entertained by the corps of the Church, so that throughout *time* the nationally-vested right of the literal seed of Israel to be exclusively regarded as *the children of Abraham* will ever exist; and that this high privilege can only appertain to the Jews, as also, as we think, from abundance of evidence, to the British people, by virtue of being identical with the Lost Ten Tribes.

We are now brought to another point of inquiry. It is undeniable that the Gentile or heathen peoples are spoken of as being capable of becoming regarded as the children of Abraham. But in what light? Why, in the light of *faith*. What faith? The faith of Abraham, *i.e.*, by accepting the *faith* of Abraham they could become his children. God declares He is willing to "justify the heathen through faith" (Gal. iii. 8), through the faith of Abraham; and what else was the faith of Abraham but the faith of salvation through Jesus Christ? This is the Gospel, the pure Gospel, the end and object of all life upon earth, the object and aim of Abraham's life, that he might receive the blessing of salvation through Christ, throughout eternity, and God has willed "that the blessing of Abraham might come on the Gentiles" (verse 14); this Gospel was proclaimed and "confirmed" by "God in Christ," long before the Mosaic law was established, 430 years before, and which the Mosaic economy could never "disannul" (verse 17). This is the sum and substance of salvation in Christ; it has no operating effect upon life on earth. It includes the far wider range, that of eternity; to be saved in Christ has reference to the *everlasting* life, the salva-

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tion of the soul through the never ending life. It refers to that estate of the soul that cannot be seen, that is invisible, and that truly does require *faith* to grasp. If it concerned life on earth, then faith would not be required, because here we are privileged with the gift of sight; faith embraces that which is unseen, sight does not, hence the faith of Abraham touched eternity, the eternal safety of the soul through the blood of Jesus, that is, it included the heavenly life that is yet to come. Life on earth has nothing to do with this. Life here is but a training, a secondary and inferior estate; the object of life on earth is to train for heaven, hence Abraham's life is one of training—the life of Abraham's seed was one of training. These were under training before Moses, but God saw fit to employ auxiliary and material methods for training after Moses, *i.e.*, by the Mosaic law, which law is merely used as a "schoolmaster to bring unto Christ" (Gal. iii. 24), by which means, from that time they became "justified by faith:" this faith never touched the details, the actual rites of the Mosaic law, for they were all material, and so studiously arrayed as positively to appeal to sight. The only exercise of faith that they called forth was in what they typified, and they typified nothing concerning this life, the entire gist being thrown into the life that is to come. Hence the Mosaic economy—a religious service specially appealing to sight, the entire appointments purely belonging to earth—was an essential to beget and to quicken a faith in a life that was then to come. So now do the Gentiles require just what Abraham and the Israelites had—an economy as substantial, material, and presentable, an arrangement as purely appealing to their senses through their vision of sight, that shall be to them as surely a schoolmaster to train them for heaven, and shall beget for them as comprehensive an idea of salvation in Christ, and quicken in them as certain a faith in his blood; so by their economy, given to them by God, preparing them for the life that is to come, as surely as ever the Mosaic economy prepared Israel for the glories of redemption. And what is this economy that God has prepared for the Gentiles? Nothing more than that arrangement which appeals to their sight, that of keeping the natural seed of Abraham separate and distinct from all their Gentile nationalities, by keeping Israel intact as a people "formed for Himself," a particular people "in whom He will be glorified," a people, a national seed, specially told off "to *show* forth His praise," purposely that He might become "sanctified in Israel in THE SIGHT OF THE HEATHEN." Why, if it were possible to destroy the literal and natural seed of Israel, and substitute another people with different ideas and opposite appointments, a spiritual Israel in their place, the whole

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design of God would be frustrated, the entire economy He has arranged for the Gentiles would be destroyed, and we should be cut off from all hope of ever seeing these nationalities joined to the Lord, and becoming ripe for eternity. It is not by destroying the nation of Israel, in order to create a spiritual Israel, that Christ will become the desire of all nations, but by keeping the actual seed of Israel separated from them that we shall secure this glory. It is never on earth that there shall be neither Jew nor Greek, bond nor free, male nor female, but in heaven. Faith in Christ does not destroy the earthly institutions appointed by God, because its operations belong to heaven; hence by keeping Israel separated, the Gentiles beget their faith, and by their faith are made the children of Abraham.

If this were not so—that is, if believers in Christ *in this age* became a spiritual Israel with the special mission of doing away with the distinction of Jew and Greek, in such a way as utterly to destroy the fore-ordained functions of the literal seed of Israel—why, then, of course, to be logical, it would have the same operation upon the other communities that are mentioned in the verse, *i.e.*, a bondman, a slave in East Africa or elsewhere, immediately upon confessing Christ, would instantly become free, as also a female fleeing to Jesus, so as to escape *the wrath to come* or *everlasting punishment*, would instantly lose the distinction of her sex. If the popular *spiritual Israel* idea is correct, this must be so. Therefore it is right to ask, does a female in Christ cease to be a female during time on earth? Does a slave find his cutting manacles drop off, and his bleeding wounds heal up, upon accepting Christ? If the slave in Christ finds no difference in his earthly lot, then neither would the female; and if the distinction of the sexes do not cease on earth, then it becomes manifestly sure that the literal distinction of Israel from the Gentiles would never cease, and that as the separate functions of the former are kept intact, so the separate missions of the hereditary seed of Israel will be preserved throughout all *Time*. We take this to be conclusive, which justifies us in declaring, that as far as earth is concerned, the notion of a spiritual Israel could never be accepted, and could never receive a particle of virtue to make it answer any good purpose. Neither have we any faith in its being a recognised term in heaven, because, if adopted, it must be *in memoriam* of the distinction known on earth, whereas in heaven, and heaven *alone*, all distinctions cease. There it is where there is neither Jew nor Greek, not here; there it is where there is neither bond nor free, not here; there it is where there is neither male nor female, because "in heaven there is neither marriage nor giving in marriage." Our vile bodies shall receive a change then, for we all alike shall be

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glorified and spiritualized, and spend eternity, not in receiving praise from one another, but in praising the Wonderful, the Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace.

THE SUPERNATURAL IN RELIGION AT THE GREAT PYRAMID.

By PIAZZI SMYTH, *Astronomer Royal for Scotland.*

PART I.

IT *had* been my intention to begin this paper with a discussion of the project recently brought forth at one of the most popular halls of modern science in London, to the effect that the British nation should give up all the *supernatural* in the Christian faith, in order to promote a firmer social amalgamation with our Mohammedan fellow-subjects in India and the colonies.

But there is no need now for dragging that particular outcome of the new science so-called of "Comparative Religion," and by a layman, into special prominence; for since then Westminster Abbey has heard the same doctrine in principle from the lips of ecclesiastic authority of eminence, not only invited for the occasion, but exhibiting in one and the same person both the head of a national university for educating the rising generation and a learned doctor of divinity.

Of course the argument was put on this occasion a little more gracefully, even seductively; for it was said to be all for the very benefit of Christianity itself. Oh! when the Christian religion, argued the eloquent preacher, is so beautiful, so admirable, why should it be confined to a small section only of the human race; and if we would but drop out of it all appeal to the supernatural, which the followers of other religions dispute, and preserve and hold on to and preach only Christianity's faultless moral teaching —that would unite all mankind in one vast brotherhood, and would cause Christianity to become the one universal religion of the whole earth.

Now here we have quite recently brought before us one of the signs of the times we live in, the last times; for this is Anti-Christ. Not the final Anti-Christ, but one of the Anti-Christs. For had it been a case of simply declaring disbelief in everything that is supernatural in the Christianity of the gospels, that would merely have proclaimed the propounder of it to be a Jew, Turk, infidel, or heretic. But cautiously and imploringly to advise it for the alleged sake of *promoting* Christianity, that is the very spirit and even act of Anti-Christ: for *he* comes not as

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an Atheist, not visibly as any opponent, but as Christ, giving out that he is Christ, and with such plausibility of deception that he shall deceive many even of the very elect. And he is verily deceiving not a few at the present moment, when a new religion, "the higher theology of the future," as he calls it, is gradually being elaborated and tried on in occasional pulpit discourses to the people, in due proportion as they are found capable, or willing, to bear it; but is always introduced as Christianity; as a higher, improved, and rationally perfected Christianity.

Such a state of things then having come on in the world, and more especially in that part of the world enjoying, if they choose to partake of it, the unspeakable privilege of an open Bible,—it is plain that some men, and some especially among educated men, have found out a way of blurring to their eyes and undermining to their consciences the actual written letter of that sacred Book. For we all know that that Book insists on the grand and triumphal fact that Christ's mission and Godhead were testified to by most positively supernatural, anti-rational occurrences; while Mohammed, his own historians allow, never performed any miracle, and expressly told his followers that they need not expect to see any such wonder performed by him. Shall we, then, give up the most peculiar, most striking, most plain-speaking attestation that is possible to the Divine origin of the Christian religion, because forsooth false religions of human invention have nothing of the kind?

Truly Heaven forbid!

But how can we render sufficient reason for our faith to satisfy an age wherein evidently the merely written word of antiquity no longer commands the assent of many of the educated ranks of the still so-called Christian communities?

In such times, and to such audiences, it is evidently worse than useless to go on repeating that so, and so, it is *written*,—unless we can accompany that statement by some proofs of a totally different nature, both speaking for and proving themselves in some other and very convincing manner to modern enquiry, scholastic tests, and scientific examination.

Of such kind is, or should be, the argument from fulfilment of prophecy; if, in the *first* place, the fact of the prophecy having been written in an earlier age, but in terms so ambiguous as not to be then understood, and therefore not likely to lead to any attempt to bring the indicated results about, can be independently proved; and, in the *second* place, if its fulfilment in subsequent times can be positively testified to: such fulfilment becoming all the more luminous, in our eyes at least, if we can see it for ourselves taking place actually around us. In

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such case, as the late eminent mathematician, Mr. Babbage remarked,—although a revelation of olden time, which, if left to be handed down from age to age, only as originally given in words, and by the medium of one fallible human being to another (or even one fallible and perishable human manuscript to another), would inevitably lose something of its convincing force for distant posterity,—yet in such a case as above hinted at, the ancient revelation contains within itself a certain power of rising, as it were, at some given time from the dead; and when that moment of prophecy fulfilled shall have arrived, it may thereby succeed in claiming its reception in the hearts of men, with a force increased, rather than diminished, by the greatness of the interval of time elapsed since the weighty prophetic words were first delivered to mankind.

The same beneficent Providence, too, which gave out such Revelation in the beginning of the world, seems to have abundantly foreseen the difficulty of its continuing as a mere traditional, or even written word, to keep up its hold on man; and did therefore most efficiently provide for its continual prophetical strengthening, renewal, or even multiplication, in later times. Wherefore, if the mere fact of the existence of the Jews involuntarily fulfilling prophecy during the last 1800 years is, as it must be from the tenor of too many recent discourses and books, losing its commanding power over mankind as testifying by the fulfilment of *some* prophecies to the positivism of the supernatural in Christianity; and because, like the too often neglected glories of sunrise and sunset, it has grown old and common in men's eyes,—we seem now on the point of being able to recognise a *new* proof of the same order, but still more present to us, still more tangible, and even more multitudinous in examples for every one, viz., the other branch of the house of Jacob, the long-lost Israelites of the Ten Tribes. And only when they shall have become fully recognised by the world, will all the truly supernatural bearing of the mere existence of the Jews themselves in this present age be thoroughly appreciated; and they, the Jews, together with the Israelites, be then acknowledged to be "the two olive trees, the two candlesticks standing before the God of the earth" (Rev. xi. 4); and his two witnesses, who are still to pass through trials as well as to attain to triumphs before the Millenium begins.

Perhaps, indeed, the Almighty God may be by no means unfavourable to full and searching inquiry being made by man in these latter times, when human knowledge and science-power to make such inquiries are undoubtedly greatly increased; for the opportunities of obtaining an answer, though it be to the awfully bold attempt almost to scale the heavens themselves to

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ascertain if there be a God there above Nature, are marvellously rising up to view on many a side.

Only forty years ago, the same eminent mathematician just alluded to, drew an ideal from his own special point of view of what would be a supernatural prophecy indeed, one that should moreover, "contain within its own pages the verification of its own truth, and to which the modern advancement of man in the knowledge of the structure of the works of his Creator might furnish continually increasing proofs of its authenticity: or that thus, by the due employment of our educated faculties, we might not only redeem Revelation in this latter day from the ravages of time, but give to it a degree of force strengthening with every accession to our knowledge, and ultimately obliging our understandings to assent to it, even with a conviction great as that which had compelled the belief of those to whom it was originally delivered."

"It is not," further remarked Mr. Babbage, "for the finite faculties of man to pronounce what *has been* the course chosen for his happiness by an all-wise Creator, but it may be permitted to him to meet the difficulty which *necessarily* arises from the fallible and fading nature of human testimony (through long ages) by pointing out one *possible* course in which, by the exertion of the highest faculties with which we have been blessed, we may make a nearer approach to the knowledge of the will of our Creator."

Wherefore, the one possible case in theory, which Mr. Babbage described, was—that suppose an inspired writer of old had given an account of a former and long since passed away state of the surface of our planet, wholly different from what existed both in his time and still exists in our time, but an account so distinct and minute as to be capable of instant recognition in all its exactest and most highly developed details, if the reality were ever to be presented to our eyes. And suppose that slow, secular shiftings of the relative level of sea and land should presently upheave an ancient continent in the middle of the Pacific, rich in petrified remains of plants and animals, and that the geologists, aided by the comparative anatomists and botanists of this latter day, should reconstruct from the fossil bones embedded in the strata the very animals and plants minutely described by the prophet,—we should then have, all the modern world would enthusiastically allow, the most irresistible evidence to that prophet's veracity; and in matters which it was impossible, from the state of knowledge when the Revelation was delivered to him, could have been known by that prophet except through a supernatural channel of information—proving, therefore, the supernatural character of the Revelation made to him.

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This, then, was the ideal case which Mr. Babbage drew—and ideally only, because he then knew of no actual case at all fulfilling such high and stringent requirements. And he gave all the unspeakable merit therein, of proving the supernatural of Divine Inspiration to prophets of old, by the researches in modern times of subnatural science, to sundry sciences of the classificatory order chiefly, and not of a very exact character, viz., geology, anatomy and botany; for whose then infancy too he had to apologise, and for whose character at any time he, Charles Babbage, never indulged in any very strong predilection. In fact his book from which I quote, the so-called "Ninth Bridgewater Treatise," was voluntarily written by him, and at his own expense, mainly to prove the higher religiosity as well as exactitude of mathematics and physical astronomy to any of the natural history studies of the other eight, and the only paid, and subsidized, or bought for a purpose, Bridgewater Treatises proper.

What, then, would he have thought, or what would he, Charles Babbage, not have written, could he have had certain information that within forty years more of the existence of this supposed old and used-up world, wherein everything beyond mere natural action, say some, has been standing still ever since the creation—there should have been opened up to the knowledge of mankind a case perfectly similar to his ideal; but where the chief agents for testifying to the truth of the divine inspiration of the prophets concerned, should be his own favourite sciences of mathematics and physical astronomy: while their very latest advances within the last twenty years are also proved to be necessary for the due solution of the problem: so that nothing can be spared, nothing omitted; we must have the very highest of science, if it is to explain any words of the one and only true revealed religion. Yet such is, in every respect, the recent rise of the Great Pyramid to the notice of, the inquiry, and the testing by the present learning of the world.

High things of the heavens and deep things of the earth—from the sun-distance, which all the nations of the world have been sending out expensive expeditions within the last six months to try to attain by observation of the Venus-transit,—to the earth's mean density, which is a problem that very few of even the most advanced nations have yet attempted to grapple with—these, and many other most difficult data also, in such large numbers, too, as completely to forbid the possibility of accident being appealed to for explanation, are there in that ancient building. There, too, they may be recovered, figure after figure, by modern measure and calculation, much more certainly than a "dinornis" or any other bird of pre-human time may be

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recomposed from its fossil bones; and, therefore, how came such things to be so distinctly and accurately monumentalized in that building 4000 years before human science had discovered them,—or even was in a fit state to attempt their discovery,—except by supernatural revelation from God the Creator to the prophet-architect whom he condescended to employ?

Now, the supernatural in one subject is just as good as the supernatural in another, to prove the general case that there has been once within the period of human experience what is termed "an interference with nature," and even of the kind which modern science of the rationalistic class will obstinately refuse to recognise, mainly because it cannot of itself call such things forth whenever it will in its own private laboratories and for its own purposes. But the supernatural of the Great Pyramid has this particular difference from the supernatural of the Bible, that the date of its having been given forth belongs to a far earlier period of the world's history; and not only so, but the more that modern rationalism advances in its dangerous courses, it is found to be as much inclined to try to exalt and exaggerate the antiquity of the Great Pyramid (without, however, knowing what is contained therein) as it is inclined to depreciate and bring down the age of the Bible.

How and in what manner the modern rationalistic school proceeds in this latter course may be gathered from some of the publications of the "Theological Translation Fund Society," and especially from its recently-produced volumes in English of Dr. A. Kuenen's "Religion of Israel," translated by Mr. A. H. May, and supervised by both the author and Dr. John Muir. For therein it is laid down as a truth, on which the whole work is built up, that the oldest Hebrew records which are certainly extant, and are very scanty, belong only to the eighth century before Christ. Dr. Kuenen, therefore, opens his investigations with an elaborate review of the religious condition of Israel in the eighth century B.C.; next discourses largely upon what may have been its subsequent experiences, human only and natural, up to the fall of Jerusalem in 586 B.C.; speaks of the writing out of the law under Ezra in 458 B.C.; and the subsequent "final stage of Judaism, when the prophet was superseded by the scribe."

Now, all this must be very shocking to those who have been accustomed to believe that in the Pentateuch they had the word of God as given to Moses at least 1500 years B.C.; but neither is this the place nor am I the person to attempt to dispute the conclusions, on the basis of their own science, of such expert linguists as Dr. A. Kuenen and Dr. John Muir, touching any written book. And it is not necessary; for if I show a practical community between the supernatural of the Great Pyramid and

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the supernatural of the Bible, the former lends to the latter its own undoubted great age, not only vastly greater than anything that the linguistic men can show contemporary proofs of—for it is 2170 B.C.—but a vast deal more certain as well, than anything whatever which their dim and dark conclusions have ever reached to; and wants no assistance either from them or their deceptive sciences of merely human theoretical research.

And why is the Great Pyramid so perfectly able to oppose the rationalism of our latter day? Because God intended it for that purpose, as he spake by the mouth of his Prophet Isaiah, and described the building (ch. xix. 19, 20) as the very monument which should be manifested in that particular spot of Egypt in this latter day, and to be even for a sign and a witness to Himself. Not a new monument to be *erected* in the latter day, but an old one, through all history looming large before the eyes of man, yet never thought of in a biblically sacred point of view before; and notwithstanding that, to be manifested more unmistakably as such than anything else in the latter day.

This brings us to the prophetical as well as historical chronology of the Great Pyramid; and how shall I begin to describe it?

Let me take example from Dr. Kuenen, and commence not at the very earliest, or outside beginning of all, but at the first of the more certain, exact, well-preserved, and positive of the interior manifestations; and that is, in this case, at the north beginning of the Grand Gallery, deep in the heart of the mountain mass of masonified proof and testimony; or the point where the previous painfully low, or four foot high passage only, suddenly shoots up and becomes twenty-eight feet high, though the floor continues of one and the same general inclined plane, and represents time at the rate of a Pyramid inch to a year, measured in the direction of the Meridian, or from North to South, and *vice versa*.

From this internal point, then, so mechanically notable, and symbolising the date of the visible incarnation of God, in the birth of Christ Jesus, we turn northward, and descend the low passage which led up to it, that is Hebrew history, remarking only, that its last 400 years had none of those colossal defences of encircling plates or collars of stone discovered by Mr. Waynman Dixon, C.E., and which are found at intervals of the breadth of the "King's Chamber" through the Royal part of Hebrew history, but almost continuously or in juxtaposition through the period of the Judges, when direct communications with God were frequent, and so too until the exodus out of Egypt under Moses, 1542 years before Christ—that exodus, or rather the preparation for it, in the calling of Moses, being typified by the Hebrew passages' floor (of that 1542 inch length) and at that

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point quitting the oppositely inclined floor of the one primary and sole entrance passage of the Pyramid—showing human history in general.

But the floor of this last and much longer passage is on the same chronological scale. Measuring, therefore, up towards its outer or northward opening and beginning, some 630 Pyramid inches further from the 1542 inch contact point of the Hebrew passage, we come first to the ancient fiducial lines drawn on either side of the entrance passage at the modern computed astronomical date of the Great Pyramid's erection—viz., 2170 B.C.; but measurable here to far greater accuracy than such date in years can be computed even by modern astronomy; for, as shown in the second edition of "Our Inheritance in the Great Pyramid," p. 401, one series of measures by the east wall differs from another series by the west wall, only by one-tenth of an inch, on an entire length of 2170, or with an error of only $\frac{1}{21\frac{1}{700}}$th of the whole. Next, starting again from this point (only discovered in 1872, from observations indeed already made, but newly examined then, according to the indications given by Mr. Charles Casey, of the proof which he could not but consider theoretically the building *ought* to possess, if its sacredness were truly Messianic). Starting again, I say, from the 2170 B.C. point of the entrance passage, we have only to ascend 358 inches further to reach, in the very outermost, northernmost end of that inclined passage's floor, and in its there symbolic date of 2528 B.C., the period of the dispersion of mankind, or the beginning of nations, and of the present order of things among mankind; the Deluge having occurred, as deduced from the Great Pyramid's Astronomy,* in 2790 B.C.

From this giddy point, then, of the dispersion of mankind, or the time when man went off from God, to live after and follow his own inventions, let us warily descend the long, long Pyramid entrance passage, dipping downwards towards the south. Passage, as it is generally called, but monumentalised history of the intellectual human race as it should rather be held now; and let me attempt to describe what there presents itself to view.

First, as may fairly be concluded from all that has been already stated, though in an inverted order of approach, we pass the date of the Great Pyramid's erection, marked by two fine lines (one on the east and one on the west wall) which, as elsewhere shown, must have been ruled by the inspired Architect himself. Next we pass the very distinct point or epoch where the commencement of the Hebrew story, or the first ascending passage as the world usually calls it, indicates the separation of a peculiar

* See "Life from the Dead," vol. i., p. 397.

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people to the service of the God of heaven; and after that, with every additional step that we take southward, we also descend continually by one weary, weary depressing descent, through a distance equivalent to more than 4000 years; and though there is indeed near the end, on one side, a very small and narrow doorway for those who search for it, yet, in spite of that, what is otherwise the chief and more patent conclusion of all this practical history of the human race, living without God in the world, from the dispersion down to, and a little beyond, our own times?

Why, it is the one and only end that religiously would seem possible, if the Bible be true. For all that long slope, in itself too like the

facilis descensus Averni,

does end at last, at the Great Pyramid, in a "bottomless pit," *i.e.*, a chamber cut in the solid rock of the hill, with a ceiling smooth, level, on a vast scale; also with vertical walls beginning therefrom, but unequally worked out, and ending below merely in heaps of confusion, veritable stones of darkness and the shadow of death, or an uneven surface like that of a modern quarry left by its workmen in despair.

Into this dark pit, then, in the heart of the cruel rock of the hill, far under the base of the gigantic mounument, will descend, in symbol, all the idolaters of mankind: all who make gods for themselves, instead of listening to the revealed words of the True God, who is blessed for ever, Amen: not only the worshippers of the animal gods and creeping things of ancient Egypt, but the rationalists of our own times as well. There is, indeed, for them, a slackening of the rapid angle of descent in their day, but no ultimate rampart against their also falling into the pit, ready yawning to receive them,—

"For they are all delivered unto death, to the nether parts of the earth, in the midst of the children of men, with those that go down to the pit.

"This is Pharaoh and all his multitude, saith the Lord God" (Ezekiel xxxi. 14, 18).

And yet there is one mode of escape for repentant souls, up to almost the last moment; for we have alluded to a small doorway on one side of the lower end of this fearful passage. A narrow and strait way indeed it is which that door-way leads to; toilsome almost beyond expression for a proud spirit to tread, but it is the *only* way of escape from that horrible bottomless pit; and to pass all through that narrow way indicates neither more nor less than an acceptance of the chief supernatural distinction of the Christian faith—viz., the death of Christ at an

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epoch exactly foretold, and his almost immediate resurrection. Th monumentalisation of this most supernatural miracle of m racles, by means of millions of tons of masonry, having been laid down, be it remembered, no less than 2170 years beforehand, and presenting still the following features for observation and measurement.

The Grand Gallery, the mightiest feature of the interior of the Great Pyramid, and the direct issue upwards and continuously of the Hebrew passage, *i.e.*, of the separation of the Hebrews as a peculiar people to God, indicates the Christian Dispensation and its history at the rate of, as before, a Pyramid inch to a year; beginning at the north wall with the birth of Christ, and proceeding thence up the inclined floor of the Grand Gallery southward.

But at the distance of 33 to 40 inches south from the said north wall, we find ourselves opposite to a dark aperture, known now generally as "the well." There is no water in it, and never was; and it is, in fact, merely a narrow way of descent to that bottomless pit before spoken of, or of ascent therefrom when taken in the other direction. Viewed, therefore, from the Grand Gallery, this mouth of the well (nearly 200 feet deep) is symptomatic of going down to the dead, of death—of a death, too, occurring at the very date of Christ's crucifixion, but typifying also speedy resurrection therefrom; for a continuation of the architectural feature, called the "Ramp of the Grand Gallery," once covered the mouth of that dark well of death with a ponderous stone: but that stone, at some period before all our historic notices of the Arabian Caliph's forced entrance into the Great Pyramid 1000 years ago, was not only rolled back, but positively burst back, with such a force as to have carried away a part of the wall with it; or, symbolically, it is effective to show how utterly powerless was the grave to retain Him who had condescended, for the redemption of mankind, to enter it for the three days foretold of. And it is through this very well-mouth that each repentant sinner who would escape from the bottomless pit of the lower regions of the Pyramid must creep, with bended head and knee, before he can enter the truly Grand Gallery of the Christian Dispensation, and profit by the supernatural atonement indicated there.

Did Christ himself, then, enter the very bottomless pit and place of future punishment for the wicked?

No! or at least that was not Pyramidally necessary. He entered into death within the cold veil of the ramp-stone; but, as the Great Pyramid's construction shows, there is a sort of Hades chamber a very short way down within the well's entrance, where souls may remain in the insentient state until the trumpet

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of Christ's second appearance sounds; and wherein, symbolically, His blameless spirit may have sojourned during those three most supernatural days intervening between His death and resurrection.

But it is with these events, as historical facts, that we have now to do chiefly, and with the establishment therefrom on earth of the Christian Dispensation; through whose historical "Grand Gallery" in the Great Pyramid we may now wander with admiring awe, climbing ever higher and higher as we proceed further southward, in the direction of its future prophesied result. On either side rise high its lofty walls of seven overlappings, walls we know, half a mountain thick; and high above, the ceiling is formed of 36 mighty stones, indicating, with the ramp-holes below, the months that Christ's earthly ministry lasted; while still the floor gives time at the rate of an inch to a year.

Much longer than the Hebrew history passage is this Grand Gallery, so that we pass therein the former's 1542 inches of length without finding any break or stoppage. Indeed, it is only in 1815 A.D. that a distinct alteration of the floor, in the occurrence of a grand step, takes place—a beginning of the end, but not the end itself; for up to even our own present date of 1875 A.D., we are still in, and surrounded by, the Grand Gallery of the Christian Dispensation of the first coming of Christ. And what further appears from thence in the southward or future direction is of that degree of difficulty to understand fully, as inevitably to require us, at this point, to relegate any further attempt to decipher what little may be permitted us to perceive, to our next paper.

Erratum in "Letters from Egypt," p. 107 No. 16, for 115·26, read 116·26; as see pp. 186, 187, and 188 of "Our Inheritance in the Great Pyramid." Second Edition.

THE WELSH AND ANCIENT BRITONS.

By PROFESSOR TANNER, F.C.S.

IN Roberts' Sketch of the Cymry or Ancient Britons from 700 B.C. to A.D. 500, we have some very interesting statements bearing upon the early history of the Welsh. He says, "The colony of the Cwmry or Britons, which first took possession of this island, came originally from Asia." In a poem of Taliesin, the following singular passage occurs:—

"A numerous race, fierce they are said to have been
Were they original colonists, Britain, first of Isles.
Natives of a country in Asia, and the country of Gafis;

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Said to have been a skilful people; but the district is unknown
Which was mother to these children. Warlike adventurers on the sea,
Clad in their long dress, who could equal them?
Their skill is celebrated; they were the dread of Europe."

Concurring with Taliesin, the Triads give the following information:—"The first of the three chieftains who established the colony of Britain was Hu the mighty who came with the original settlers. They came from the Summer Country which is called Deffrobain, that is where Constinobly (Constantinople) is at present" (Triad 4). "They came in search of a settlement to be obtained not by war or contest, but justly and peaceably" (Triad 5). Independent, however, of the direct evidence of history, there is associated with the sacred remains which still exist in Wales, a large amount of information which is indicative of the origin of the early inhabitants of that district. Rowland, in his Antiquities of Anglesey, published 1723, says,—"As to their Laws and Forms of Government, in their divided and subdivided clans and families, here and in other countries, in those first migrations of people, we have great inducement to believe that their little Cantons or Economies were altogether under the rule and government of, and swayed and directed by, the eldest living ancestor of the Tribe or Colony by right of primogeniture (which we find very antiently asserted and claimed in the express case of Jacob and Esau), with submission and deference, nevertheless in matters of appeal or recognition to more antient superior sovereigns, such as they had in those times. From the effects and visible monuments of this first religion, we are left to guess at the cause and quality of it; of this sort of evidence we have one great Altar of stone, of considerable bigness, upon the bank of the River Mæne, now in the parish of Llan Edwen, which may seem to have been as the biggest so the first and chiefest one in the whole island whereon the first fruits of the place might be offered to God by those very first men who came into it; though afterwards other such altars were erected for their religious worship and the performances of oblations and sacrifices in the several colonies of it, of which not a few remain standing here and there to this day. These altars of stone were and are to this day vulgarly called by the name of Crom-lech, from the Hebrew for a devoted Stone or Altar."

Referring to the Pillars of Witness, he says,—"They are no other than remaining marks and evidence of that religious ceremony and custom recorded only by Moses in that case of Jacob and Laban, but practised also in other countries, particularly in this island, as will appear not improbable by these reasons which I presume to offer. *First*, The adjustment of personal and provincial rights and properties by so binding and sacred an estab-

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lishment as this seems to have been, was as necessary, and consequently as likely, to have been conveyed here among our communities and settlements as into those countries where Moses had so particularly described it. *Secondly,* Why should our Heaps and Carnedde agree so exactly in their make and position with the description which Moses gives of those other ones in the land of Haran? And *Thirdly,* How should our columns and Pillar Stones come to be generally placed near our Heaps as those described by Moses were, if it was not that both that custom there and this here proceeded from one origin—the Patriarchial practice? Since we have such plenty of these Stone Pillars among us exactly corresponding to the description given by infallible authority of those in Syria and Palestine, which were undoubtedly worshipped by the idolatrous Jews, it will appear probable that ours were so too, and that wicked custom and usage of adoring them at length prevailed with them and us too. The Oak, of all the Trees in the World, hath been of most special regard and veneration with devout antiquity in their sacred religious performances. The Sacred Scriptures do assure us that the first Temples were Groves of Oak, under which God himself appeared, angels were entertained, covenants were formed, oblations and sacrifices were offered, and whatever else belonged to the dignity of God's House and to the sacredness of Divine worship under the Patriarchial Economy, were visible in Groves and Oak Holts. And Abraham (says Moses) passed through the land to the place of Sichem (or the Oak Groves, in the plain of Moreh), when the Lord appeared unto him, saying: Unto thy seed will I give this land; and Abraham builded there an Altar unto the Lord (Gen. xii. 6). Also we read that all the men of Sichem gathered together, and all the men of Millo, and went and made Abimelech king *by the Oak of the Pillar* (Judges ix. 6). Nay, in that very place, and of that very pillar, the author of the Book of Joshua says: Joshua took a great stone and set it up there, that is in Sichem, under the Oak which was to be taken for the Sanctuary of the Lord (Joshua xxiv. 26). It was not only the British and Gaulish Druids who admired and venerated that Prince of Trees; we find also the heathens about Syria and Palestine to have retained the same fondness for it. For, when the apostatising Jews forsook the law of their God Jehovah, and abandoned themselves unto idolatrous practices, what did they do? They sacrificed upon the tops of the mountains, and burnt incense upon hills, under Oaks, Poplars, and Elms (Hosea iv. 13). Under every thick Oak they did offer sweet sacrifice unto all their idols" (Ezek. vi. 13).

These and many other facts appear to indicate some connection between the Hebrew religion and customs on the one hand,

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and the degenerate ceremonies and the every-day practices of the early Britons on the other.

We have reason to believe that the early inhabitants of Wales had a lengthened rest after they settled in this country, probably for a period not less than from five to six centuries, commencing, probably, about 600 or 700 B.C. During this period there can be no doubt they increased and multiplied greatly, and spread themselves over a very large portion of the island. The inhabitants were distributed into clans or tribes possessing great similarity of character. They were not a barbarous and uncivilised race, but, as Dr. Nicholas says, were "free, industrious, ingenious, spirited, with superior knowledge of the arts, working in metals; commercially enterprising; ready to welcome strangers; holding intimate communication with the Continent; subsisting in small kingdoms, each under its hereditary sovereign; proving respect to woman by entitling her to the throne; and so far advanced in intellectual, religious, and general culture, that the Gauls sent their sons to Britain for the most advanced education, and the country was generally populated." This appears to have been the position of matters when a series of conflicts commenced with the aggressive power of Rome, extending over rather more than four centuries. The Romans, during their military occupation of this country, must be looked upon as holding the position of conquerors over a turbulent and rebellious people rather than as becoming intermixed with them and forming any permanent portion of the nation. Roman historians styled Britain "Ferox Provincia," or the untameable province.

Of Caractacus it is stated by Tacitus, that when he was taken prisoner to Rome, such was his noble demeanour, when he and his family in chains formed a part of the triumphal procession and so eloquent was his harangue when brought before Claudius, that the Emperor ordered him to be unchained, and to be set at liberty with his wife and brothers. His aged father, Bran, who had resigned his crown in favour of his son, was detained as hostage for him, and remained in Rome seven years. Of Claudia his daughter, Martial, one of the Roman poets, says—Although Claudia Rufina is descended from the blue—*i.e.*, woaded—Britons, how much she has the heart of the Latin people. What beauty of form! Italian mothers might think her Roman, Athenian mothers might think her of their own race. This is believed to be the Claudia mentioned by St. Paul in 2 Tim. iv. 21, whose son was ordained Bishop of Rome by the hands of the Apostle himself. Thus we have a British woman and her son taking a most prominent position in the very dawn of Christianity. So also the mother of Constantine the Great was the daughter of a British king. She was called Elen Luyddawe, and

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was married to Constantine Clorus. Many places in Montgomeryshire still bear her name.

Ultimately, however, the Romans accomplished that which God had pre-determined, and at length their work is done. But what had they done? Doubtless they contributed to the material advancement of the people in the then modern usages of society; but they had also performed a higher and far nobler work. Roberts, in his "Early History of the Cwmry," says:—"Disastrous as the fate of Caractacus was to Britain at the time, He whose providence brings good out of evil, made his family, even in their captivity, a blessing to their country. His family captives in Rome, there learned the great truths newly revealed to mankind, and Bran, his father, returning to Britain as an hostage for his son, first published them here. A convert to the Gospel, he became a reformer of the manners of his countrymen; his name, with the epithet *blessed* annexed, is therefore distinguished as one of the three monarchs who healed the disorders of the kingdom." The 35th Triad says—"The three blessed sovereigns of Britain were—1st, Bran the Blessed, who first brought in Christianity among the Cymry from Rome, where he had been for seven years as an hostage for his son Caractacus; 2nd, Llerwg the Blessed, who built the first church in Llandaff, *which was the first church built in Britain*, and endowed it with legal rights of country and district and judicial powers, and that of *taking attestation on the faith of a Christian*; 3rd, Cadwalader the Blessed, who gave permission to all the faithful who fled from the infidel Saxons and their chiefs to settle in his territories."

At length the Romans leave Britain, and what appears like a heavier series of trials, comes upon the people by the successive attacks of the Picts, Scots, and Anglo-Saxons; but truly these also were blessings in disguise. The Saxons found the Britons in a state of anarchy, but it took 150 years to subdue them. At the end of that time the Britons were still spread throughout the country in great numbers. They were neither exterminated nor driven into Wales. Although vanquished they held a firm grip on the conquered territory. Proof of this is given by Dr. Nicholas in his very valuable work upon the "Pedigree of the British People":—"The subject Britons are then seen dwelling on the land under the protection of Saxon laws, holding land from the king, rising in the social scale from lowly to high conditions through possession of property, and having a personal wergild value just like the Anglo-Saxons themselves." In this way the races became united, and the Celtic tongue was superseded by the Saxon. But what became of the defeated Britons? Were they all slain? "Did the conquerors so blindly mar their own fortunes as to clear their fields of cultivators, the towns of the

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merchants and traders, the workshops of their mechanics, possessing themselves merely of the empty shells of walled towns and of desolated acres, which could neither pay tribute nor provision an army? We may be sure that our Saxon ancestors had more wit than this." It was only by the conversion of the former inhabitants into subjects that they could by any possibility make the territories they won into kingdoms. Dr. Nicholas further proceeds to show that the Britons were never, as a race, exterminated; and it is, moreover, established that, so late as the 9th and 10th century, their number was still great, their language and some of their institutions still tolerated even in the midst of some of the Saxon kingdoms. The presumption is, therefore, very strong that their ultimate disappearance was not through extinction, but through incorporation. These facts lead to the conclusion, that in this nation we have a large admixture of the Welsh, or Ancient Britons, with the Anglo-Saxon stream. On some future occasion it will be shown that both were streams from one and the same fountain, which have become again united after a separation of many centuries, and that both sprang from the land of Israel's captivity.

ISRAEL'S HEATHEN EMPIRE.

By PHILO-ISRAEL.

WE do not remember to have seen any clear demonstration from Scripture of what we have ourselves before insisted on, in a separate publication, but then only in a casual manner,—that one of the most material Identifications of Israel in the latter days would prove to be her possession of an immense heathen Empire.

We shall endeavour now to establish this point by appeal, first, to God's Word; by proof, next, from actual facts, patent to the observation of every reflecting man; and by considerations, lastly, connected with Israel's destiny as God's messengers of mercy to the world lying in the Wicked One.

We turn first to the Holy Scriptures. We ask whether in them we have any hint that God intended Israel to become possessed in the latter days of a heathen Empire so magnificent in dimensions that there could be no mistake regarding her Identity; no comparison between her, in this respect, and any other Christian nation whatever on the face of the globe. The following appear to us to be warrants in God's Word for the expectation that Israel must be so endowed:—

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

"Thou hast made me the Head of the heathen, a people whom I have not known shall serve me" (Psalm xviii. 43).

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"He shall subdue the people under us: and the nations under our feet" (Psalm xlvii. 3).

"He brought forth His people with joy,
His chosen with gladness,
And gave them the lands of the heathen" (Psalm cv. 43, 44).

"He hath showed His people the power of his works,
That he may give them the heritage of the heathen" (Psalm cxi. 6).

"Let Israel rejoice in Him that made him.
Let the children of Zion be joyful in their King.
. . . . . .
For the Lord taketh pleasure in His PEOPLE.
. . . . . .
Let the high praises of God be in their mouth,
And a two-edged sword in their hand,
To execute vengeance upon the heathen—
Punishments upon the people" (Psalm clxix. 2, 4, 6, 7).

"Thy seed (*Israel's*) shall inherit the Gentiles" (Isaiah liv. 3).

"They (the Gentiles) shall bow down to thee with their faces towards the earth:—and lick up the dust of thy feet" (Isaiah xlix. 23).

"Thou shalt suck the milk of Gentiles: and thou shalt suck the breast of kings" (Isaiah lx. 16).

"Ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves" (Isaiah lxi. 6).

"If thou shalt hearken diligently unto the voice of the Lord thy God, . . . the Lord thy God will set thee on high above all nations of the earth— . . . and the Lord shall make thee the head, and not the tail—and thou shalt be above only—and thou shalt not be beneath" (Deut. xxviii. 1, 13).

Other passages might be quoted which speak of Israel's commanding power as a ruler over nations, but the above may suffice to establish our position.

Let us now revert to the first text quoted from the 2nd Psalm and critically examine it.

The words, as they stand in the Hebrew, and freed from the additions which our translators have supplied, are as follows:—

"Ask of me, and I will give the heathen, Thine inheritance;
The uttermost parts of the earth, Thy possession."

The pronoun "thee" is not in the original, and the preposition "for" in each clause of the verse has to be supplied.

We may supply the preposition "to," instead of "for," and the sense will remain the same. We may do so with perfect propriety.

The words will run thus, "Ask of me" (God the Father addresses the Son), "and I will give the heathen to Thine inheritance: and the uttermost parts of the earth to Thy possession."

We must now enquire and ascertain what is meant by the words "Thine inheritance" and "Thy possession," which appear in the two clauses of the verse.

In each case the Inheritance and the Possession are Christ's—which is the same thing as affirming they are God's.

What in God's Holy Word is intended by "His Inheritance"—"His Possession"?

The Hebrew words used are not the same.—In the first clause

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the word is *Nákhalah*—"Inheritance;" in the second, *Akhooza*—"Possession."

What signification is attached in the Old Testament to these two terms?—It will be found they are here synonymous, and refer in both cases under consideration to the tribes of Israel.

In Joshua xiii. 33, we find it stated, "The Lord God of Israel" was the *Nákhalah*, or "inheritance of the Levites"—and in Ezekiel xliv. 28 we have both words employed. It is declared by the Lord there, in regard to the priests, "I am their *Nákhalah* (inheritance)"—"I am their *Akhooza* (possession)."

A reference to Deut. iv. 20, ix. 26, 29; 1 Kings viii. 51; Psalm lxxiv. 2: Isaiah xix. 25, lxiii. 17, will prove that the word used in the Old Testament to indicate "God's Inheritance" is, with some exceptions, invariably applied to a people, and that people the tribes of Israel.

The exceptions will be found in Jer. ii. 7, xvi. 18; Exod. xv. 17; Psalm lxviii. 9, lxxix. 1, and a few other passages which seem to refer the term "God's inheritance" (*Nákhalah*) to the *land* of Israel, and to that land only.

It will be noticed that the term is never applied to any nation but the tribes of Israel, or to any land but their Land of Promise, Palestine.

With this definition to guide us, we arrive at the signification of the verse, and find it conveys the meaning following:—

"Ask of me, and I will give the heathen to (Thy people, the tribes of) Thine Inheritance; and the uttermost parts of the earth to Thy Possession (Israel)."

The other passages we have quoted support the prophetic declaration we have been considering. They indicate that God would give to His chosen people Israel a magnificent Empire or dominion over the heathen—that He would make them their Head—that he would subdue the heathen under them, give them their lands as an heritage—that he would make Israel the instrument of the punishment of the heathen—that they would inherit these Gentile heathen, who, in Oriental fashion, as an indication of their Eastern habitation, would literally "bow down" to Israel with their faces towards the earth and "lick the dust of her feet"—that Israel would get rich from the wealth of these subject kingdoms, and that the magnificence of the kingdom thus acquired would be cause for Israel to become a glory in the earth and to boast herself.

We now pause, and appealing to actual facts, to the verdict of history, we ask, Where, when, and in whom, all these great and most precise prophecies are fulfilled?

We see the heathen Empire, the heritage, the glory, the wealth of Gentile heathendom is to become the acquisition of "God's Inheritance," of His "Possession"; in other words, of His chosen people, the tribes of Israel.

We have before our eyes two of these (twelve) tribes. We have the House of Judah (which includes the tribe of Levi), and we

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know that these tribes have neither part nor lot in this matter. They have no heathen to rule over, no Empire in East or West to administer; they are, on the contrary, "an astonishment, a proverb, and a by-word," among all nations "where the Lord has led them;" they are inheriting "the cursing, vexation, and rebuke" which God has given them as their portion. They connot in any way fulfil the prediction we have now under our consideration. We must look, therefore, to the lost Ten Tribes, the kingdom "rent" away from Judah, as the portion of God's Inheritance, destined to satisfy the requirements of these prophetic utterances.

We ask, then, what nation now occupying a position of prominence in the earth (no other—no obscure third or fourth rate power will answer all the exigencies of the case) has a really magnificent heathen Empire?

Has Germany? She holds not one heathen subject in her grasp!

Has France? Her possessions in Algeria are Mohammedan. Her four or five Asiatic possessions are of insignificant dimensions, consisting in India of five or six towns, separated literally by hundreds of miles, with a strip of a few miles of land round each.

Has Italy, Norway, Sweden, Denmark, Spain, Russia? Most of these nationalities own not so much as the allegiance of a single heathen. Italy, Norway, Sweden, and we believe we may almost say Denmark, have no possessions in heathen lands at all; those of Russia are mostly among Mohammedans; Spain's colonies in the Philippine Islands are of an unimportant character.

The heathen possessions of the Dutch (a Protestant power) are of some magnitude in Java, Sumatra, Borneo, and Celebes; but this nation is a third-rate one, having no pretensions to fulfil the requirements of the prophetic descriptions of Israel.

The heathen colonies of Portugal (an inferior and Roman Catholic State) are of a petty kind, conferring neither wealth nor material advantage on the parent kingdom. Moreover, these foreign possessions are diminishing in extent, and promise, ere long, to disappear *in toto*.

What power remains to which we may look? GREAT BRITAIN. Let us see if she can answer to the requirements of the case? She can. Her heathen Empire is unique in the history of the world. There is nothing like it in history, past or present. The owner of two insignificant islands of the western seas, she wields an Empire over heathen nations in Africa, Asia, Australia, New Zealand, Australasia, and North America, which has no parallel in this or any other age.

In India, sixteen separate nations, speaking at least six-and-thirty languages or dialects, numbering 230 millions of souls,* owe her allegiance. In Africa, the negroes of the West Coast, the Caffres and the Zulus of the South, constitute a large addition to Britain's heathen Empire. In North America, Australia, New Zealand, and

* We do not include in the above the Mohammedan subjects of her Majesty in India. They are at least 20 millions in number.

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the Fiji Islands, large masses of native Aborigines testify again that to England, and to her alone, the Empire of the heathen world has been granted,—that the prediction uttered in the secret councils of the Divine Father and of His Son are in these our own days receiving their most literal fulfilment IN OUR NATION ONLY.

Let us mark, now, God's dealings with us in the acquisition of our most wonderful Empire in the East. Let us see how His hand has led us—how He brought first one, then another, then a third European power on the scene in Hindostan, apparently to prove them, and to show the world that not to these races was the dominion of that heathen Continent to be entrusted—till at last, in the fulness of the times, the chosen people, His servant Israel, reserved from the very beginning for this destiny, were brought upon the stage, and the dominion of the mighty Empire was surrendered to their hands—till we see fulfilled in our own day and before our own eyes, the utterance, "Ask of me, and I will give the heathen to thine Inheritance" (Israel), "and the uttermost parts of the earth to thy Possession" (the sons of Jacob).

The history of our connection with British India commenced in A.D. 1600, when Queen Elizabeth granted to a company of British merchants the monopoly of a rich trade with that country. But this trade was shared by the Portuguese and the Dutch, followed also by the French. The rival interests of these contending nationalities continually clashed, until in 1757 the great victory of Clive at Plassey established the supremacy in Bengal of the British. In 1773 the appointment of the first Governor-General of India—Warren Hastings—brought matters to a crisis. The Dutch, who strove early and hard for mastery in India were expelled. The power of the Portuguese never had been considerable, and it faded utterly away. The French, who fought us over almost every square inch of ground, were finally overcome, and the British power, then represented by a mere company of merchants, ruled supreme without a European rival, from one end of the country to the other. By degrees, province after province in India has been added to our rule—kingdom after kingdom has been forced to acknowledge England to be its master. First the Mahrattas, then the Nepaulese in 1814, the Burmese in 1825, the Sikhs in 1843, the Afghans, the Scinde tribes and Gwalior in 1842 and 1843, the kingdom of Oude in 1856, and finally the mutinied Bengal army in 1857 and 1858 were compelled to own that God has given to British arms and British valour the mighty heathen Empire comprised within the limits of the Peninsula of Hindustan. Her Majesty the Queen, since 1858, reigns supreme in India as Israel's representative, the potent Empress of the Eastern kings.

Can we not trace in all this the workings of the providence of God? Let us see to it for a moment. Early in this century Spain—then a great maritime power—disputed with us our Highway to India, for the mastery of the sea. But Spain rejects the Bible. She is the obedient slave and servant of the mighty sor-

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ceress who sits on the seven-hilled city. God put her aside. He raised up for Israel a man—a Nelson—and struck Spain a blow at Trafalgar, which crushed her naval power, and left her to this day powerless to oppose our nation's destinies in the East.

Portugal tried conclusions with us. She strove to wrest the trade and dominion of India from us. But Portugal is also Roman Catholic. She honours not God's dear Son; but raises to His level Mary, as the mother of God, and does dishonour to His great name by despising His holy Word. Her influence was set aside.

The Dutch tried, and (not being of the chosen race) they failed.

Then came France. Poor, unhappy France! Godless, yet glorious France! Not content, early in this century, with the dominion which God gave her in Europe,—with her foot on Germany, on Austria, on Italy, on Spain, on Portugal, on Sweden; thirsting for the conquest also of All the Russias, she thought to set aside the decrees of the Almighty, to hurl even Israel from her position of pride and strength in her Island sanctuary; and desired, moreover, to usurp that great heathen Empire, then gradually rising in the East, to which Great Britain was the destined heir. But France has always rejected the mediation of the Blessed Jesus. France despises God's holy word, God's holy day, and thinks light of His redeeming love. She was brought face to face in India with Israel's mighty Captains; and her power, which once threatened to eclipse our own, gradually and surely faded into the background. And now!—as if in allusive, nay, derisive, contrast to the grand proportions of England's Empire, French power and importance are forced in India to be represented by four sixth-rate towns or villages; and literally, at this moment, Chandernagore in Bengal, Pondicherry, Karikal, and Yanam on the Coromandel coast, are all that France can boast of, in comparison with the mighty stretch of dominion which England proudly owns.

But we must hasten to our conclusion. We must ask why God has destined US for so glorious an Inheritance as the heathen Empire of "Africa and the East"? Is it because we, as a nation, are better, holier, more worthy than our neighbours? Let the word of God reply. "Thus saith the Lord God, I do not this for your sakes, O house of Israel, but for mine holy name's sake, which ye *have profaned among the heathen*, whither ye went. Not for your sakes do I this, saith the Lord God, be it known unto you: be ashamed and confounded for your ways, O house of Israel" (Ezek. xxxvi. 22, 32). Verily we are guilty, and we are vile. But our God is faithful. He remembers the oath He sware to our forefather Abraham, when he said, "By myself have I sworn, saith the Lord, for because thou hast done this thing . . . 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" (Gen. xxii. 16, 17). Here, then, is the wondrous secret. In fulfilment of His

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oath, God who cannot lie, has been pleased to select our unworthy race. The seed of Abraham is set apart, unworthy as it was, and is, to carry the blessing of the knowledge of Christ (the seed "as of one") to the ends of the earth. On this favoured race God's mercy rests—God's blessing is showered, and His face shines in love and favour. AND WHY? In order "that His way may be known upon earth, His saving health among all nations" (Ps. lxvii. 2). "This people hath God formed for Himself." AND WHY? Because "they shall show forth His praise" (Isa. xliii. 21). Moreover, "The Lord is as a dew to Israel, and His branches are to spread." AND WHY? Because "they must be in the midst of many people as a dew from the Lord, as showers upon the grass" (Hosea xiv. 5, 6; Micah v. 7.)

Christian readers! Sons and daughters of the Israel of God! How grand is our position, how faithful is our God! What honour has he put upon us, and how tremendous are our responsibilities! Let us live up to them, in dependence upon and expectation of the speedy outpouring of His Holy Spirit. Let us go forth with the glorious Gospel of the blessed Son of God to our brethren of the House of Judah, to our heathen fellow-subjects, to the Gentile and heathen world living beyond in outer darkness. Let us "give the Lord no rest till He establish, and till He make Jerusalem a praise in the earth" (Isaiah lxii. 7), till the day—that glorious day, arrive—when Israel shall be openly restored and identified, when "the nations shall COME to seek the Lord of Hosts, and to pray before the Lord"; when Israel shall lead her heathen Empire in the East, and in the four quarters of the globe, to the LIGHT, and our subject "Kings to the brightness" of Jesus' "Rising." Let this be, then, the heartfelt prayer of every one of us—"Even so come, Lord Jesus! Come quickly!" Amen.

Correspondence.

THE IDENTITY AS SEEN BY A POLICE INSPECTOR.

SIR,—After perusing most of your pamphlets, together with *Life from the Dead*, for more than twelve months, I have come to a full conclusion that there is sufficient evidence produced from all sources that ought to convince any right-thinking mind that we are the "remnant of Israel"; and viewed as a whole, what a glorious theme for contemplation to the soul of the Christian believer! How the Bible seems more than ever, as one reads, at one with itself, and God's truth verified! But how strange that many of the Ministers of our Evangelical English Churches, who come to know anything of the subject, appear to treat it with utter contempt, and ignore it as a thing repulsive to the pious mind, and only to be abhorred, and, when mentioned in

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their hearing, turn from it with a contemptuous sneer. Sir, I would be charitable, and especially with the Lord's anointed ones, but what can we call such a spirit but that of *envy* and *distrust*, when we hear them say, "Oh, it is only the wild speculation of a layman," and "you may make the Bible say anything!" But never mind, sir, go on, for you are the honoured instrument in the hand of God to make known to the world that He is still faithful to His *oath* sworn unto our fathers: to Abraham, to Isaac, and to Jacob, and that still the Bible is literally true. Nay, sir, would you, or any man of sane mind, believe it, for I have had this very acknowledgment from a Clergyman of the Church of England, that "the subject is too good to be true, and too plausible to be believed!" And yet, as you very justly affirm, that if the British Nation consist not of "the long lost tribes of Israel," so favoured of God both in His providence and grace; so blessed, preserved, strengthened, and increased, and upon whom so much of Divine light is shed down, and to whom the power of God's salvation through Christ is given so abundantly, even so as to no other people on earth; if *we* are not the subjects of all the glorious things said in Scripture concerning the nation of Israel, then where are they to be found? Not upon this earth, I trow! And whether the "shepherds of Israel" will hear, or whether they will forbear, God is carrying on the work of identification amongst the "sheep," and so the shepherds will have to follow after—not to say of leading onwards the sheep, or be left behind! But thank God it is not so with all of them, there are some noble exceptions, and may the Lord soon mightily increase their number.

I have often of late indulged in reading to select companies the sixtieth chapter of Isaiah's prophecy, with other corresponding Scriptures in the light of our Identity, and as the words from the mouth of the prophet seem to burn with holy ardour as only inspired by the blessed Spirit of God, the sentiment contained in his wonderful utterances compared with our past, present, and future history, light has broken in upon the minds of my little audiences such as confessedly they had never before seen, and all have been abundantly edified together in hope of the yet future literal fulfilment of God's own truth upon us, and also upon the world at large. Nay, sir, even some of those who repudiate the notion of our "Israelitish Origin" have been constrained to confess the superior light upon the Word of God when thus applied, exclaiming, "Most wonderful!"

With reference to the 11th verse of the same chapter, where it is said, "Thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought," I know

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not whether my rendering of those words may be considered right or wrong, but I use them in regard to the non-use of "passports," and if I am right, is not this a grand Identity, that wherever the race of the Anglo-Sons of Isaac (abbreviated and apostrophised "Sac's Sons," and almost identically pronounced with Saxons) prevail, passports are unknown?

And now, sir, I come to the conclusion, that whoever views in a proper light the national establishment of the Identity of our people with lost Israel, must see clearly that it will merge or absorb all our political and religious differences, annihilating sectarianism from amongst our churches, blending the hearts of our people into one grand harmonious bond of national unity, brotherhood, peace, and love. For already, in my own experience, wherever I have seen the results of a belief in our Identity, they have invariably been of that character, even though amongst Dissenters, that at once destroys or greatly modifies any feeling of enmity that may have previously existed towards the Established Church of England. Whether they be Congregationalists, or Baptists, or Methodists, or by whatever name they may be called, it seems to create in all hearts a better feeling towards our nationally Established Protestant Church, and a pious wish that, within as well as without her pale, there existed a better state of things; and also towards the Book of Common Prayer, that grand compendium of Scripture Truth, which is, within itself, *a standing mark* of our Identity.

Oh, sir, the work is a glorious work! and you, as our acknowledged leader, be not daunted or dismayed because of the blind infatuation and unbelief of some; the whole tenor of Scripture is on our side, and that God who was with Moses and with Joshua through all their journeyings from Egypt to their first possession of the Promised Land, will be with you; yea, the same God will help you who has been with our fathers through all their "blindness," and hath guided them through all their "weakness," and hath strengthened them through all their exile journeyings, and hath conducted them to the North-west island home of their captivity, amid the perils and tempests of fire, and sword, and blood, until eventually their children are in a strong position at the "ends of the earth," the index and "the head of the nations,"—rich, mighty, great, and free; wisely and benignly overruled by the seed-royal of the House of David, in the person of our most gracious sovereign lady Queen Victoria (God bless and preserve her), and sending out to and receiving ships of commerce from all nations; and our sons and daughters going into all lands—not as captives and bondslaves—but "to inherit the desolate heritages," and "to build up the waste places," scattering the "seed of Jacob" over the whole earth—

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shall still prosper until, ultimately, "the world shall be filled with his fruit."

And now, sir, in conclusion, in spite of all opponents, the work of Identification is gradually and effectively progressing, and operating beneath the sub-soil of our national society; and by and by, when the eyes of the nation are enlightened and the hearts of the people are permeated with its influence—upheaving the face of society—it shall burst forth as "a fire from the Lord," spreading confusion and dismay throughout the camp of His Cainite enemies. Therefore, let us all patiently, but incessantly, work and wait, watch and pray, and God will assuredly accomplish His own work in due season.

Manchester. JAMES HAYNES.

GERMAN FAR FROM ENGLISH.

SIR,—While Mr. Cockburn-Muir has been eloquently proving, in your last number of *Life from the Dead*, on the basis of nice *literary* distinctions, the very wide difference which does exist between the languages of the Germans and English—a remarkable testimony to the same end, but from the *mathematical* side, and dealing chiefly with the time-element has recently appeared in Italy.

In his remarkable work, completed only in the present year, and entitled "L'Universe, ou essai de Philosophie Encyclopédique," Signor Quirico Filopanti, of the University of Bologna, has written some splendid essays on Linguistic science, of which the more striking results may be summarised thus:*—

"The secular *modulus* of change in a living idiom, which is not fixed by a powerful literature, is about $\frac{1}{100}$th. That is to say, that on a mean, or very nearly, it changes one letter in from 60 to 100 years; or, which comes to the same thing, the *fraction of identity* in a century is $\frac{99}{100}$. Consequently in two centuries it will be the square of this fraction: and in *m* centuries its power will be *m*.

"Thus, by aid of an exponential equation, which may be easily solved by logarithms, the fraction of identity between two languages being given, we can find the approximate date at which the two languages detached themselves from a common stem.

"This method is destined, I hope, to render to Philology services of a very peculiar kind, although it may only be able to deal in results which are but approximate, and only more or less probable.

"It would have also to be based, in its practical applications, on a number of observations and comparisons very much greater than

* The following account is taken from a small pamphlet notice in French, but the original work, in three volumes, as published in Bologna, and in Italian, should be procured by every genuine student of the subject.

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it has been given me to procure. But in the meanwhile, here are the approximate results—

"Point of separation of the *neo-latin* languages, -	476 A.D.
"Point of separation of the *archaic latin*, or country patois of the auxiliary soldiers of Rome, or of the Rustic Latin, whence the neo-latin languages were derived, - - - - - - -	222 B.C.
"Point of separation of the German and English, -	645 B.C.
"Point of separation of the European languages, -	1400 B.C.
"Point of separation of all the Aryan or Indo-European languages, - - - - -	2100 B.C."

Now, remembering the almost infinitely long myriads of myriads of years that the Max Müller school of linguists demands for the progressive development of human language, according to Nature alone, these results of Quirico Filopanti are as remarkable for the moderation of their whole chronology, as they are for the very long time that Germans and English must have been, according to him, completely separated peoples.

Indeed, his numbers require strengthening rather than curtailing. He has taken his seat modestly low down at the King's table, and therefore now he must be asked, "Friend, walk up higher," and may he receive honour in the eyes of the guests accordingly. At all events, if we increase his last figure for the grand separation of all the Aryan languages (which must have been something much like the new tongues introduced at Babel), and make it equal to the 2528 B.C. of the Great Pyramid date for the *dispersion of mankind*, we shall have proportionally for the separation of the Germans and English, or, as you, sir, would say, *the Assyrians and the Israelites*, not 645 B.C. only, but more nearly 920 B.C.; or the times of Elijah, when no more alliances with the idolatrous Assyrians were permitted in the kingdom of Israel.

P. S.

DEAR MR. HINE,—Having not only read, but given much thought about your pamphlets and magazines, I feel obliged to inform you (as far as my judgment goes) that you are revealing the great truths of the Bible. I have often read and heard the preaching about the various prophecies of Scripture, but they seemed to me to be presented in a way very difficult to understand. But now, since reading your various articles on the Identifications, the Bible has been to me a new book. May God bless your efforts, and His own mighty cause, so as to enable the British nation to see their position to Him and the nations around them. I speak thus because it has been often supposed that we were a superior people to these nations; but the subject has never been thoroughly cleared up until your periodicals appeared before the public. I beg also to request of you to urge all our Glasgow friends and the neighbourhood to communicate with one another, so that we may have Mr. Malcom's plan carried out.—Yours truly,

JOSEPH LANDELLS.

Glasgow.

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LIFE FROM THE DEAD.

Romans xi. 15.

No. 19.

TWENTY-SEVEN REASONS WHY TEUTONIC CONTINENTAL NATIONS CANNOT BE PARTS OF ISRAEL.

By the EDITOR.

REASON NO. 5.—THE FOUNDATION OBJECTION.

(*See pages* 27, 99, 208, *and* 267 *of Vol. I.*)

WE hold it to be most important, in connection with the Identity of Israel question, to have correct ideas as to whom the Identity is to include. It would be fatal to the whole subject, and essentially fatal to the most vital interests of God's kingdom, to allow the finite mind to have its own way, and include any or whatever nation it happened to will, and, by the the same power, exclude others. For us to include any one nation not intended by God to be included, would be seriously to interfere with God's arrangements in His government of the universe; because He has special work for every nation—work He assigns to one that He does not assign to another; therefore, to erroneously include a nation within the boundaries of another, would be to make it usurp the functions of this other, and its rightful work would be undone to the detriment of the world. Thank God, He will not suffer our finite minds to settle these details, but will bring His work to pass in due order. "What He hath said, that He will do;" but He works by the use of means. He worked by Abraham, Moses, Joshua, David, in past times; and He decides to work by human agency now, and in the future. Therefore, it becomes our duty, as those who have to account for our stewardship, to endeavour diligently to find out the mind of God. We declare that it is by no means difficult, if we go to God's Word for our guidance, to find out the precise limits of the nation of Israel. We have only to abstain from our proneness of squaring the round, or rounding the square, in order to make things unduly fit into small crotchets of our own. God's word is sure,

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and we have only to build upon it, when all things come out right.

We have said that it is most important to understand the limits of the nation of Israel. We have a very strong opinion upon this point, and maintain that, from the time that Israel was sent into "the isles," until the time arrives for her captivity to cease,—*i.e., the time of her return*—it cannot be proved from a single scripture in the entire Bible that God has given a single mission to one tribe that he has not given to all the other tribes. He never gave the commission to one tribe, or two tribes, or four tribes to go into the isles, and the other nine, eight, or six to settle upon a continent. When he instructs Israel to do a certain thing, he never addresses one, two, or three tribes, but the whole ten. If we tread upon unsafe ground in making these remarks, it is the duty of the reader, in the sight of God, to correct from Scripture, because the "missions" of the nation of Israel touch the destinies of the entire world, and can *alone* realise the desires and prayers of the Church of Christ. To illustrate: our statement is, that the British in themselves include the whole Ten Tribes. The late Mr. Wilson, and those who are still his partisans, maintain that the Germans, the Dutch, the Belgians, the Danes, the Norwegians, and all peoples comprised in what are popularly known as the Teutonic Nations, all form the tribes of Israel, are parts of the whole. We maintain this to be anti-Scriptural, and, if even moderately accepted as correct teaching, would be detrimental to true religion, and to God's teachings of Christianity, because it is so fatally against the integrity of Scripture. We have proved this under four heads in four former chapters. We have proved that God gave the Sabbath to Israel—to Israel as Ten Tribes, and not to certain tribes in particular; that it was constituted as a sign everlastingly fixed upon them, and that the whole had to give forth the sign; that the German, and other Continental Teutonic nations had not this sign; that it was alone visible with the British, the only Sabbath-keeping nation upon earth. We applied the Ten Commandments much in the same way. We also found the atheistical Metric System in use with some of these nations —a conclusive proof that they were not Israel; and that the nationalised institution of the Eastern Window—a clear essential to Israel—not being found with them, was another proof. The Teutonic notion of Israel originated with the late Mr. John Wilson, who was permitted by God to lay the foundation of our Israelitish origin. In this imperfect age of exile, it is only given for one man to lay a foundation, God's plan being to call another man in for the building. If we use observation, we would find that this is almost the invariable usage of everything connected

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with Israel, and the arrangement will not cease until the term of exile is completed. This supplies us with another reason for objecting to the Teutonic theory. If Mr. Wilson had been wholly right, he would not only have laid the foundation, but have built the structure; he would have done the whole thing. God used him to lay the foundation of the origin, but uses another to adjust the building within its proper limits. It is promised to Israel only in the future to inhabit as well as to build. It is when our captivity is ended, not before, that we shall inherit the promise, "They shall build houses and inhabit them; they shall plant vineyards, and eat the fruit of them; they shall not build and another inhabit; they shall not plant, and another eat" (Isa. lxv. 21, 22). "I will bring again the captivity of my people of Israel, and they shall build the waste cities and inhabit them; they shall plant vineyards, and drink the wine thereof; they shall also make gardens and eat the fruit of them" (Amos ix. 14). Thus we supply another reason for objecting to the notion that Germany, or any of the Continental Teutonic nations are any parts of Israel.

Reason No. 6.—The Desolate Heritages.

We have no need to enlarge upon this heading. We have only to refer to the very beautiful and instructive article written upon this subject by "Philo-Israel," wherein he most conclusively proves that Germany and these other nations cannot be any of the ten tribes, because God promised to the whole of these tribes "desolate heritages" for their possession, and these nations have not had such to possess. "Philo-Israel" also very forcibly points out, that to the British, and the British only, have these heritages been given, therefore they alone must be the "nation" comprising the whole of these tribes. We are very firmly of the same opinion.

ISRAEL'S DESOLATE HERITAGES.

By Philo-Israel.

In a previous article we drew attention to some considerations which seemed to prove that our nation's possession of a magnificent heathen Empire was a remarkable Identification of her as the lost Ten Tribes of Israel.

We pointed out that the Word of God expressly declares that to the tribes of Israel—constantly described in the Scriptures as God's people, His Inheritance, His Possession, His chosen servants—there had been allotted the dominion over the heathen. As the two tribes now before our eyes, known as the Jews, have

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no such dominion, no such Empire, we observed that we must look to the remaining Ten Tribes—the lost "kingdom" rent from Judah—to find the inheritors of these blessings.

We then passed in review all the chief more prominent Continental nations of Christendom—Germany, France, Italy, Russia, Spain, Portugal, Denmark, Norway, Sweden—and found that none of these, no, not one, answered to ALL the requirements of the case.

We found that Great Britain, and that power only, was possessed of a great heathen Empire, not in one continent or quarter of the earth only where heathen dwell, but in all; that the contrast between her heathen dominions and those of other nations made the Identification of our race as the one indicated in the Word of God, distinct, clear, and, we submitted, beyond dispute.

We now propose to suggest to our readers another striking Identification of our nation—and ours only—with the lost Ten Tribes of Israel. We allude to her possession of the "desolate heritages," the "waste cities" of the world—the solitary abodes of "stationary savagedom," reserved from the age of the dispersion of mankind to the advent of the destined Heir of these desolate places—to the colonial Empire of Great Britain.

In doing this we shall again follow the course we have found most appropriate before. We shall, as in duty bound, go first to God's Word and try to learn what destiny is there predicted for the House of Israel in the latter days. We shall point then to actual facts in our own nation's history and experience, testified by living witnesses and by the organs of public opinion in the present day, concluding by reflections as to the objects probably proposed by the God of Israel in allotting to this people the distinguished career we shall see they must fulfil.

Referring, then, to the Scriptures, we ask whether we find there distinct predictions that a colonial Empire shall be the allotment of the lost House of Israel in the latter days, singular in its magnificence, enormous in its territorial extent, unique in its character, founded not always where other races are thickly planted, but very frequently in those portions of the globe which answer most emphatically to the Scriptural description, "the desolate heritages," "the desolate places," and "desolate cities" of the earth?

We read in the Word of Truth regarding Israel, the Ten Tribes—

> "Thus saith the Lord . . . I will preserve thee and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages" (Isaiah xlix. 8).
>
> "For thy waste and thy desolate places, and the land of thy destruction,

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shall even now be too narrow by reason of the inhabitants" (Isaiah xlix. 19).

"For thou shalt break forth on the right hand and on the left, and thy seed shall inherit the Gentiles and make the desolate cities to be inhabited" (Isaiah liv. 3).

"And they that shall be of thee shall build the old waste places; thou shalt raise up the foundations of many generations, and thou shalt be called the repairer of the breach, the restorer of paths to dwell in" (Isaiah lviii. 12).

"And they shall build the old wastes; they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations" (Isaiah lxi. 4).

Now to enable any people to occupy such localities, already without population, or possessing aborigines few in number, whose fate was to die out before the advent of the destined Heir,—we clearly must find that the race indicated is prolific beyond all experience—a people whose tendency is to colonise, whose peculiar genius enables them to colonise successfully.

The word of God accordingly further predicts concerning Israel—

The Lord said to Abraham, "A father of MANY NATIONS I have made thee; I will make thee exceeding fruitful, and I will make NATIONS of thee" (Gen. xvii. 5, 6).

To Sarah, "I will bless her: she shall be a mother of NATIONS" (Gen. xvii. 16).

To Abraham, "In blessing I will bless thee, and in multiplying I will multiply thy seed" (Gen. xxii. 17).

To Isaac, "I will make thy seed to multiply as the stars of heaven" (Gen. xxvi. 4).

"Fear not, for I am with thee, and will bless thee and multiply thy seed, for my servant Abraham's sake" (Gen. xxvi. 24).

To Jacob, "Thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west and to the east, and to the north and to the south" (Gen. xxviii. 14).

"Be fruitful and multiply: a NATION and a COMPANY OF NATIONS shall be of thee" (Gen. xxxv. 11; see also Gen. xlviii. 4, 16).

The above will probably suffice to convince the thoughtful reader that the People regarding whom these Prophecies were uttered were to be a Multitudinous Race—whose population doubling itself in remarkably short periods, would necessarily be forced, in consequence of its limited habitation, to seek Colonies for its surplus people, and residences abroad for its abounding progeny—whose Colonies finally would manifest the tendency to develop into separate Nationalities, and yet desire to remain as "a COMPANY OF NATIONS" in federal union with the Parent Head.

We must now ask, Have we such a People extant on the

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Earth remarkable for a Domicile strangely limited in extent; yet possessing a superabounding Population;—who are therefore compelled largely to Colonise;—colonising chiefly the waste places of the World;—occupying mostly those Countries as Colonies where man is found in "stationary savagedom," yet ready to "die out" as soon as confronted with European Civilisation:—a People powerful in War; who, as occupants of such outlying Territories, must, as a necessary condition, have the command of the Ocean, and be the Great Maritime Power of the Earth? We answer that we have.

Where are we to look for the Race to answer all these most peculiar conditions?

To Germany? Surely not. The Germans are a Protestant and the most Powerful Military Nation on the Continent, but their mission, as facts prove, is distinctly not "the building the old waste places," nor the colonization of "the desolate heritages" of the Earth. They have absolutely no Colonies abroad belonging to them in any quarter of the globe. Look we then to France? The French have notoriously no genius for colonization properly so called. They have never peopled the desolations of the World, and there is no spot we can name reclaimed from Savage Humanity occupied solely by Frenchmen as its only inhabitants, with France for its Mother Nation. Algeria is no Colony in the sense now under notice. It is a Military Possession, such as Great Britain holds in India. Then there are Spain, Portugal, Denmark, Holland, Russia? The Colonies of these Powers do not fulfil the exigencies of the case we are now considering. These Powers have not in their grasp the "desolate" portions of the Earth as colonial possessions, and the Settlements they do own manifest no tendency to become NATIONS in subordination to the Mother State.

Can we find in the Americans the answer to our inquiry? The United States have no Colonies at all. They have yet to occupy the magnificent Continent belonging to them, which is not yet peopled as it ere long will be.

Where, then, must we search for the Great Nation answering to the Prophetic utterance?

To ENGLAND again, and England only!

Great Britain responds to the description in every iota. She has the multitudinous seed—the Increase which promises soon to fill the World. Her wonderful Race throws off its annual shoal of emigrants to every quarter of the globe "as fishes do increase." She has a Colonial Empire on which the sun never sets—East, West, North, and South; a "Greater Britain" in every clime and every continent of the Earth, which has no parallel in any other Race or time.

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There is Canada, Australia, Tasmania, New Zealand, the Cape Colonies, and now the Fiji Islands, belonging to and mostly peopled by the English—all Colonies of this one Nation, subject to her laws, and in federal union with the Parent Kingdom.

Of these noble Colonies Australia, Tasmania, and New Zealand were distinctly "Desolate Heritages," when they fell to our charge, and answer fully to the Prophetic description of a portion of Israel's Colonial Empire.

Let us take the case of Australia and Tasmania. Here we have an immense Island Continent, four-fifths as great as Europe, stretching 2400 miles east and west, by 1200 north and south, having an Island adjoining 180 by 160 miles in extent—both peopled originally by distinct races of savages, very few in number, and destined soon to disappear.

Those of Sydney died out* in 1846. In Tasmania the Aborigines in 1803 numbered over 3000, but in 1864 the last survivor of the Race was present in Hobart Town, and his death since then has rendered the whole extinct. In South Australia the Aboriginal Tribes in 1861 were only 5046 in number. It was then observed they were rapidly "dying out"—the causes being disease, sterility among the females, and infanticide.

In Western Australia alone, the *hope* is entertained that the native population, threatened with extinction elsewhere, may be preserved.

In New Zealand, the Maories in 1858 were 56,000 in all, and of these but 3000 resided in the South Island. These are rapidly disappearing, and ere long that portion of the colony will be left without a single native inhabitant. When first discovered, the tribes were pure Cannibals. Their habitation was, verily, in every aspect material and moral—one of earth's fair but most "desolate heritages." In 1840, the islands were claimed by the rightful heritor—the British people—and 10 years ago were occupied by upwards of 200,000 English, Scotch, and Irish settlers, who have since largely increased in numbers.

And what is the present character, what the prospects, of Britain's great colonial empire, East and West? Let the editor of the *Times* newspaper, in his article of the 1st May last, writing on this subject, reply. He says:—

"We find in Australia Proper the most rapid material advance the world has ever witnessed, and we feel, at the same time, that what has been done is but a small instalment of the greater progress which coming years will

* Our readers need hardly be reminded that the "dying out" of the Aborigines of our Colonies is distinctly an Identification of our Nation as Israel. In Jer. xxx. 10, 11, and xlvi. 27, 28, it is written of Israel: "Though I make a FULL END of all Nations whither I have scattered thee, yet I will not make a full end of thee."

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bring with them in their course. Look, therefore, in what direction we will throughout the 'Australian group of Colonies,' the prospect is everywhere encouraging. We see a growing NATION, or, rather, CLUSTER OF NATIONS, each of them already in advance of the smaller States of Europe, and making up together a really great and formidable Power. They are still in their infancy, but it is the infancy of a veritable Hercules, and promises well for the vigour of their approaching manhood. They are growing fast in wealth, and population, and intelligence. They are well-governed, and are contented under a system which allows them a principal share in the control of their own destinies. In fact, they possess, or are on the road to attain, everything that is a proof and cause of national prosperity; and they are not ungrateful to the Mother Country, to whose fostering care they ascribe, with truth, a great portion of their blessings. Their past growth has been so rapid, and their prospects have become so splendid, that the question suggests itself whether their relations with us are likely to be maintained permanently on their present footing, and whether STATES which have grown already to be almost the rivals of their Mother Country will be always satisfied to continue as her mere dependencies. Australia, happily for herself, lies so far away from the stormy atmosphere of Europe, and she has so little reason to apprehend danger from the near presence of a too powerful neighbour, that she can safely go on for a while as she has gone on hitherto, and may continue to be A SYSTEM OF STATES rather than a single great Power, in the absence of any danger which could make union necessary. The Canadian Bund has been formed in some degree under pressure from the United States; but Australia is under no such constraining influence, and she can afford to wait upon events, and need not anticipate them by a policy for which the circumstances have not yet occurred. It may be well, even so, that all these matters should be sometimes discussed; and there can be at least no harm in the endeavour to familiarise ourselves with the notion of A VAST UNITED EMPIRE, in which our remote dependencies in the far-off East and West will find a place, and of which the old country will be THE CENTRE AND THE COMMON LINK OF UNION. For some time yet it can only be a dream, but it is a dream which we are the better for indulging in, and the day in which it will be fulfilled literally MAY BE NEARER THAN ANY OF US SUPPOSE. It is something meanwhile to be assured that events are at any rate proceeding in the right direction. Whatever may be our relations with our Australian Colonies fifty or a hundred years hence, we cannot be wrong now in keeping up a loyal union between all the distant members of the Greater Britain that is to be. There can be no possibility of error in such a policy as this. It is quite possible that our Colonial Governors may be preparing the way for the GRANDEST FEDERATION OF STATES THE WORLD HAS WITNESSED."

These are surely prophetic words! They accord singularly with the Scriptures of the Living God, which declare, with reference to this very people, that of Jacob's seed shall proceed

A NATION, AND A COMPANY OF NATIONS,

a prophecy which we see the leading journal of the world declares is already fulfilled, or is on the threshold of accomplishment.

In conclusion, let us remember WHY the Lord has put such exalted honour on our race. It is not, as we pointed out before,

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because of our superior excellence or worthiness as a nation. "For, to us belongeth confusion of face—to our kings, to our princes, and to our fathers—because we have sinned against the Lord our God." (Daniel ix. 8)—But it is, because He remembereth His Holy Covenant, which He made with our forefathers Abraham, Isaac, and Jacob;—a Covenant He CANNOT break. Here let us quote the words of one who has written carefully and well on the subject of "Our Australian Colonies," but in utter ignorance of the mystery, now revealed, regarding the Identity of our Nation with Israel. Mr. S. Mossman says: —"The great colonising nation of the world is a land of free Bibles, religious privileges, and gospel truth in its purity. We cannot err in concluding that it was for the diffusion of these throughout the world we are placed in this position of pre-eminence amongst the nations of the earth. . . . If in this Evangelical and missionary spirit our colonisation be carried on, then, in more senses than one, 'The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose' (Isaiah xxxv. 1). 'Instead of the thorn shall come up the fir tree, and instead of the briar shall come up the myrtle tree, and it shall be to the LORD for a NAME, for an everlasting sign that shall not be cut off' (Isaiah lv. 13)."

THE IDENTIFICATION OF THE BETHEL PILLAR OF WITNESS, THE STONE OF ISRAEL.

By HARRISON OXLEY.

BETHEL! The name of the city was called Luz at the first, but after Jacob had seen that remarkable ladder by a dream, he called the name of the place Bethel.

One of the chief objects of the Identification of the British nation with lost Israel is to prove the divine authenticity of the Scriptures, to show to our nation, and by it, to all the nations of the earth, that those things which have been written by holy men of old are the true sayings of God, that God is true, and that no lie is of the truth.

Bethel was a remarkable spot in the life of the patriarch Jacob. There must have been a strange mixture of feelings in his breast on that night when he felt himself a wanderer from his father's house. Assuredly it was a time of deep reflection when Jacob laid his head on the pillow of stone. A God-fearing man like him could not forget in the midst of his trouble, at such a time

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and in such a place, to seek after his father's God. The God of Abraham and the God Isaac was also the God of Jacob. In the midst of that solitude the eye of the Almighty kept watch over the sleep of the exiled son of Isaac and Rebekah.

Jacob lay down to sleep, and with sleep came a dream,—a dream from the Almighty. No wonder Jacob paid such attention to Joseph's dreams. The patriarch knew that to himself the Lord had spoken by dreams. Could Jacob ever forget that night and that night's dream which he had when he slept outside of Luz with his head on a pillow of stone? First, he could not; for when Jacob fled from his brother, *the Lord* appeared in a dream. "Behold a ladder, and the top of it reached heaven; and behold the angels of God ascending and descending on it." It was at Bethel that the patriarch received exceeding great and precious promises, and in faith of them, with renewed vigour of body and mind, he pursued his journey. Secondly, The Almighty *there*, viz., Bethel, gave unto Jacob "the land whereon thou liest." Thirdly, That his seed should be as the dust of the earth, and that in his seed all families of the earth should be blessed. Fourthly, The promise of Divine protection. And, Fifthly, Bethel was a memorable place to Jacob, because there he took the stone on which he had slept and set it up for a pillar, anointing it with oil, and there vowed a vow (Gen. xxviii. 20, 21, 22). The patriarch went on his way. He came at length to Padan Aram. There he lived in hard service to his uncle Laban. How were the Lord's promises kept to Jacob during his sojourn in Padan Aram? Faithful to his promises, the Lord greatly blessed Jacob,—so much so, that even Laban knew that he had been blessed of the Lord on Jacob's account.

Jacob continued to find hard service with Laban; but when God's full time was come, He appeared to Jacob, by an angel in dream, giving words of comfort—words that could not fail to refresh the heart of Jacob with renewed faith in God. "*I am the God of Bethel, where thou anointedst the pillar, and where thou vowedst a vow unto me; now arise, and get thee out of this land, and return to the land of thy kindred*" (See chap. xxxi. 13). Jacob obeyed and went out, and through all the way we find a special Divine Providence watching over the welfare of the servant of God. The Lord was true to his promises at Bethel. From an exile with a staff, Jacob grew and multiplied until he had become *two bands*. And with the change of circumstances, the patriarch also received a special honour from the Lord by a change of name—*Israel*. Afterwards, we find the Lord directing the steps of Jacob to Bethel. "Arise, go to *Bethel* and dwell there, and make an altar unto God that appeared unto thee when thou fleddest from the face of Esau, thy brother" (Chap. xxxv. 1).

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Jacob obeyed and came to Bethel. And God appeared unto Jacob again, and blessed him. And God said unto him, Thy name is Jacob. Thy name shall not be any more Jacob; but Israel shall be thy name, and He called his name Israel. Note, it was at *Bethel* where God confirmed the name of Israel to Jacob; Bethel where God first appeared to Jacob on the *stone*, which *stone* he anointed and set up for a pillar!

Let it be observed, that when God appeared to Jacob *the second time at Bethel*, not only was Jacob's name confirmed, but there were also other special promises made at the time. Why was the name of Israel confirmed to Jacob at Bethel? Why did the Lord direct Jacob to dwell at Bethel, and build an altar? Why did the Lord appear again to Jacob at Bethel and talk with him? *There* the Lord first appeared to Jacob, and *there* the patriarch had anointed *the stone* and set it up for a pillar. A pillar of what? A pillar of witness.

But the promises that the Lord made to Jacob at Bethel the second time, "I am God Almighty, be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins, and the land that I gave Abraham and Isaac, I have given thee, and to thy seed after thee will I give the land" (chap. xxxv. 11, 12). Unquestionably these words contain the most important things touching the identity of the British nation with the ten lost tribes of Israel. What did the Lord promise to Jacob? "*A nation and a company of* nations shall be of thee." From Jacob, therefore, we must look for "a nation and a company of nations."

Now, all the sons of Jacob were twelve; but he took as his own the two sons of Joseph, *Ephraim and Manasseh*. We find, however, in the scriptures that Ephraim stands in the tribes of Israel for Joseph. Therefore the tribes of Jacob are thirteen, but the sons of Jacob are twelve. From the twelve sons of Jacob sprang the twelve tribes of Israel, and from the twelve tribes arose the whole nation of Israel. Let it be distinctly kept in view that the patriarch had no more sons than those already named, from which a nation and a company of nations was to arise. What then do we find of the twelve sons of Israel? We find them dwelling together in the land of Egypt and becoming so numerous, in the process of time, that Pharaoh became alarmed for the safety of the state and resolved, by a most wicked advice, to keep them down by destroying all the male children; but God was faithful to His promises, and He brought them up out of Egypt and gave to them, by lot, the land which he had promised them and their fathers.

They were a nation when they were settled in Canaan, even the most highly-favoured nation on the face of the earth. God

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Almighty who had been true to Abraham, Isaac, and Jacob, was true to their children.

We must, however, ask the question, did the children of Israel become a company of nations when they settled in the land of promise?

They were a nation. After the death of Solomon the nation was divided into two kingdoms. The tribe of Judah, Levi, and Benjamin formed the kingdom of Judah, the rest of the tribes formed the kingdom of Israel. There were two kingdoms, but assuredly they were not a company of nations. The ten tribes were first carried into captivity and *they* never returned. The kingdom of Judah was next destroyed and the tribes were carried captive to Babylon, and after seventy years they returned. We have the tribes of Judah, Levi, and Benjamin dwelling in the land when Christ appeared in the flesh, and at the destruction of Jerusalem the Jews were dispersed by the Romans, and they are a dispersed people unto this day. Where are the company of nations? God who cannot lie promised to Jacob at Bethel that a nation and a company of nations should be of him. Surely no one can seriously tell us that the scattered *Jews* are a company of nations? Yet the word of God (and it cannot be broken) declares that of Jacob shall *come a nation and a company of nations.* God spoke these words to Jacob at Bethel where the patriarch had anointed the pillar, and where he was directed to build an altar. And if God Almighty had respect unto *the place*—and that he had is beyond all question—most assuredly he will have respect to His own word. We are warranted, therefore, in saying that of Israel there must arise a nation and a company of nations. It is certain, however, that a company of nations cannot be found of the Jews that is of Judah. It is certain that a company of nations must be found of Israel to *verify the word of God.* It would, we presume, betray gross misunderstanding of the scriptures to affirm that such a company of nations will be found amongst the heathen nations, and sunk like them in darkness, and idolatry, and weakness. The God of Abraham, Isaac, and Jacob does not keep His promises to their children in such a loose manner. For if the tribe of Judah, to whom the word of God came by the Son of God, are found chiefly in those countries which are most favourable to liberty and religious freedom, and have also the greatest commercial prosperity in the world, we may reasonably expect that the Ten Tribes of Israel, which are the *Lord's inheritance, will be found* enjoying some of those blessings which He promised to their fathers. If we look to the history of Israel, given in the sacred writings, we see, indeed, what sort of a nation God made of them. There was no nation in all the

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earth like unto Israel, and though He often had to humble them, because of their sins, still He remained the God of Abraham, the God of Isaac, and the God of Jacob as at this day.

But did the promised blessings to the seed of Abraham nationally end in a great measure with the captivity of Israel—of the ten tribes? For if so, we have still a right to enquire concerning a company of nations. It is certain that Israel never became a company of nations to the captivity. The Ten Tribes were formed into one kindred, and so continued until their captivity. Did those tribes of Israel, then, become mingled with the nations which had carried them captive? If they did become so mingled with the nations, the Scriptures must be broken, which declares that Israel is a separated people, and that the seed of Jacob should become a company of nations. The tribes of Levi and Judah—that is the Jews—have not mingled with other nations. They are still separate from the Gentiles, but they are not a company of nations. They live under foreign rulers. Gentile potentates reign over them, with the exception of our kingdom and empire. If the Ten Tribes are mixed up with the Jews, as some affirm, the promises to Jacob at Bethel are of none effect. The Bible itself becomes a mass of contradiction, and can be made to mean either anything or nothing, to suit the fancy of any expositor or preacher. Therefore, as a nation, and a company of nations, cannot be found of the Jews who were separate from Israel from the time of Rehoboam, they must be found of Israel; unless, indeed, it be affirmed that the former things concerning Judah and Israel have all passed away since the dawn of Christianity, and that the terms Judah and Israel and Gentile are lost in the same category as the land, Jerusalem, Zion, the isles, the temple, and many other things.

Since, however, we believe that the word of God is true, and He promised to Jacob at Bethel where He appeared *the second time to the patriarch*, that a nation, and a company of nations, should be of him, and the word was not fulfilled before the dispensation of the gospel to the tribes of Israel, neither since to the house of Judah—which latter people are still evidently under the divine displeasure—the company of nations must be found of Israel—the Ten Tribes. This was doubtless one of the grand issues of their captivity, bringing good out of evil. A nation, and a company of nations, could not well be said to dwell in the land of promise becoming so multitudinous as the seed was destined to become. Therefore, the captivity of the Ten Tribes was not to end in mingling them with the nations, so as to become lost amongst the nations, and *one* with them; nor yet that the Ten Tribes should become mixed up with the Jews, and become *one* with them; but rather that through their

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captivity in process of time they might become a nation and a company of nations, to confirm the promises which God made the second time that he appeared to Jacob at Bethel, the *place* where *that stone* on which the patriarch had slept, had been anointed and set up for a pillar. Since, therefore, such things were done and spoken at the pillar set up at Bethel, we may now ask the question, do the Scriptures give us any subsequent information as a nation and a company of nations, after the tribes had been carried away captive? They do. When the Lord was speaking by the prophet Isaiah concerning the future of Israel, He addressed them in the islands; Israel was spoken to in the West. That they are the Ten literal Tribes of Israel, and neither Jews nor Christian Gentiles is evident from the context (see Isaiah chaps. xlii. xlviii. xlix).

That the Ten Tribes of Israel have not mingled with the Gentiles so as to become absorbed in them is evident, for God *separated Israel* to Himself for ever, to show forth His praise. And that the Ten Tribes have not become mixed up and one with the Jews, is also further evident, because Judah was to be small, whereas Israel was to become a multitudinous people, even as the sand of the sea (see the Scriptures).

Israel must, therefore, be found a separate people from the Jews, and also from the Gentiles. For if Judah is a separated people from the Gentiles, so, also, is Israel. If God's word stands good to Judah, it stands equally good to Israel. If the Lord has promised to bring Judah again to their own land, He has promised to do the same thing for Israel.

What has become, then, of the Ten Tribes of Israel since their captivity? Have the promises of God to Israel been of none effect? No; in nowise. The promises of God stand fast for ever. Did Israel, then, by their idolatry exclude themselves from the promises for ever that they should never more become a great nation, never more become the people of God? Nay, verily. For by the mouth of the very same prophet by whom the Lord said of Israel, "Ye are not my people," He also afterward says they shall be called "the children of the living God." The sins and disobedience of the tribes of Israel excluded them from the possession of the land for a time, and from the enjoyment of the divine favour, but do not exclude them from the promises for ever. The promises which God Almighty made to Jacob at the pillar of witness, Bethel, He must assuredly perform. And although it can be shown that God did make of the seed of Jacob a nation when the tribes all settled in the land of Canaan, it cannot be shown that they ever became a company of nations in that land. We must, therefore, look for a company of nations in the direction indicated by the Scriptures of the

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prophets. Looking in that direction, we find that the company of nations spoken of was clearly reserved to be an outcome of the captivity of Israel after their settlement in the British Islands; from whence we have a great and multitudinous Christian nation (nationally), and springing from it a company of nations, of the same blood, of the same origin, of the same language, of the same faith, spreading themselves as a girdle round the globe!

There was clearly a grand providential design in that most wonderful dream given by the Almighty to Jacob on the pillar of *stone*. To that place—to the anointed pillar—to *Bethel* the angel of the Lord directed the mind of Jacob, when he had dwelt long enough in Padan Aram. It was to Bethel that the Lord directed the steps of Jacob, and talked with him there. In all Jacob's life pilgrimage, Bethel became the most memorable spot on the earth; and *the stone* on which he had slept for a pillow, and afterwards anointed with oil, the most sacred thing in the world. With that stone the promises of God Almighty to Jacob are indeed bound together. *It is the stone of Israel.* There the Lord confirmed the name of Israel to Jacob, and there the Lord promised to the patriarch that *a nation and a company of nations should be of him.*

The promises of God at Bethel have been kept. The children of Israel have not been like their fathers, Abraham, Isaac, and Jacob, stedfast with the Lord. They have been a stiffnecked and a rebellious people. To us, as a nation even to this day, belongeth shame and confusion of face. But the God of Abraham, and the God of Isaac, and the God of Jacob, has been and still is the God of Bethel. Lo! to-day the stone which the patriarch set up for a pillar, testifies to the faithfulness and unchangeableness of God to his word, to Jacob, to Israel, that a nation and a company of nations are of him, and that kings out of his loins have also been crowned on that stone. The predicted sceptre which "shall not depart from Judah, nor a lawgiver from between his feet until Shiloh come," and a nation and a company of nations promised at Bethel, and afterwards by the holy prophets, are now found in the last days, in conjunction with the pillar of witness—the stone of Israel with us. The nation and the company of nations, the sceptre, and the stone, have one common origin, and that origin is now unquestionably proved to be by both history and Scripture *Bethel!* In confirmation of these glorious discoveries, we have also the *fact* that to Israel even to us, the blessings of the gospel dispensation have been given, above all other nations that dwell on the face of the earth, and we hold the blessing by virtue of the promises which God made unto the fathers. The blessings we

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say which God, when he sware by himself, gave unto Abraham, have been and still are, through all time everlasting, gloriously confirmed through Isaac and Jacob to their seed. Therefore, by the stone of Israel, the Bethel pillar of witness, by the word of God, the sure word of prophecy, by the wonders now revealed, and by the living witnesses, we identify the British nation with the lost house of Israel. And from the stone of Israel, the Bethel pillar of witness, in the light of all its marvellous surroundings, we bring forward the following things:—

1. That the blessing which the patriarch Isaac gave to Jacob instead of Esau, was confirmed by the Lord, by the manifestation of the remarkable dream given to Jacob on the *pillow of stone.*

2. That the ladder, reaching from earth to heaven, and the Lord on the top thereof, with angels ascending and descending thereon, was designed to show the special dispensations of grace and providence to Jacob and his seed, through whom also the Messiah was to come, and the future manifestation of His kingdom on the earth by the house of Israel.

3. That the promises which God first made to Abraham concerning the land, were given to Jacob *on the stone.*

4. That at the same time, and in the same place, God promised to Jacob that his seed should become multitudinous, in confirmation of the promise given to Abraham.

5. That in his seed all families of the earth should be blessed.

6. That God promised to Jacob never to leave him, until He had done to him all the good which He had spoken to him of, which promise also remains good to his seed.

7. That the stone on which Jacob slept at Bethel he afterwards anointed with oil, and set it up for a pillar of witness.

8. That the name of the place Luz was changed by Jacob to that of Bethel, after the remarkable dream, and that the change of name was ratified in heaven by God himself, who also called the place by the same name which Jacob had given after his dream.

9. That Jacob vowed a vow at the place where he had set up the stone.

10. That the Lord appeared in Padan Aram to Jacob, and reminded him of Bethel, and commanded him to return to his own land and kindred.

11. That after Jacob was returned from Padan Aram, and had sojourned in Canaan, he received a special command from the Lord to go to Bethel and dwell there, and build an altar, and that at this time also God was particular in reminding the patriarch of Bethel, and how he first came *there.*

12. That the Lord appeared to Jacob at Bethel the second time, and amplified the promises formerly given, by showing the

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future glory of Jacob's posterity, informing him that a nation and a company of nations should be of him, and that kings should come out of his loins.

13. That the second time the Lord appeared to Jacob at Bethel, the name of *Israel*, which the Lord had formerly given to Jacob, was confirmed, thereby showing its sacred import.

14. That as it was at Bethel that Jacob was specially commanded to go to and dwell there, and as it was there where the Lord talked with the patriarch *the second time, the stone* which he had set up for a pillar the first time was the same as the first one spoken of.

15. That the Bethel pillar of witness became the most sacred spot on the earth to Jacob. Firstly, because it was there that, when he was an exile in deepest need, God Almighty appeared to the patriarch and sustained him; and secondly, it was at Bethel that the Lord augmented the former promises given, and ratified the name of Israel to Jacob, which latter thing being twice given by the Lord, indicates that it was not only a splendid blessing to Jacob personally, but was also significant of the change of name that should be given hereafter to his posterity, by the name of Israelites superseding that of the Hebrews.

16. That the stone which Jacob set up at Bethel, where the glorious promises were given, and his name changed to Israel, became, by virtue of those *high transactions of heaven, the stone of Israel*, and that the Lord himself had a *special regard to it by the fact*, that He not only *first* appeared to Jacob *there*, but afterwards commanded the patriarch to fix his dwelling *there*, and build an *altar*.

17. That the stone of Israel, to which the illustrious patriarch alluded when he was blessing Joseph, was the literal stone on which he had the glorious dream, and which he anointed and set up for a pillar of witness.

18. That as the birthright was Joseph's, there was a sacred harmony in speaking of the stone of Israel coming through him. "In thee shall Israel bless, saying, God make thee as Ephraim and Manasseh."

19. That the stone which the builders refused (see Ps. cxviii.), was also a literal stone as well as a prophetical stone, which was refused by the builders of the first temple, and was therefore a fit emblem of the rejection of Joseph by his brethren, and of Christ by the chief priests and the Jews.

20. That the stone of Israel has become literally the head of the corner, being the coronation throne on which the house of David have been crowned over Israel, the British nation, and is therefore a beautiful emblem of Christ, who is crowned at the

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right hand of the Majesty on high, and to whom also, in His time, the throne and sceptre of David must be given.

21. That when Jacob was prophesying concerning Joseph he distinctly coupled with *the shepherd* that was to come, *the stone of Israel.*

22. That no such shepherd having appeared either of Joseph or of Israel, in all their former history, it remains to be manifested in the last days, and is now made manifest, by the identification of the British nation with the ten lost tribes of Israel.

23. That the tribes of Israel being lost, which the Jews have never been, *the stone of Israel* must be found with the *Ten Tribes from* thence is *the shepherd the stone of Israel.*

24. That as the Lord has promised to bring the Twelve Tribes the second time to the land which he gave to their fathers, the Ten lost Tribes, must be found, which will be through the shepherd of Israel, foretold by the holy patriarch, when blessing Joseph. See also Psalm. Thou that leadest Joseph like a flock.

25. That as the *stone of Israel* will be the most telling identification of the Ten lost Tribes of Israel, and will be found in conjunction with the *shepherd of Israel by whom* the whole nation of Israel will be gathered together and built up again according to their ancient tribes, as the Nation in whom God will be glorified.

26. That as Joseph, who had been lost, was made known to his brethren, the second time, they went down into Egypt when their brother Benjamin was with them, and as Joseph was instrumental in building up all the household of his father at a time of great calamity; so likewise the identification of the lost Ten Tribes of Israel is inseparably linked with Egypt again, and is now being revealed by the marvellous discoveries of Professor Piazzi Smyth touching the buildings and teachings of the Great Pyramid in harmony with the word of God.

27. That the identification of lost Israel is one of the grandest dispensations of grace and providence of God to His people, showing in a manner the most overwhelming, the verity of the Divine Word, His everlasting faithfulness to His covenants and promises to Abraham, Isaac, and Jacob. That the promises to Jacob at Bethel, that a nation and a company of nations should be of him, and that kings should come out of his loins, and the same things spoken by the holy prophets, multiplying the seed of Israel and building them up to inherit the desolate heritages together with the covenant sworn to David, to give to his seed perpetual sceptre over Israel, are all faithfully accomplished in the British nation and empire.

That the glorious discovery of Israel being made now, in con-

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junction with the pillar and altar in Egypt to the Lord of hosts, exactly fulfils the Holy Scriptures, and meets the perilous times which have come over the nation, and are already upon the Gentile nations, through which nations the power of Satan will be remarkably manifested in the earth.

Finally, that the discovery of the stone of Israel must lead to, and be found in *conjunction with the shepherd of the Jacob's prophecy*, and the finding of lost Israel to show forth His glory and the exaltation of His Great Name in the midst of all the earth.

THE ROYAL STANDARD.

By MAJOR R. W. D. NICKLE.

HAVING read in your Magazine, No. 15, an article by W. J. Cockburn-Muir, in which he states that at a conference an attack was made upon the colours of the Royal Standard, and as it is the duty of every soldier to defend them, I beg to offer a few remarks on these colours which were considered to be based on inaccurate assumptions.

In the first place I would ask, how can that which is *a compound* be a true primary colour? Blue and yellow blending, or materially mixed, in certain proportions, present green; how then is it possible that yellow by itself can be considered green? In like manner, how can blue be said to be purple, which is only presented by the blending or mixing of red and blue?

It appears to me rather singular that those who view colours in this manner did not proclaim red to be either scarlet or crimson, and thus completely do away with these colours, which until lately have been considered the primary and the basis of every hue, tone, and tint that we are acquainted with.

If we look upon the brilliant colours in the spectrum, we take in one view the three—blue, yellow, and red; they leave their impressions upon the retina, and blend to a considerable extent in certain positions in the spectrum, and present us with the secondary three colours. Surely then it is evident to all how these appearances arise.

Look upon the material pigments, namely, cobalt, gamboge, and vermillion, can there be any difficulty when the eye looks upon each separately (resting the eyes for a little to allow the impression of each to fade away) in seeing blue, yellow, and red; yellow does not appear green, neither does blue appear purple, but that they appear just what they are—the cold blue, and the bright, warm yellow.

These three inherent primary colours, viewed in the pigments,

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being derived from light acting upon the peculiar surfaces of these substances, which separately *extract from light* the individual colours that are attached to these substances, called cobalt, gamboge, and vermillion.

It appears to me that these antagonistic opinions held at the conference strike at the very root of the whole subject of light and colour as emblematic of revealed truth.

To those who do not understand clearly the subject of colours, but who, nevertheless, believe that the statements of Scripture are the inspired words of God, I would ask them, after carefully considering what is mentioned in the first chapter of the solemn and sublime Revelations, to turn to the 10th chapter, and there they will find a very satisfactory confirmation of the subject of light and colour being emblematic of revealed truth, for there we find what John beheld:—

First—That the face of the mighty angel resembled the *Sun.*

Secondly—That upon his head the *transient colours* appeared in the form of a *Rainbow.*

Thirdly—That his feet resembled pillars of *Fire.*

Fourthly—That in his hand he held the little *open Book,* signifying and containing the written Word of God, open for our inspection and acceptance.

In conclusion, I may say that, if we believe the Bible to be the inspired word of God, here, then, is a complete summary of the whole subject of light and colour, testifying to the inspiration of the Old and New Testaments. The Royal Standard of Great Britain likewise testifying with all its rich emblazonry and its colours to the Lion of the tribe of Judah, the God of Israel.

THE LONDON ANTHROPOLOGICAL SOCIETY'S DEBATE.

Reviewed by COLONEL GAWLER, *Keeper of the Crown Jewels, Tower of London.*

IT is scarcely to be wondered at that the members of the Anthropological Society should be somewhat tickled, as perhaps most of us were at first, at the idea of the Anglo-Saxons being Israelites (not "Jews," as they persisted in saying); but, at the adjourned meeting, on the 14th inst., for the discussion of Mr. Napier's paper, they appeared absolutely to resent the idea, and much good time was wasted by each of their speakers in simple satire, which occupied from one-half to two-thirds of each speech, and when the subject was at length approached, it was not to controvert one of those strong points on which a theory

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stands or falls, but to endeavour to make fun out of weak and unimportant points, while on their part they made assertions and propounded theories which we venture to say they would find it difficult to support by any evidence.

The first speaker discoursed almost entirely upon prophecy, and startled us with the assertion that "the Church" had laid down what prophecies had been fulfilled and what were not. We are aware that many able and learned divines of all ranks in the Church have published their views on prophecy, but it is, we think, as a rule, difficult to find where any two of them entirely agree; and we certainly cannot call to mind where or when "the Church" has uttered her voice in the matter. The same speaker stated that the Samaritans were descended from Jacob, which is quite at variance with the accounts of those people, both in the Old and New Testaments.

Dr. Leitner, the well-known traveller, spoke at great length, but principally asserting his own long-cherished views, such as we might any of us have held a few years ago. He stated, with some warmth, and even bitterness, that coming to England always made him feel very sick, because he was invariably asked if he had found the Lost Tribes. He complained of this treatment, and said that he was not subjected to it in any other European country. He protested against it, for he had really begun at times to fancy himself a Jew! This sort of instinctive yearning, said to be peculiar to the English people, seemed to us very remarkable; and, notwithstanding what the learned Doctor states he suffers whenever the subject is mentioned, he is thus seen to have been impelled by some irresistible power to attend the meeting and add his testimony.

Like many other clever men, he seemed to attach an inordinate value to his own particular line of research, to the exclusion of all other sources of information. He asserted that history was of *no value* except when the author recorded events of his own time. Would he sweep away all else? If so, good news for school-boys! A few pages would then contain all ancient, and three-fourths of modern, history. The learned Doctor's is doubtless a good rule for a Court of Justice, where a witness is often cautioned, "Don't tell me, sir, what any one else said, but what *you* saw and *you* said." On such rules, however, it would be inadmissible to receive as history quotations by one historian from another, and therefore it would be inadmissible to copy. Our modern travellers might save themselves much trouble if they could feel persuaded that such is the case. Legends and traditions of any people are, of course, *a fortiori* utterly valueless!

We are inclined to think, however, that if a man is disposed to tell an untruth for the sake of a good story, he will be far

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more likely to exaggerate something that happened under his own eye, or, for his own glorification, to relate things which did not occur, than to invent or misrepresent the mere traditions of a people whom he is describing. In the classification of evidence, even legends and traditions are not without value, and it might be possible for an aggregate of such inferior evidence to attain the value of a piece of first-class testimony.

The learned Doctor and others urged it as an almost conclusive proof against us that we did not speak a language derived from the Hebrew; but only a few nights previously a paper was read at the Anthropological Institute, when he was present, to prove that language is less an evidence of *descent* than of *contact*. And this, indeed, is common sense. Numbers of children of English parents in India are totally ignorant of their mother tongue; and, if it were easier or cheaper to give them as good an education in Hindostani as in English, a great many of them would remain so all their lives. If infidelity were to make more way among the Jews of the present day, how soon would that people cease to retain a word of Hebrew! How amusing it would be, a few years hence, when the Anglo Saxon race, according to another class of theorists, has been "utterly destroyed," to hear a paper read at an anthropological society proving by the evidence of philology that the Anglo Saxons were jet black, and with woolly hair—a race having just been discovered in Liberia, on the West Coast of Africa, speaking the Anglo Saxon tongue, which had been supposed to be a dead language!

We could not concur with Dr. Leitner when he asserted that *where* a people were lost, *there* they should be found. The Doctor must have been singularly fortunate, and free from excitement and anxiety, in his travels if he could always calculate on his horses, sheep, camels, or other animals being found where they were left—never straying for better pasture, or to avoid a hot wind or a cold wind, and never driven off or terrified by enemies, thieves, or wild beasts! We are quite sure he will not deny that great migrations of nations have taken place in the history of the world; and if so, he must admit the strong probability of it in the case of a people who, like Israel, were actually *educated* as veritable nomads in the wilderness.

The Doctor also pointed out that the people of those regions, *i.e.*, all over the East, practised circumcision, which he stated was *less a Mahommedan than a Jewish rite!* He seemed to have forgotten that Ishmael, and all of Abraham's household, including Eliezer of Damascus, as well as several sons by Keturah after Isaac, must have been circumcised according to the covenant, and that Ishmael at any rate has always rigidly observed

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it; and, though it is not imperative, Mahommedans have generally adopted it from their founder—but there is this distinction, that it is performed as with Ishmael, about the age of thirteen (among the Usbegs, Burnes says, between seven and ten years. "Cabul," p. 22), while among the Jews it must be at eight days.

Dr. Leitner then criticised with some humour the derivation of the word "Saxon," which he said we traced thus: "Isaac, Isaacson, oh! of course Sacson, Saxon!" characterising it as our own assumption, and a very absurd one. The learned Doctor must consult Strabo, Pliny, Ptolemy, and Stephanus, where he will find the Sakai or Scythians, or branches of them called Saccaseni, Saccasuni, Saxoi, and Saxones, and that, bearing out the brief and pithy remarks of the Rev. Canon Titcombe, showing how the language could be changed, Armenia was at one time called Saccasena, from the Sakai, who obtained possession of it. The Sakai, really Tsaki (Isaacites), we thus think it fair from date and locality to identify with the "Eksakska, who had called themselves Beth Isaac" of the Assyrian Marbles (see Wilson's "Watchman of Ephraim," vol. i., p. 310). The rock records of India in the so-called Aryan character, transliterated into Hebrew (one notably within 20 miles of Bombay), record the sufferings of the Sakai, or followers of Sac, in one of the expeditions of Cyrus in Asia Minor, mentioning the desertion of Dan by sea, according to his old propensity, in the days when Deborah and Barak sang; this, with the mention also of "the Nethinim," proves the Sakai to have been Israel. (Moore's "Saxons of the East and West," preface. p. v.)

The Chairman spoke of the English being a "mixed multitude;" and so indeed was Israel from the first, when Jacob married his Assyrian cousins, and Joseph married an Egyptian, Reuben a Canaanitish woman, and Moses an Ethiopian! Whom did the others marry? And they went up a "mixed multitude" (Ex. xii. 38) out of Egypt, but still a distinct people of the stock of Abraham, whose blood has strength to predominate wherever it is infused. The Chairman also drew a contrast between the sobriety, as he alleged, of the Jews and the intemperance of the Anglo-Saxons, thus sadly reminding us of the record in the Bible concerning the "drunkards of Ephraim" (Isa. xxviii. 1-3); and the Scythians were remarkable for the same vice in the days of Herodotus, who says that "fill up like a Scythian" had become a proverb. He also remarked on the absence of the rite of circumcision among ourselves and our forefathers. As regards this, Moses omitted it in his own family until sharply reminded by God that, as leader of his people, he must conform to the covenant (Exodus iv. 24-26). Nevertheless, during the forty years in the wilderness, under Divine leadership by the hand of Moses, it was

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entirely omitted, and was reinstituted by Joshua just before entering the promised land (Joshua v. 2-9). In later times Jews who turned to idolatry, or indeed to Christianity, invariably discontinued the practice.

The Chairman next stated that the Jews were remarkable for their affection for their children, and the English for the reverse! There was some demur to this on the part of the audience, but he repeated his assertion. The Jews, he said, loved music, while the English hated it! Finally, he expressed his own belief, though he did not support it by argument, that a people (we understood he meant the Jews) would rise into power, and that the New Jerusalem would be in the centre of Europe!

So far as we could gather, the Anthropological Society conceded the similarity of skull; and, indeed, there was more than one present who would have passed muster without a question in any synagogue in Europe.

The evidence put forward by an Anglo-Israelite, that Dan settled in Ireland, was received with much merriment by the Anthropological Society. But, in fact, this is the key or commencement to the whole of the historical part of Israel's exile. Dan (with perhaps Zebulun and Asher) was the pioneer employed by God to found settlements and "half-way houses" for the comfort and assistance of those wandering by land, and to prepare the "little sanctuary" in the Western Islands for their reception. These proceedings show system and forethought, and confirm the idea that Israel, from a few, was made a great nation, not to collapse in a few centuries, as many would have it, but that it should spread and enlarge, and work out God's purpose in the world.

The tribe of Dan had not received sufficient inheritance (Joshua xix. 40-48; Judges xviii.), and therefore some of them made an expedition northwards and took the city of Laish, the name of which, in keeping with their subsequent custom abroad, they changed to Dan, "after the name of Dan, their father." Here they became acquainted with the Phœnicians, and became shipmasters, and when invasion threatened, B.C. 1285 (Judges v. 17), they got on board their ships. We find that Dan and the people of Tyre were on intimate terms, and that they had intermarried (2 Chron. ii. 14; Josephus against Apion. B. I. 17). Later (1 Chron. iv. v. vi.), we find Dan, as well as the coast tribes of Zebulun and Asher, conspicuous by their absence in the reckoning of the genealogies. As regards Dan, Alford on Rev. vii., quotes Grotius, Ewald, De Wetts, Dusterdirck, Ebraad, &c., as stating "that this tribe had been long ago as good as extinct!" Grotius stating that there is a Jewish tradition that "this tribe had dwindled away to one family named Huss" (fine Protestant

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name!) "which at length perished in the wars before the time of Ezra." Eldad, another Jewish writer—in the ninth, or, as some say, the fourteenth, century—is quoted by Sailman, a Jew ("Ten Tribes of Israel," London, 1818, p. 20), as writing to the Spanish Jews, and saying that "in Jeroboam's time (B.C. 975) the tribe of Dan, being unwilling to shed their brethren's blood, and to fight against them, took a resolution of leaving their country." Dan, of course, cannot be *extinct*, because in the final division of the land which is yet to take place (Ezekiel xlviii.), Dan comes in at the head of the list.

We have now seen that Dan had too little room; that he was in company with the Phœnicians; that he had ships and had shown a disposition to get on board them when invasion threatened; that he had begun to fix his own name on places; and that he so completely disappeared from Palestine at an early period that one tradition goes so far as to say that he became extinct. One more little passage from the Bible gives a clue to the whereabouts of Dan or a portion of him. Speaking against Tyre, Ezek. xxvii. 17—19, says, "Judah and *the land of Israel* (not the *Israelites* themselves, who were then in captivity, but only such people as were in *the land*), "were thy merchants." . . . . "Dan also and Javan going to and fro, occupied in thy fairs." There he was somewhere still keeping up intercourse with Tyre, and his companion in this "going to and fro" was Javan. Who was Javan? In Dan. viii. 21; x. 20; xi. 2; and Zech. ix. 13; Javan is translated *Greece*. Josephus i. Antiq. vi. 1, bears the same testimony; and the fulfilment of Daniel's prophecy in Alexander the Great, and the empire he founded, prove that Javan is *rightly* translated *Greece*.

Having, therefore, traced Dan to Greece and still holding intercourse with Tyre, we turn to Keating's "History of Ireland" and "Annals of Ireland by the four masters," and find in the former, at page 40, "The Dannans were a people of great learning, they had over much gold and silver. . . . . They left *Greece* after a battle with the Assyrians, and, for fear of falling into the hands of the Assyrians, came to Norway and Denmark, and thence passed over to Ireland.

From the "Annals of Ireland," (note p. 121), I find that "the Dannans were a highly civilized people . . . highly skilled in architecture and other arts *from their long residence in Greece and intercourse with the Phœnicians*." The arrival of the first colony of the Dannans in Ireland is estimated by both these authorities at about 1200 B.C., or 85 years later than the date assigned to Barak's victory, when Dan first showed a disposition to take to the water.

Then as to language—"Essay on the Antiquity of the Irish

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Language": Dublin, 1772, gives the notable passage in the Pœnulus of Plautus; and the words put in the mouth of the Phœnician slave, which remained unintelligible during the middle ages, are shown to be nearly pure Irish, and in part 2, vol. II., Transactions of the Biblical Archæological Society, 1874, it is shown to be translateable in Hebrew; thus proving that the Irish has more than a strong affinity with the Phœnician and Hebrew.

This is but a tithe of what might be written on the subject of Dan. The Rev. Canon Titcombe and Mr. Grimaldi remained unanswered. Mr. Napier gave short and pithy replies in detail to the objections that had been urged at both meetings with a quiet satisfaction which showed that he recognised in the anxious and vehement tone of his opponents that he had carried the position.

THE ETHNIC BEARINGS OF BRITONS.

By the REV. ALEX. MACKAY, LL.D., F.R.G.S.

Author of "Manual of Modern Geography," &c., &c.

THE following is extracted from a work of Dr. Mackay's, entitled "*Life and Times of the late Rev. George Davidson,*" (3s. Edinburgh: Maclaren and Macniven, 1875), which, though not written in direct support of *our Israelitish Origin*, must, nevertheless, have been penned with a knowledge of this subject in the mind. It so forcibly suggests that honest correction, or rather explanation, here and there, would thoroughly adapt it to historically support our true origin, that we gladly present it to our readers with the Doctor's full and kind consent, promising to turn the article directly in favour of our work in some future number.

This volume is full of interesting points, and we strongly recommend it to the notice of those who appreciate pleasant reading:—

For a good many Sabbaths thereafter, Mr. Davidson preached in neighbouring parishes, though in several of them (as in Reay, Halkirk, and Latheron) he could only conduct the afternoon service with comfort—that in the forenoon being in the Gaelic language. This fact deserves a fuller explanation than we have yet given it. In fact, it is not very easy to give, at least we have not found it so; and the following must be regarded as a humble contribution towards a right solution of the problem. If you draw an imaginary line from Lybster in Reay, at the mouth of the Water of Forss, to Lybster in Latheron, on the east coast, you thereby divide Caithness into two almost equal parts, and the English-speaking popu-

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lation from those to whom the Gaelic is the vernacular. And not only does the line separate two languages, but, practically, it also separates two races. On the south-western side, we find Celts, Highlanders—the race who, at one time, exclusively inhabited all the islands of the British archipelago, and who probably formed their earliest inhabitants. On the other side of the line, we have the representatives of a widely different race—the Teutonic, which, in a remote age, became divided into main branches, the one branch named the Scandinavian (because its home was anciently, and still is Scandinavia, or Norway and Sweden); and the other the Gothic, or German branch, which has its home in Central Europe. In the fifth century, the Jutes, Angles, and Saxons, all belonging to the German branch, invaded England, either exterminating or enslaving its former Celtic inhabitants. But, at a much earlier date, the Gothic nations began their assault on the Roman Empire on the Continent. In A.D. 251, after slaying the Roman emperor and his son, they compelled the empire to pay them an annual tribute. In 262, they invaded Italy, and reached Ravenna. In 379, they signally defeated the Romans at Adrianople. In 395, Alaric, king of the Visigoths, overran Thrace, Macedonia, and Greece. In 410, Rome was sacked by them for six days. In 418, they set up a powerful monarchy on both sides of the Pyrennees. In 439, they completed the conquest of all northern Africa; while, in 428, they began their conquest of England.* The early history of the Scandinavian branch is considerably more obscure than that of its southern neighbour. But, as far back as European history can be traced, Scandinavia sent forth large armies, or rather nations, which precipitated themselves on the fertile regions of the south. The place of these emigrants was ever supplied by new invaders from the east; and at some period which cannot now be accurately fixed,—but certainly prior to A.D. 300—a tribe advancing from the plains of Russia and Poland thus took possession of these countries (Norway and Sweden), and there their descendants have ever yet remained. This tribe was headed by a chieftain of the name of Odin—so at least their tradition has unvaryingly affirmed. For several centuries after this event, our knowledge of their history is, for the most part, conjectural. Like other peoples, they have a mass of legend and tradition connected with the early stages of their national existence; but, while much of this may be true, much is certainly false.

"It is not until the year 700, that anything can be said to be known about their actions, their character, or their customs.

* We are accustomed to view the descent upon Kent by the Jutes and Frisians in 428 (now universally admitted to be the right date, and *not* 449), as the first appearance of the Northern Saxon and German tribes in England, but this is a mere error. Besides all the military "barbarians" introduced into England by the Roman Emperors, there were, from an early period, local settlements of Scando-Teutonic origin. We read of "Saxons" joining the Picts, Scots, and Attacotti, in northern England in 364." Stephen's *Old Northern Runic Monuments*. Copenhagen, 1866.

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Until then, all that we see by the light of history, is a few gigantic forms of half mythologic heroes, and a wild confusion of incessant warfare. This, however, we know with certainty, that these centuries had sufficed greatly to change the character and habits of the former wanderers on the Scythian plains. The nature of the country where they dwelt, surrounded on all sides by the sea, and penetrated by long *fiords* or lochs—running some of them as much as 100 miles into the interior—necessarily turned their attention to navigation, and in process of time, made them, as they and their descendants have ever since remained, the finest seamen in the world. Thus, by the necessities of their daily life, were they taught the art which was to be their pathway to greatness, the means by which they were to influence the world and contribute their share to the fulness of God's purposes in the human family. It was in the course of the eighth century that they became known throughout Europe. Gradually they became so skilled in navigation, that the perils of the North Sea and Atlantic no longer daunted them; and, before the year 750, they had visited every portion of the western coast of the Continent, and had even made their way through the Straits of Gibraltar. Wherever they came, it was to ravage and destroy. Landing from their galleys, they attacked the cities near the shore; and, after plundering them of whatever valuables could be easily removed, and carrying away the strongest of the inhabitants as slaves, they often set the cities on fire, before they left to seek for other prey. Fierce and unscrupulous heathens as they were, they sometimes spared neither age nor sex. No wonder that the visits of these pirate *vikings*, as they called themselves, were dreaded more than pestilence or famine."* For their early pirating expeditions to the coasts of the British Isles, and for their ultimate colonisation of Shetland, Orkney, Caithness, the east coast of Ireland, the Hebrides, and the Isle of Man, we must refer our readers to Vol. I. of "Burton's History of Scotland," (Edinburgh: Blackwood & Sons, 1873); the "Orkneyinga Saga," translated from the Icelandic, by J. A. Hjaltalin and Gilbert Goudie, and edited in a most masterly manner, with Notes and Introduction, by Joseph Anderson, keeper of the National Museum of the Antiquaries of Scotland (Edinburgh: Edmonston & Douglas, 1873); "Chronicles of the Picts and Scots, and other Memorials of Scottish History," edited by W. F. Skene, LL.D., (Edinburgh, 1873); and "Laing's Introduction to the 'Chronicle of the Kings of Norway.'" All these are works of the highest order, and must be consulted by every student of British history, and more especially by every one interested in the ethnography of the north of Scotland. From these and other similar works, it appears that for several centuries, extending from A.D. 872

* "Our Scandinavian Forefathers," Two Lectures, by Rev. W. Miller, A.M., Preacher of the Gospel. Thurso: A. Russell, 1862. We cannot too highly recommend these eloquent and admirable lectures by one who has evidently given great attention to this interesting subject.

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to 1468, Scandinavia, and more especially Norway, sent out innumerable expeditions to the lands lying on the opposite coast of the North Sea. While the Danes and Swedes usually attacked the east coast of England, the Norwegians (or Norse), for the most part, confined their attention to Iceland, Faroe, the Orkney and Shetland Isles, the Hebrides, and Ireland. Considering that Norway was never, and, indeed, never can be, a populous country, and that its population at present does not exceed 1,760,000 (or only fourteen persons to each square mile), it may be thought incredible that such hordes of emigrants should, in so short a period, have left its shores. The fact is, they did not all belong to Norway originally, but were driven thither by war and political commotions in Central Europe. When the ancient free nations of Germany were no longer able to cope with the highly disciplined Roman legions, they sought new homes in the great northern peninsula. Owing, however, to the inhospitable climate and sterile soil of that mountain land, their continued stay there became daily more and more impracticable.

The following passages from Mr. Laing's "Chronicle of the Kings of Norway," graphically describe the physical geography of Norway, and show how the very peculiar character of the country led, as if by necessity, to the strangely adventurous history of the inhabitants. He says:—"The Scandinavian Peninsula consists of a vast table of mountain land, too elevated in general for cultivation, or even for the pasturage of large herds or flocks in any one locality; and although sloping gently towards the Baltic or the Sound on the Swedish side, and there susceptible of the same inhabitation and husbandry as other countries, in as far as climate and soil will allow; on the other side—the proper country of the Northmen—throwing out towards the sea, all round, huge prongs of rocky and lofty ridges, either totally bare of soil or covered with pine forests, growing apparently out of the very rock, and with no useful soil beneath them. The valleys and deep glens between these ridges, which shoot up into lofty pinnacles, precipices, and mountains, are filled at the lower end by the ocean, forming fiords (as these inlets of the sea are called), which run up far into the land, in some cases a hundred miles or more, yet so narrow that the stones, it is said, rolling down from the mountain slope on one side of the fiord, are often projected from the steep overhanging precipice, across to the opposite shore. These fiords themselves are fine expanses of inland lakes of the ocean—calm, deep, pure, blue—shut in on every side by black precipices and green forests"—(Vol. I. p. 108). "Rivers of great volume of water, but generally of short and rapid course, pour into these fiords from the Fielde or high table land behind, which forms the body or mass of the country. *It is on the flat spots of arable land on the borders of these fiords, rivers, and lakes, that the population lives.* In some of these river-valleys and sea-valleys a single farm of a few acres of land is only found here and there in many miles of country—the bare rock dipping at once into

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the blue water, and leaving no margin for cultivation. In others, narrow slips of habitable arable land extend some way, but are hemmed in behind, on the other side, by the rocky ridges which form the valley; and they are seldom broad enough to admit of two rows of little farms, or even of two large fields, in the breadth between the hill-foot and the water. . . . . All the land capable of cultivation, either by spade or plough, has been cultivated from the most remote times; and there is little room for improvement. The little estates do not average fifty acres each of arable ground, but are densely inhabited. . . . The extent of every little property has been settled for ages, and want of soil and space prevents any alteration on the extent, and keeps it within the unchangeable boundaries of rock and water"—(pp. 108-9).

Driven towards the Atlantic coast by fresh arrivals of fugitives from the south, they were compelled to betake themselves to a seafaring and piratical life. Norway, with its unrivalled harbours—in some of which all the navies of the world could float in perfect security, and in all weathers—formed their great base of operations. Here they found wood, and iron, and pitch in abundance, for constructing their war-galleys; and here the art of ship-building was carried to a far greater perfection than by any other nation. The lands which they assailed had nothing adequate to oppose to them. Recent discoveries render it certain that they were well advanced in many useful and ornamental arts. In no sense were they *savages*—in fact they were much more civilised than the tribes they conquered—but they were *heathens*, amenable to no law, human or divine; and though we cannot vindicate their atrocious deeds, we must not forget the stern necessities of their position, nor the maxims which, in all ages, have regulated the conduct of invaders towards the nations whom they conquered.

Setting out from the great Norwegian fiords—the Hardanger fiord, and the Sognè fiord—the Shetland Isles were only two hundred miles distant, and the Orkneys not much more. The "Orkneyinga Saga" commences with the following important intimation: "It is said that the Orkneys were colonised (from Norway), in the days of Harald Harfagri (*i.e.*, the Fairhaired), but previously to this they were a station for Vikings.* The first Earl of the Orkneys was named Sigurd;" and from the chronological table preceding it, drawn up by the accomplished editor, we find that Harald Harfagri became sole King of Norway in A.D. 872; that soon after coming to the throne he made an expedition against the western Vikings, who had established their station in Orkney; that he drove them from their haunts, and subdued Shetland, Orkney, the Hebrides, and Man; that he then gave Orkney and Shetland, as an earldom of Norway, to Rögnvald, Earl of Moeri, father of Rollo the conqueror of Normandy; that in 875, Earl Sigurd Eysteinson, who had received the earldom of Orkney from his

* From *vik*, a bay or creek, are formed the nouns *viking*, denoting a species of plundering, and *vikingr*, denoting a person engaged in it.

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brother Rögnvald, Earl of Moeri, formed an alliance with Thorstein the Red, son of Olaf the White, King of Dublin; that they then invaded the northern mainland of Scotland, and subdued Caithness and Sutherland, as far as Ekkialsbakki (the *Dornoch Frith*); that Thorstein the Red was shortly afterwards slain in Caithness; and that Earl Sigurd died, and was buried under a cairn at Ekkialsbakki.

It thus appears that exactly 1000 years ago, Caithness and Sutherland became subject to Norway, and in this connection they remained for several centuries (till A.D. 1468). Their occupation of the mainland, however, was not so complete as in Orkney and Shetland, where they nearly exterminated the original inhabitants; but to the east of the line previously referred to, it appears to have been very thorough. In the whole of this extensive district, scarcely a single geographical name occurs that is not manifestly Scandinavian; whereas, on the other side of the line, Celtic names preponderate. These place-names form a pretty accurate criterion to judge by, when we come to inquire into the position and relative importance of the two races. It was only from the north-eastern angle of Caithness, however, that the Norsemen entirely dispossessed the former Celtic population; but in seven parishes out of the ten which the county contains, the invaders took possession of every rood of arable land—sparing, indeed, the former owners, but subjecting them to a state of serfdom. The result is, that while a considerable fraction of the present population of Caithness is of pure Norwegian extraction, the greater part have a large admixture of Celtic blood in their veins.

Mr. Davidson had, no doubt, some Celtic blood in his veins; but taking him altogether, he was much more a Scandinavian than a Celt. His physical aspect, his intellect, his tastes, his utter want of fiery impetuosity, and his possession instead of an unwonted degree of patience, and persevering determination to attain the object of his pursuit—all marked him out as a Teuton, a Scandinavian, a Norseman; and not in any sense a Highlander or a Celt. This distinction of race in Caithness is not sufficiently attended to. We have very frequently met with well-informed persons, living even in the northern half of the kingdom, who were not in the least aware of it. Aberdeen, for example, is not far removed from Caithness, and, being the seat of an ancient university, ought to know something of the facts of the case; yet we have seldom seen an Aberdonian—even amongst the better educated class—who did not regard every Caithnessman as a Highlander! Yet no mistake could be more misleading. It would be almost equally near the truth to regard Orkneymen, Shetlanders, and even Icelanders, as Highlanders. Hence the deep-seated prejudice entertained by Aberdonians towards all Caithnessmen—a prejudice for which it would be otherwise difficult to account—is, in very many cases, wholly unfounded. No doubt there must be a valid reason underlying this long-continued antipathy. We have tried hard to solve

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the curious problem, and after many abortive attempts, we think we have, to some extent, succeeded. The shires of Aberdeen and Banff occupy the centre of the ancient "Pictland," or Pictish kingdom, which, at one time, extended along the eastern side of the country, between the Pentland Frith and the Frith of Forth. Picts also appear to have been the sole inhabitants of the Orkney and Shetland Islands, previous to their colonisation by the Northmen, and to have erected the wondrous circle called the "Standing Stones of Stennis," the chambered sepulchral cairn of Maeshow with its Runic inscriptions, and the innumerable "Picts Houses" which everywhere abound over their entire area. The Scots, on the other hand, were certainly a Celtic race from Ireland, who invaded the western side of North Britain, under Fergus I., about 330 years before the Christian era. In A.D. 203, the Picts, with their allies, the Britons, expelled the Scots, who, however, returned in 403, under Fergus II., and took possession of Argyle and the Hebrides. For upwards of four centuries thereafter, a fierce and relentless war was carried on between the two nations, until at length (A.D. 843) the Scots obtained the complete mastery, exterminating vast numbers of the Picts, and setting their own king, Kenneth Macalpin, on the throne of Scotland. It is still impossible, however, to speak positively in regard to the race to which the Picts belonged. . . . . Of their language, (according to the late Sir James Simpson, whose antiquarian lore in this field was immeasurably superior to his jejune attempts in Pyramidology), a single inscription, consisting of only five words, on the stone of St. Vigeans, in Forfarshire, is the only sure evidence we as yet possess; for the Ogham inscriptions cut, no doubt, before alphabetic writing was known in Britain, must as yet be pronounced wholly unintelligible. We give this very precious inscription from Mr. Anderson's "Introduction to the Orkneyinga Saga" (p. xx.) It refers to that Drost, King of the Picts, who, according to the Annals of Tighearnac, fell at the battle of Blathmig (A.D. 729), and is as follows:

"*Drosten ipe voret elt Forcus.*"

That is—

"Drost, Son of Voret, of the race of Fergus."

But, however complete the extermination of the Picts may have been in other parts of the country, they continued to be the sole, or almost the sole, occupants of the extensive district lying between the Dee and the Deveron. It need not, then, be much wondered at though the Aberdonians should feel bitterly disposed towards "Highlanders." Fortunately, however, they are ignorant of the real nationality of Caithnessmen, else their hatred of them would have been greatly more intense than it is; as the latter are the descendants and representatives of that vastly more formidable race who exterminated or enslaved every Pict they could find, whether in Caithness, the Orkneys, or the Shetland Isles.

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LIFE FROM THE DEAD.

Romans xi. 15.

No. 20.

THE TRIBES ARE NOT NOW SEPARATE NATIONS.

GEN. XLIX. AND DEUT. XXXIII. CONSIDERED.

By the EDITOR.

THE impression that the tribes of Israel are now separate nations, we are thankful to say, is not a very popular one. When the dawn of our Israelitish origin was given to us, this impression was conveyed with it; so that it is not surprising to find that with several of the elderly friends of the Identity cause the error has grown with them; some even now most energetically clinging to it; and we have even met with those who hotly defend this false position amid clamour and contention far from holy. For ourselves, we say that the entire thread of the prophetic Word is against this notion. We do not know of a single verse in the entire Bible that supports it; and when we have asked these advocates for their proofs, we have never been referred to any other scriptures than those contained in Gen. xlix. and Deut. xxxiii., and having carefully read them, we say, and we say it emphatically, that there is not a single verse in the whole of these chapters that can logically convey the idea of the tribes of Israel having now become separate and independent nations. We confess that there is much in these chapters that is at present obscure, and that it would be most unwise for the most advanced Biblical scholar to attempt too confidently to explain certain verses, because it will be impossible to fully appreciate the different characteristics named, until the tribes become distinguishable, and this we hold can never be realised until the Urim and Thummim are found; or, as we prefer putting it, until the Urim and Thummim are secured from their place of burnishing in the Mergech at Tara, in the County of Meath. In these chapters there are certain and peculiar characteristics mentioned as belonging to particular

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tribeships, and we would not deny that these characteristics would be retained by these tribes throughout their histories—*i.e.*, even during the time of their captivity, in the land of their exile, and after the time of their return and re-settlement in the land; but because they have different traits, supplies us with no justifiable reason for supposing that the results of these differences would be the development of each tribe into a separate nation. Each tribe could answer exactly to the description given of it, without in any way becoming independent of the parent stock, remaining, as before, part of the whole; just in the same way as we find certain distinct divisions in the people of our own nation. The people in the north differing in customs from the people of the south; they, again, differing in certain respects from those of the east or the west, so that those well acquainted with the British people can detect the very county a certain person may belong to from some peculiar characteristic, yet each one of us being a part of the whole, and the whole an independent nation, separated entirely from all others. We believe these two chapters to imply much about the same kind of meaning. We hold that the primary application was intended for the tribes upon their entering the land under Joshua, that these were "the last days" that Jacob referred to, intended to be taken in connection with the 21st verse of the 48th chapter, when "Israel said unto Joseph, Behold, I die: but God shall be with you, and bring you again into the land of your fathers," and that Jacob referred to this time when he said, "Gather yourselves together, that I may tell you that which shall befall you in the last days,"—*i.e.*, the days when their abode in Egypt, and the forty years of their wanderings in the wilderness were ended—the termination of their trials. We believe that at this time every tribe answered in some way to the predictions of these chapters. Thus Reuben was pronounced "unstable as water," and we know he was deprived of the rights of the first-born, and that as a tribe, it never excelled or distinguished itself, and was the first carried into captivity. Simeon was divided in Jacob, and Levi was scattered in Israel. The predictions of Judah are peculiar, because applying to them then, as also now, and in both senses have been fulfilled. The division allotted to Zebulun supplied purely "an haven for ships." Whatever the "two burdens" of Issachar might literally imply, this we know, his division of the land lay between the two half tribes of Manasseh, and the rest of the description he literally complied with; and so did all the other tribes, so it becomes needless to go through them. The great question arising is, that if the tribes complied with their descriptions in the primary sense,

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when in their land, existing as a consolidated nation, what need is there to insist that, in case of any secondary sense existing when out of the land, that compliance should only be rendered by each tribe being a separate nation? We object to this demand, because, if followed out, it would lead to obvious inconsistencies, and to many terrible contradictions of the sure word of prophecy. It would require that, at the present time, Zebulun should be a distinct nation, having a border to Zidon, whereas no tribe is in existence in Palestine at this time. It would require the whole twelve tribes to be under the Mosaic law, with Levi in the midst of each tribe as expounder of this law, whereas prophecy declares that the Ten Tribes, when in exile, should be a Christian people, separated from Levi, who alone would be allied to Judah. It would, to be logical, demand that Judah should be a distinct nation, with David's sceptre swaying over her, whereas she is only what prophecy requires, a dispersed people without a sceptre.

We may consider for a moment the absurdities that the advocates of this theory plunge into. In demanding that the tribes are now distinct nations, we have been told that Switzerland corresponds with Asher, because the chamois, a "royal dainty," abounds there; that Holland corresponds with Zebulun, because the Dutch coast has a good haven for ships; that Gad corresponds with Germany, because in the recent war they "overcame (France) at the last;" whereas, if Scripture be true, France, with allies, has yet to defeat Germany, and Germany has yet to give back to France more territory than that she lately took away; so that the probability is that they will not "overcome at the last" at all. Denmark is said to correspond with Dan, because Hebrew names are found in the land; whereas the Danes did not supply these names, they simply found them, and refused to alter them, because they were given by a tribe of Israel on its way to the "isles of the west," and Dan is distinctly traced as having settled in Ireland. Then we are told that Britain corresponds with Joseph, because it is an island, and Joseph was to have "the deep that lieth under," and is mentioned as being "separated from his brethren"; whereas Joseph had a fine maritime position, and the most fertile district when in the land, and the reference to being "separate" by no means implies by water, but when Joseph was sold into Egypt. So far from Joseph's mission being to be separate from the other tribes, it is just the reverse, for just as he united his family when in Egypt, so in like manner again Joseph had, through his son Ephraim, to consolidate the ten tribes into one kingdom. Prophecy mostly referring to the ten tribes in exile under the name of Ephraim—Joseph united his family when in the land

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of exile, and so Ephraim, the representative of Joseph was, by the word of God, to unite the ten tribes during their captivity in the very land of their exile. So that, as they were a united people upon their return from Egypt, they will be a united people, a distinct and great nation, upon their return from the "isles of the west" in the "north country."

We say again that the predictions of these two chapters convey no inference that the tribes of Israel were to become separated nations, that their primary application was when the tribes, as a single nation, first settled in the land, and that all the characteristics named having a prospective tendency, will be found to be retained by each tribe, while still in union with the others. Thus when the time of the return shall take place, we find that Gad is "provided with the first part for himself," because God has allotted to this tribe the very first division of the Land from the border of Egypt. Zebulun will again be provided purely with a haven for ships. Issachar will literally lay between *two* seas, with sea-coast both on the west and the east--a position not assigned to other tribes,—which, for aught we know, may correspond to the "two burdens"; and the same resemblances will be found with all the other tribes.

We also call attention to those wonderful verses, Deut. xxxiii. 28, 29, which we see to have a literal fulfilment in the condition of our own nation,—and we say, *only* in ours. After Israel had fulfilled the conditions of these predictions, from their settlement under Joshua to the time of their captivity, we are told that THEN, *i.e., not before,* "Israel *then* shall dwell in safety alone." So that they had to verify all these predictions, and after having done so, that "then" their circumstances would alter—no doubt, brought about by their captivity,—when not merely one tribe, or two, or three tribes, but the whole ten, bound in the grand nationality of Israel, who would then become the *only*—that is, the "ALONE" nation that would be allowed by God to "dwell in safety," which is simply a prophetic declaration that Israel in exile should literally fulfil their prophecies by becoming the only substantial nation on earth, high above all others, the most prosperous, dwelling in "a land of corn," provided with all good things,—a nation above fear, having God for their shield and sword, able to defy their enemies, to tread them down, and so become not only an undefeated nation, but a nation impossible to defeat. This was to be Israel's position after response to the predictions of these chapters. And they *alone* were to occupy this position of mark, of honour, and of prowess. No other nation was to approach this Standard. The glory was to include the whole Ten Tribes. Not one of the ten were to be excluded, because God emphatically speaks to them as

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Ten Tribes, consolidated into ONE Nation, saying, "Happy art thou, O Israel: who is like unto thee [*i. e.*, what other nation], O PEOPLE saved by the Lord?" And, in conclusion, we boldly say, that the British are identical with these Lost Tribes; that we are not merely *one* tribe, the tribe of Joseph, as the advocates of the Teutonic theory say we are, but that we include the whole ten, and as a consolidated nation, as Israel was to be, we only occupy the position that God had assigned to Israel; that, apart from our host of real Identities, from the fact that God has never withdrawn these promises from Israel, that two nations could not possibly inherit them, because only given to Israel, embodying the position only occupied by the British, that of being the Chief of Nations, that from this fact alone our Identity is proved. We are, what Israel only could be, The Chief of Nations, and we *alone* are this. Not "alone" in the sense of the miserable drivel of being an island nation, separated from our enemies by water, or "the deep that coucheth beneath," for this never has been any protection to England; to think this is to libel our nationality. We have never found the "silver streak" an obstacle to our prowess; we have always used it; never battling our *enemies* unless crossing it. So, that being no obstacle to us, if there existed any nation stronger than ourselves it would be no obstacle to them. Tush upon the nonsense of the silver streak theory! We "dwell in safety alone"; not because we are surrounded by water, but because we *alone* are the people the Lord Himself fighteth for. He is the shield of our help; the sword of our excellency. And, as showing that the same high privileges will attend us when we regain Palestine, at the time of our return then we ALONE shall be a nation enjoying perfect rest, basking in luxuries, sucking the breast of the Gentiles, partaking of their abundance; whilst they themselves, as nationalities, at the very time of our comfort and ease, shall be engaged in the horrors of fearful warfare, attended by famines, pestilences, and earthquakes. So that even then it shall, in a tenfold glorious sense, be said of our nation, "Happy thou, O Israel: who like unto thee, O people saved by the Lord" (Deut. xxxiii. 29).

ADDRESS AT THE ANGLO-ISRAEL CONFERENCE OF 26TH MAY, 1875.

By W. J. COCKBURN-MUIR.

HAVING ventured on previous occasions to occupy your attention with observations tending to support the Hebrew origin of our race, it may seem strange if I confess that I have been disposed to regret that I had not declined the invitation to address you

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to-day, and for this reason: that the more I consider the subject from different points of view, I am oppressed by a sense of the magnitude of the issues involved and of my own incapacity to set them before you. The issues are, indeed, momentous. If it be irrefragably true that the lost House of Israel is resuscitated in this British people, so vast a change is presented to the mind's eye in the aspect of history, of ethnic relations, of the position of the militant Church, and of the Divine method of accomplishing the predictions of the ancient prophets, that we must needs feel as those on whom the ends of the world have come; as if the burning bush of Sinai had suddenly blazed up again in the very midst of us; as if we were now ourselves in the actual terrible presence of the Most High.

But if, on the other hand, all this be a delusion, a fanciful and unsubstantial conceit, how fearful is the responsibility of those who are busy in promulgating it!—how gross and unqualified the dishonour done to the sacred word of Scripture!

There is no doubt that it is from this point of view that the matter presents itself to many devout minds, well instructed in Holy Writ. One such, well known to most of you, a man of rare attainments and experience, has lately denounced it as "a highly pernicious theory." And, no doubt, if it be not *true*, "pernicious" is the lightest epithet which could be applied to it.

It seems, therefore, to be of the utmost consequence to review, from time to time, the nature and logical value of the whole argument by which the matter claims to be demonstrated; to reconsider, step by step, the whole series of premises and conclusions; to ascertain once again what is clearly and unanswerably proven, and what is merely adventitious assumption.

If this process be followed without bias, and with the single aim to ascertain the truth, with a stern disregard of consequences to cherished prepossessions, there is little doubt that much will have to be rejected as imaginative, fantastic, worthless.

The proposition that the lost Tribes of Israel have risen like the phœnix from the ashes and ruin of the ancient empires, in the tangible and robust form of the British folk, is so startling, stirs the imagination with such force, and is so much in harmony with the universal presentiment that the time is big with portents,—that calm judgment is apt to be overset. We are exposed, on the one hand, to the vagaries of ill-regulated, undisciplined minds, stirred by every wind of doctrine, and moved by the fervour of fancied religious enthusiasm to catch up every new thing as a special revelation. On the other hand, the epidemic of dillettante interpretation infects the leisurely and unemployed, who rush in with crude theories where angels must needs fold their pinions and tread softly. Last of all is the

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insidious tendency, on all hands, to attempt the premature completion and rounding-up of what is admittedly in a stage of rudimentary incompleteness; whence come assumptions of "identities" where none exist, and the extension of recognisable identities into regions where they are totally inapplicable.

However satisfied we may be with the method of interpretation of prophecy which identifies our race with the old Hebrews, it is vain to deny that we encounter immense difficulties in the regions of history, ethnology, and philology. And it is particularly in these branches that the subject seems doomed to be discredited, in the judgment of the well-informed, by rhapsodies which not only set at defiance the very elements of what *is known* of ethnic relations, not only are devoid of logical consistency, but are repugnant to common sense. Any approach towards hurting unnecessarily the susceptibilities of earnest and well-intentioned propagandists of what they persuade themselves is truth, should no doubt be avoided; but there are occasions when it becomes a supreme duty to protest against the overflow of a zeal without knowledge, whose sole achievement is to involve in ridicule not only a question of the greatest and most sacred order, but to intensify that contempt for Holy Writ which is already sufficiently dominant amongst the daily-widening ranks of the sceptical, the cynical, and the profane.

When I refer to the technical difficulties of the question, however, I do not mean that we come so much into conflict with *ascertained facts*, or firmly and irrevocably established inductions of science, as that what we have to contend against is a science falsely so-called; a science which is forced out of the mid-channel of logical induction by the trend of the current of modern thought; a science which is based on immature assumptions, crude and undigested data; a science which, therefore, is inchoate, halting, self-contradictory;—and if science be definable as *that which is conclusively known*, then it is no science, but a pretence, a charlatanism, an intellectual gymnastic.

Into this the technical difficulties resolve themselves—that there is yet no such thing as a well-defined science of ethnics, not yet a body of well-established facts, by which the way may be made clear to test or corroborate what we hold to be the true interpretation of prophecy, by a reference to a clearly ascertained order of ethnic migrations.

It is hardly an exaggeration to say that, within only the last few months, such science as there was of ethnic relations has been revolutionised, and the very basis on which it was built abandoned by common consent as untenable. That basis was the assumption, the fallacy of which I exposed some time ago, that "affinities of language are a final test—within uncertain

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limits—of the affinities of race." On a late occasion I quoted the declaration of a professed philologist of eminence that "language cannot be held to be a test of race, but only of social contact." Now, not content with that declaration, made incidentally in the course of a discussion on the Basque language, he read a formal paper on the subject before the Anthropological Institute (which must be carefully distinguished from the Anthropological Society) on the 11th of May, of which the following is a brief summary:—"The Rev. A. H. Sayce, M.A., held that the fallacy of considering language a sure and certain test of race was one to which few modern philologists would commit themselves. There was no assertion which could be more readily confronted, more clearly demonstrated to be false. Society implied language, race did not; hence, while it might be asserted that language is the test of social contact, it might be asserted with equal precision that it is not a test of race. Language could tell us nothing of race. It did not even raise a presumption that the speakers of the same language were all of the same origin. It was only necessary to look at the great States of Europe, with their *mingled* races and *common* dialects, to discover that language showed only that they had all come under the same social influences. Race in philology, and race in physiology, mean very different things."

The only complaint to be made of these statements is that they go too far, and are too sweeping. We are under great obligation to the author for his expositions of the Assyrian language, in which he is *facile princeps;* but while acknowledging his skill as a Shemitic scholar, his laborious assiduity, and his remarkable cleverness, we may yet venture to question his capacity for philosophic grasp of abstract principles, or for profound generalisation. Fortunately, we have at hand what appears to be a much more accurate presentment of the matter, from one who is distinguished by intellectual power of the highest order. On the 22nd May, Sir H. S. Maine lectured before the University of Cambridge on the characteristics of the native polity of India; and, in reference to the influence exercised on Western thought by the study of Sanskrit, he said—"The new theory of language has produced a new theory of race. The assumption, however, that affinities between the tongues spoken by a number of communities are *conclusive* evidence of their common lineage, is one which no scholar will accept without *considerable qualification.* But this assumption has been widely made, and in quarters and among classes where the discoveries out of which it grew, are very imperfectly appreciated and understood."

But what is the practical effect of these declarations? Why, this: that even if we spoke pure German, instead of a language

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which is *radically* in its structure as unlike German as we ourselves are radically unlike the Germans, it would by no means necessarily follow that we were of the same Aryan race as they undoubtedly for the most part are. The practical effect is to demolish at a stroke the hypothetical structure of ethnic relations which has been built, like a house of cards, on the affinities of language. The practical effect is, that the labours and writings of those giants in comparative philology—Bopp, Grimm, and the rest,—who were brought in to grind us to powder by the ingenious young gentleman who described himself with charming unsophistication as a "Teutonic Christian"—are almost entirely, if not quite, beside the question.

We are, therefore, now in this position: that as affinities of language are no longer acknowledged to be *decisive* evidence of affinities of race, we are entitled to ask those who condemn the proposition of our Shemitic origin out of hand as contrary to the first principles of science,—What *are* those first principles of science to which the proposition is contrary? What are the grounds on which you venture to treat the proposition with scorn, as unworthy of serious discussion? There are some who will fall back with sublime confidence on ethnologic analogies, and discourse eloquently on sizes of skull, humerus, and femur. We may reply, that to rest the argument on such a ground is too absurd, and decline to consider *that* as worthy of serious discussion.

But it is necessary to exercise the greatest caution lest we carry an argument beyond its legitimate conclusions. It is necessary to have very clearly in the mind, that although affinities of language are of *themselves* insufficient to determine affinities of race, they do, nevertheless, yield to careful research a clue of immense value to guide us through the mazes of ethnic origin. And for this reason: that any given language is the complete and perfect index and expression of the mental and moral tone, the culture, the polity, the traditions and history, and the psychological idiosyncrasy, of the tribe or race who speak that language.

Hence, in the case where the mother-tongue of a people has been transmuted or displaced to a greater or less extent by another, their new language will retain, in its essential structure and the *tournure* of its idiom, the special characteristics of their mother-tongue—other things being equal—in direct proportion to the survival in the people of independent mental and moral force. A people wanting in native vigour, lacking initiative *verve*, supple and impressionable, will be so dominated by a superior race with whom they come in contact, that they will become so far assimilated in *habit of thought* to the stronger, that nearly all trace of their original speech may be lost by a parallel

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assimilation. But where a people of potent congenital genius, strenuous courage, and invincible independence, are brought into contact with a race of even equal capacity, and perhaps superior culture, and also immensely outweighing them in numbers, the natural effect would be, that the language of that people would necessarily suffer an extensive transmutation in its *vocabulary*, whilst the changes in its grammatic structure would be superficial and transient. So that, when released from contact with the other race, their strong ethnic idiosyncrasy would re-assert itself, and re-vindicate its independence by a continual divergence from the types to whose influence they had been temporarily subjected.

This, indeed, appears to be what has actually occurred with the Anglo-Normans on the one hand, and the Anglo-Saxons on the other. So that we are as much *French* as we are *German*; and not one whit either one or the other.

LETTERS ON THE SPREAD OF GREAT PYRAMID INFORMATION,

FROM THE REV. F. R. A. GLOVER, M.A., IN INDIA; AND THE VENERABLE ARCHDEACON S. IN NEW ZEALAND.

Edited by PIAZZI SMYTH, *Astronomer Royal for Scotland.*

SUCH apology as may be necessary for the vernacular character of the following letters must come from me, P. S., their editor here; for none of them were originally intended for publication.

But as no other news have been received from their authors, and as they have evidently stirring events and important scenes to describe which must interest many, I trust that I may not only be excused, but finally allowed to have given out in these rough materials more telling evidence than could have been conveyed by many more laboured and methodical communications. While that Mr. Glover more particularly has not yet sent home any finished reports, is abundantly explainable by the unparalleled amount of active labours he has passed through in travelling from one Indian city to another, and everywhere lecturing on the Great Pyramid to audiences collected from every class in the community. But let him speak thus for himself:—

11th Feb., 1875, Mean Mier, near Lahore.

I can only write to say thanks for your Benares received letter. I have somewhat changed my route. I have been led from Allahabad northwards by advice of a relative at Mean Mier, Lieut.-Col., R.A.; but I have therefore been able to lay out for a more extended

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line of operation. Hence, last night at Umritsur, the city of the Sikhs, an intelligent company of Europeans, and four most highly educated and intelligent Baboos, now Christian, and thorough, I am told, drank in the "whole Pyramid;" most intense interest displayed, and *most grateful* thanks offered. The night previous was in Barracks to the General Commander-in-Chief; and in a room full of officers of all services and ranks, and several ladies and chaplains, a lecture came off, which was responded to with great greeting. I told the natives collected there expressly that the end of the Pyramid teaching as regarded *them*, was their at once acceptance of the Great Teacher, who was attested as Him who was to come; and to recognise *at once*, and in absolute obedience, those who now lived among them to teach them what that Great Teacher *ordered to be* taught to all mankind, and to utterly renounce the idolatries to which their fathers had been so long slaves. Not a word—not a murmur of discontent at the time; only rounds of applause from 300 dusky faces at the end.

There were present clergymen, chaplains, missionaries, English and American, whom, as being able to teach the intelligent Hindu in his own language, I have endeavoured to impress with what is now their duty, with the truth and proof and force of the proof of this marvellous manifestation of "Special Providence on Earth," to the glory of Him of whom it especially speaks. At Nassik, at Poonah, at Jebulpoor, at Allahabad, the same disposition to receive information has been manifested throughout; and I doubt not but the same will be seen at Peshawur, at Rawal Pindee, and here again when I return.

The Missionary Establishment at Umritsur is a promising field for the later spreading of the matter; and as I have plenty of the Plan, and the Synopsis is to be translated by willing hands and minds, as well black as white, into Bengalee, Hindustanee, Hindee, Ordu, Mahratta, and other tongues, it cannot but be known of, not by hundreds, but by thousands with the blessing of God; and certainly not without effect as to the glory of His name and merciful purpose.

As the dak which is to take this is shortly to appear, I must not venture to write any more; but I feel it due to you to let you know what has thus far been done through the agency of your deputy.

When I return from Peshawur, I will endeavour some more detailed account of hopes and fears. Kindest regards and renewed thanks to both, through whom this episode of a strange life has occurred. God bless you both. Amen.

Mean Mier, 28th Feb., 1875.

I should be a monster if I failed to tell you how things seem to be going on. I have been to Peshawur, the extreme west of India. Another lecture to missionaries and to officers, military, civilians, &c., and especially to educated Hindus, Affghans, and Mussulmen, in the Missionary Library there, and with excellent result. The

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Commissioner, Sir Richard Pollock, was greatly attentive to me, and expressed his regret that he had not had the honour of presiding at the meeting. The lecture would have been still more numerously attended had there been longer notice, but that was not practicable.

On my return to Rawul Pindee, which look for on the map, I passed through a cantonment called Nonshera, where is the son of my oldest friend, senior lieutenant of the 72nd Higlanders. I remained there a day, and indoctrinated several officers.

At Rawul Pindee, a huge military station, I had a lecture got up by the chaplain, Mr. Laing, an Orkney man, and the American missionary, a Mr. Thackwell. Nothing could have been more satisfactory. Many officers, and a quantity of educated English speaking Hindus. After the lecture, Mr. Thackwell addressed the Hindus in an admirable speech.

Mr. Thackwell, I think, of all the men with whom I have come in contact in this matter, is he who has expressed himself most ably, and who sees intuitively the full range of the mighty and wonderful subject. Not that there is not a general appreciation of the subject, for there is, even to satisfy C. Piazzi Smyth and Jessie his wife, but it would have delighted you both to hear his spontaneous descant on being told the main features of the case on his first hearing of it.

After formal thanks to the rev. lecturer, which I shunted off, to those labourers and researchers at the Great Pyramid, to whose studies there at the proper time, long since appointed, everything they had heard was due, I got into the dâk garri, and drove off at once to Wuzzerabad, which I reached next day at 12; but there was no train, so I had to wait all next day. At Wuzzerabad, however, I fell in with a capital fellow, one Mr. Compeer, a locomotive engineer on the railroad over the mile bridge at that place. From him I got a free cast to Lahore, which saved me £3 bed and board, and he drank in vehemently the Pyramid lore, and means to go into it thoroughly.

We left Wuzzerabad the next day together, he for England on sick leave, and I for Mean Mier—Col. Murray's.

Here they expected a lecture to be; several who had heard it wanted to hear it again, and many who had heard of it wished to hear it themselves. So a large roomful of the military element assembled at 9 P.M., and it was 12 before they all cleared off. After the lecture some dozen remained to overhaul the relics, and ask some questions. All showed the greatest interest, and I was told yesterday by the clergyman at Lahore that it has been *the* topic of conversation there ever since I lectured. At the lecture last night was Lady R——, the wife of the General, now absent on inspection. She is so delighted with what she heard, that she has written to the Commissioner of Benares, introducing the subject and me to him, and desiring him to take me in and do for me.

Others are not less enthusiastic, if not able to be so practical.

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At the former meeting, her husband was good enough to preside, and made a good speech before, and voted thanks afterwards, which, as is my wont, were at once shifted to those who had laboured at the pyramid subject before me.

I have not met with more than one or two infidel deniers of Divine Providence since I have commenced my journeys, but I was enabled to roll them over like nine-pins, and revelled in trampling them under foot. One of them asked me if I had "got any converts?" "Converts!" I answer, what do you mean; I'm not out to make converts—converts to what? I'm relating *facts*. "O but," says he, "people have opinions, and won't believe." If they won't believe *facts*, returned I, they are *fools;* and as to making men believe, it is nothing to me, though a great deal to them. I've done my duty in showing it to them; if they wait for my *persuasion*, they will wait long enough. If God's facts won't satisfy them, God forbid that I should disgrace such matters by trying to *persuade* those who won't hear Him.

I go next to Delhi and Puteeala.—God bless you both. Amen.

Some further news of Mr. Glover's proceedings were subsequently received from Agra, and then after a longer interval than usual came a letter dated from Simla, in the Himalayas, in the month of May. He had been ill, but heroically refused to write about it until convalescent. His wonderfully-supported strength for such unceasing bodily and mental exertions had given such serious symptoms of breaking down that his friends in Agra, knowing the climate, explained the danger, and interfered to send him to a kind and hospitable Major at Simla at an hour's notice, and thus with little doubt saved his valuable life.

Mr. Glover writes most thankfully for the means extended, and the many friends raised up to him; he has been able to think over the whole Pyramid subject and its connection with both the Old and New Testaments, or with the past history and the future prophecies of the dealings of God with man, in a fuller manner than he had ever had time or leisure to do before, and is more convinced than ever of the propriety of pressing forward in the path to which he has been called. He mentions the number of lectures which he has given since landing in India, and concludes with

Laus Deo.

The venerable archdeacon, on the other hand, from one of whose recent letters the following has been extracted, has been an attentive student of the Pyramid subject from its first appearance, eleven years ago. How he was first led to it, and in his Antipodean home was able to collect all that has been written upon it, I do not know; I can only vouch from my long correspondence with him that he has read everything, reasoned on it

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well and thoroughly, and has no doubts now on his mind as to what to believe with regard to it.

He is, moreover, a man of modern science of the best order and an astronomer, as well as the chief pillar of the English Church and all earnest Christians in his portion of New Zealand; and he made extensive preparations for observing the recent Transit of Venus across the sun's disc, for its proper scientific object, too, of computing the mean distance of the sun from the earth.

In this result, he was perfectly aware that he would be arriving at something like a test by modern science of whether the original plan and teaching of the Great Pyramid was divinely inspired, or not,—but he did not slacken his efforts to be accurate, and positive within the narrowest possible limits, on that account.

As it turned out, the morning of the transit was cloudy all over New Zealand, and nothing could be done there by anyone. But the French observers and German in some of the neighbouring islands had clearer skies, got good observations, have since then, by immense exertions, in which they have outstripped all the British observers elsewhere, computed them in conjunction with other French observations made in Pekin, and have brought out for the sun's distance, by the lights of science in A.D. 1875, almost exactly the same figure which was monumentalised by the Great Pyramid 4,000 years ago, before there was any science of human growth in any nation of the world, and with a vast deal more certainty than the conflicting forms and various numbers in which results are usually stated by the several or many cultivators of modern science.

Wherefore, we need not be surprised at finding the good archdeacon expressing himself thus:—

What a sad pity it is that men, who profess to be guided only by evidence, so persistently refuse to accept that of the Great Pyramid. I wrote a lecture on the transit of Venus, and was very careful to point out how the Pyramid had forestalled the transit work. There is, as it seems to me, an element of doubt in all that has been recently done by all the nations, from the possibility that the edges of the sun's disc were either abnormally expanded or contracted on December 9, 1874. The various photographs of the sun, taken in eclipses, show how varying is the figure of the chromosphere; I see that observations on Flora give 8″.858 for the sun's parallax; again confirming what Mr. Day had written in 1869, that the Pyramid value is the mean of all the given values by the differing observers. The Rev. Dr. M'Kay's paper, in *Life from the Dead*, is most interesting. It may be that this wonderful teaching of the Pyramid on the sun's distance may be accepted after all, when the whole of the results are given in after computations of all the many

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parties and expeditions of the transit observers. If that be then accepted, the other revelations of the Pyramid can hardly be pooh poohed.

Will you allow me to suggest that the second dynasty figures, in your paper on "Ethnology at the Great Pyramid," are rather those of the Pyramid-builder people, than that such a sudden change should have passed over them. I should imagine that they took possession of Egypt; and, in the zenith of their power built the Pyramid. There might well be before the Pyramid some *few* relics of their inhabitance.

I read with great astonishment Professor Owen's paper before the International Congress of Orientalists. The sole argument of one part of it was, Manetho is true and the Bible is false; but why Manetho was to be believed rather than the Bible was not apparent, except that Professor Owen would have it so. Your paper completely demolishes this standpoint. The worship of, or rather, chronological attention paid to, the Pleiades, is too universal to fit in with modern theorisms of man under material progressive development alone. The Maories here, before our eyes, actually date their year from the Pleiades appearance in the early morning, and recall what you have written of the commencement of the Pleiades year at the Great Pyramid.

Many persons to whom I have lent your second edition of "Our Inheritance in the Great Pyramid," are utterly astonished, especially at the numerical revelations of the King's Chamber, contained in the last chapter. I hope to be stirring up a small centre of information, which must increase in due time.

ISRAEL'S RESURRECTION.

By PHILO-ISRAEL.

> After two days will he revive us;
> In the third day he will raise us up;
> And we shall live in his sight.—HOSEA vi. 2.

THESE words have doubtless a reference to our Lord's death and resurrection, as well as a primary application to the political disappearance and recovery of the Lost Ten Tribes of Israel.

The Lord's repeated announcement to his disciples before he suffered was this—"The Son of Man must suffer many things—be rejected of the elders and chief priests and scribes—and be slain—and be raised the third day." (Luke ix. 22. See also Matt. xvi. 21; xx. 19. Mark viii. 31; ix. 31; x. 34. 1 Cor. xv. 4.)

There seems no prophecy so clear or so often reiterated as this—that our Lord was to die—to be buried during two days—and be raised again the third day.

Many who are well aware of this, would yet be quite at a loss

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to explain how the prophecy was literally fulfilled, seeing that our Lord was crucified, and expired on Friday at about the ninth hour of the day, or at 3 p.m., and rose again on the following Sunday, "very early in the morning," "as it began to dawn towards the first day of the week,"—having been buried not more than thirty-six or thirty-seven hours.

By the English mode of computation, the time that our Lord's body was actually "in the heart of the earth" (Matt. xii. 40) was as follows. Presuming that he was laid in the "rich man's" grave (which was yet "with the wicked," on account of its proximity to Golgotha, where the remains of the executed were buried) at about 5 p.m. on Friday, he had, on Saturday at the same hour, been in the grave twenty-four hours, or one day. On Sunday morning at about 5 a.m., when he rose, he had been twelve hours longer, or thirty-six hours in all—that is, a day and a-half.

How, then, did the following utterance come true?—"As Jonah was three days and three nights in the whale's belly—SO shall the Son of Man be three days and three nights in the heart of the earth" (Matt. xii. 40).

In the first place, we must recollect that time was computed by Israel in a different way to that in use among us. We speak of a day of twenty-four hours as "a day and a night," whereas, in the language of Israel, we should describe it as "the evening and the morning were the first day,"—or rather more literally, "The evening was, and the morning was, the first day" (Gen. i. 5).

"The day" among the Hebrews was reckoned as commencing at 6 o'clock in the evening. Thus the Jew's Sabbath commences at that hour on Friday evening, and its obligation ceases at sundown on Saturday.

Similarly, our Lord's body was removed from the cross, and buried on Friday afternoon, because "it was the preparation—that is, the day before the Sabbath" (Mark xv. 42).

It was needful, therefore, the bodies should be at once removed, that the Sabbath might be kept holy.

We must also bear in mind that amongst the Hebrews a part of a day was always reckoned as the entire day. The Lord Jesus died on Friday, at about 3 p.m. He was buried before the Sabbath commenced—*i.e.*, before 6 p.m.; and, therefore, he was "in the heart of the earth" for a part of Friday; consequently, for the whole of it, reckoning from Thursday evening, at 6 p.m. During the whole of the Jewish Sabbath (from 6 p.m. on Friday till the same hour on Saturday) his sacred body was in the grave. At 6 p.m. the first day of the week began. For the twelve hours of that night the Lord also rested in the earth.

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Thus he passed (by the computation of usage) * the night and the day of Friday; by actual fact, the night and the day of Saturday, also the night of Sunday; and (by computation) the day of Sunday too, in the grave—that is, three nights and three days, as predicted.

At early dawn on Sunday, the great Redeemer's sacrifice being fully accepted, in token thereof, God raised Him from the dead, thenceforth no more to die, but to live for ever at God's right hand, to make intercession for His people.

Let us now apply the passage in Hosea vi. 2, to what is, we believe, its primary signification—the political disappearance of the Lost Ten Tribes, and their restoration to God's favour.

Ephraim was broken that it should not be a people in B.C. 678 (Isa. vii. 8). The tribes were first carried into captivity in B.C. 740 (2 Kings xv. 29). The mean of these two dates would be about B.C. 700.

The day, in prophetic language, as applied to the lost nation, we may take to be 1000 years (2 Peter iii. 8). As the prediction is very precise, that "After two days He will revive us," we must compute 2000 years from B.C. 700, as the very earliest period we can be justified in looking for the discovery and restoration of the Lost Tribes.

The two days, or 2000 years reckoned from B.C. 700, terminated in A.D. 1300.

The third day, therefore, began to run from A.D. 1300, and we may expect Israel to appear at any time between A.D. 1300 and A.D. 2300.

But the analogy of our Lord's Resurrection leads us to the expectation that as He lay in the grave two nights two days and also a little over the half (or night) of the third day, so must Israel be hid for a little over 2500 years, and her appearance cannot be looked for, consequently, till more than 2500, less 700, years have elapsed—that is, till after A.D. 1800.

In Daniel xii. 11, 12, we read of 75 years being required to be added to the 1260 prophetic years of the "Time, times," and "half a time" of Daniel vii. 25, to make up the 1335 years.

* As illustrations of the Hebrew usage the reader is referred to Matt. xxvii. 63, 64; 1 Sam. xxx. 12, 13; Esther iv. 16, v. 1; Gen. xvii. 12, compared with Lev. xii. 3. In the first passage the Lord is stated to have said, "*After* three days I will rise again." But the sealing of the stone was only asked "*until* the third day." The young Egyptian in 1 Sam. xxx. "had eaten no bread nor drunk water three days and three nights"; but the explanation in the next verse is (properly translated) "My master left me because, to-day three days, I fell sick." Esther promised her people to fast "three days *night and day*." But it was on "the third day" she prepared the banquet, chap. v. i. In Gen. xvii. 12, the child "eight days old" is commanded to be circumcised. In Lev. xii. 3, this is explained to mean "on the eighth day,"—*i.e.*, by our (English) way of reckoning when only seven days old.

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We note that we are now living in A.D. 1875, which should therefore be the very threshold of the time when the great event of Israel's identification and restoration must occur.

The grand gallery of the Great Pyramid measures exactly 1881 Pyramid inches in superficial floor-length. This measurement points to A.D. 1881 (only 6 years hence) as the year of a wondrous event.

In that year also, the next of our country's jubilees, as pointed out by the late Mr. Henry Innes, will occur (the last, he states was A.D. 1832), and the point now for Christians to ponder is, whether 1881 may not be the year in which will take place the Public Manifestation of the Sons of God (Hos. i. 10; Rom. viii. 19); the Identification and discovery to the whole world of God's long lost people, the Ten Tribes of Israel, in the Anglo-Saxon race, dispersed as God's inheritance throughout the nations of the earth.

Brethren in the hope of Israel! the Master has said, "When these things begin to come to pass, then look up, and lift up your heads, for YOUR Redemption draweth nigh" (Luke xxi. 28). The signs of the times are multiplying around us. "Let us watch, therefore, and pray always, that we may be accounted worthy to escape all the things that shall come to pass," upon those who live as the enemies of the Blessed Jesus, "and to stand before the SON OF MAN."

"CUI BONO?"

ANSWERED BY A SOLICITOR.

AS one taking a great interest in the question of our Identity with the lost tribes of the House of Israel, and seeing myself the great social and political changes and evangelising results that must follow the identity of any nation with God's chosen people, I lose no opportunity of trying to induce others to search for themselves into this most thrilling subject.

It frequently happens, however, that I am met, not with any attempt to disprove our Identity, but with the question, *Cui bono?* or, as I see you were the other day, after your lecture at Woolwich, "Admitting all you say to be true, I am inclined to ask *Cui bono?*" And it is because I feel convinced that every *Christian* asks this question without consideration that I am induced to beg a space in your pages, hoping that my reply to this important question may lead other and more abler pens to take up the theme and keep it before your readers. Indifference appears to be the greatest stumbling-block in the way of establishing our Identity.

I can understand infidels and atheists asking the question, *Cui bono?* As to them God's glory can signify nothing; and I do

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not, therefore, now propose to deal with the subject in any other light than as affecting Christian believers. And to them I would say—Is it nothing in this anti-Christian era, with the Apostate Church "arrogating to itself or claiming for creatures the honour due to God alone," and it may almost be said, with the Head of that Church "sitting in the Temple of God showing himself that he is God;" with men in our midst, like the late John Stuart Mill, denying his Maker and his belief in a resurrection; with our *Saturday Reviews* on our breakfast tables, and our Colensos, Voyseys, and Tyndalls in our pulpits and on our platforms; when to deny the Sonship of Christ, or even the very existence of our beneficent Creator, a future state, or a resurrection of our bodies, is but to be classed amongst men of the deepest thought and profoundest intellect;—is it, I say, as nothing, even for the Christian's comfort if not for evangelisation, that we can point to so great and wonderful a fulfilment of prophecy, or to the present mystery of a living type of our glorious resurrection, as the gathering together of the House of Israel unfolds to us?

Cui bono? To the Christian and to Christian ministers is God's glory nothing? Is Christ's second coming nothing? Is the unveiling of so many obscure passages of Scripture nothing? Are the blessings, both spiritual and temporal, promised to God's chosen people nothing? I might fill your pages with like queries. O that Christ's soldiers would think more of God's glory and less about the number of their corps, or the cut of their uniform, and we should not then have those who are ready to admit our Identity question, careless about the great results that will follow the fulfilment of God's word.

Be it remembered that, whilst maintaining the literal fulfilment of prophecy, we detract nothing from its symbolical teaching, that in recognising the fulfilment of God's gracious promises to His chosen people in *temporal* things, we cannot fail to have our faith immeasurably strengthened as to the fulfilment of the *hopes of the Church* of which Israel is no doubt the type.

It often appears to me that God's ministers miss altogether the great end and teaching of the Bible. Ritualists and Calvinists, Churchmen and Romanists, Brethren and Quakers, all strive to show their own particular doctrine right and every other doctrine wrong, though each professes to teach and preach one and the same great end (but it appears to me this *one* great end only), namely, man's redemption. How rarely is a preacher to be found who ever gets beyond this, and yet what is the great end and object of the Bible? The means of grace and man's redemption? Certainly not. This most surely is the great central point of *the* one great end—*God's glory*,—but everything

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that leads up to, or helps forward His glory and the great day of His coming, should surely be to the man who has been brought to a knowledge of his salvation *the* one great object of his existence. What is the first prayer taught us by our Saviour? Why, "Thy Kingdom come"; and yet, though we are taught to pray for this day by day, we quietly ask, in the endeavour to remove one of the greatest obstacles to His coming, *Cui bono*?

In one sense (that is, as setting forth God's glory) it may be immaterial whether the House of Israel be discovered as this nation or as that; but that it must be found and joined again to the House of Judah, and that the two houses must again form one nation, never again to be divided, and that this result must be brought about by prayer and their own seeking, and, moreover, that Christ's kingdom must be delayed till then, if the Bible reveals anything, is most clearly shown.

Cui bono? I find, is as often asked by the clergy as by laymen, and I cannot help thinking that they, and even our bishops and archbishops, will have much to answer for in lightly passing by a subject so largely referred to in both the Old Testament and the New. It is their duty to ease the minds of their flock on so momentous a question. In speaking to a clergyman a short time since on the subject, he was most indignant at the "theory," but though he is acknowledged to be on all sides an earnest, clever, well-read man, the chief point on which he seemed to rely was *Cui bono?* I may add that he at the same time also condemned a lady who had spoken to him about our Identity for presuming to form an opinion on the subject, when so ignorant (?) of her Bible history as to quote Ezekiel as prophesying of the House of Israel when, as he stated (and as, indeed, is well known), Ezekiel was the prophet of the House of Judah, and captive with that tribe in Babylon! But let anyone read, *e. g.*, the xxxvii. chapter of Ezekiel for himself, and judge if the prophecies related only to Judah. Why, Ezekiel throughout his prophecies continually addresses the whole House of Israel as well as the House of Judah, and the House of Israel by name, and that often, in the same verse or sentence!

I, myself, am fully convinced that you have established the Identity of our nation with that of the House of Israel, but to the true Christian, whether Israelitish or Gentile, who may not be likewise so convinced, there surely can be no subject more important than to help to "find that which was lost," the finding of which, God declares, will set forth His glory, and will speedily help forward Christ's kingdom. Is it not written, "It shall be to *Me* a name of joy, a praise and an honour before all the nations of the earth who shall hear all the good that I do unto them (Israel), and they (the Gentiles) shall fear and tremble for

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all the goodness and for all the prosperity that I procure unto Israel."

The origin of the races generally, I admit, is not of much consequence, and I can understand the question, *Cui bono?* being put to the man who says he will labour to discover the representatives of any lost or extinct Gentile nation; but can any one who believes in the Bible and in fulfilment of prophecy say seriously that the finding again of the "lost sheep of the House of Israel" is to him an unimportant matter? Does not Christ himself say, "It is easier for heaven and earth to pass than one tittle of the law to fail." And yet for the law to be fulfilled the Israelites must return to the Holy Land; yes, "All the House of Israel, even *all* of it" (Ezekiel xxxvi. 10), before the world be evangelised, Satan bound, or the Christian's greatest earthly hopes and joys be realised.

We must not be discouraged, however, at Christians not at once embracing the belief that Israel is found. Even the Holy Apostles, we read, "remembered not the words which Christ spake unto them when He was yet in Galilee"; but when told by the women who were first at the sepulchre that Christ had risen, "their words seemed to them as idle tales, and they believed them not."

If we believe not Moses and the prophets, neither shall we believe though one were raised from the dead. No nor even when after these ages of lost identity God's chosen people shall be so miraculously restored again to their acknowledged nationality (described in Holy Writ as "life from the dead").

Are we not told to search the Scriptures (*i.e.*, the Old Testament), which were written for our learning, and doubtless that we might the better understand and be prepared for the "signs of the times"; and yet so little heed do Christians take of the fulfilment of prophecies, and what events they should look for and help forward, as tending to God's glory and the coming of His kingdom, that there are, I am afraid, few of us, if any, to whom Christ would not now say, as He did to the Pharisees of old, "When it is evening ye say it will be fair weather, for the sky is red; and in the morning, it will be foul weather to-day, for the sky is red and lowering. O ye hypocrites! ye can discern the face of the sky, but can ye not discern the signs of the times?"

Speaking of my own experience, I only know that your writings have, as it were, lifted a scale from my eyes, and that the larger portion of that sacred book which before was sealed, now abounds in wondrous truths of the most thrilling interest and comforting assurance, that whereas the Bible was a book only to be read on certain and stated occasions, it has now become my constant companion and guide.

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Well rewarded indeed shall I be if I have helped to convince even one of your numerous readers of the great and good results obtained from a due appreciation of this subject; there are those amongst us, I know, who would far rather attribute the wonderful prosperity of our race, and our national successes, to our "Island Home," our Protestantism, our care or forethought, our Wellingtons, our Nelsons, or our Napiers, than believe in the fulfilment of God's oath, or His care of His chosen people. Prophecy itself could not be fulfilled were it otherwise; and if for no other reason, therefore, than to compel us, one and all, to give the glory where it is due, I think the establishment of our identity will ensure its own reward; but whenever I am asked "*Cui bono?*" to me it appears sufficient to reply, "Blessed is the nation whose God is the Lord, and the people whom He hath chosen for His own inheritance." S. A. T.

Clyde Villa, High Road Lee, S.E.

THE IDENTITY OF DAN.

By HARRISON OXLEY.

"And Rachel said, God hath judged me, and hath also heard my voice; and hath given me a son, therefore called she his name *Dan*."—Gen. xxx. 6.

CHAPTER V.

IT is evident, from the united testimony of the Holy Scriptures, that the twelve tribes of Israel are again to appear on the scene of the world's history. And it is further evident that their reappearance as the twelve tribes, whom the Lord confirmed to Himself to be a people unto Him for ever, also marks the time of the beginning of the grandest dispensation of the Gospel to Israel, and of blessing to the nations of the earth. We must begin where the Lord begins, and He begins with Israel. The Identity of the Ten Lost Tribes of Israel is the beginning of God's glorious work of the latter days; the work which the Scriptures of the Prophets clearly set forth to issue in the salvation of the nation, to the glory of the name of the Lord. And to show that the Lord has fully seen the end from the beginning, it will be made manifest that however men may reason and speculate about their own theories, His word and promises, however remote they may have been made in the ages of the far past, are yet for ever firm and true, and never can be broken. On the immovable ground of his eternal *faithfulness* not only must all things promised to Israel, as a whole, but also everything that he has said respecting every particular tribe, be ful-

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filled. Not *one* of the tribes shall be missing when He gives the command to bring them forth. Not one shall be lost. Although the tribe of Judah have been dispersed under the whole heaven, yet He has kept them from being mingled with the Gentiles. They are known unto this day. It will be seen that the same divine eye which has watched over Judah has been watching over Israel, watching over the Ten Tribes—over every tribe.

In the ancient history of the tribes, given in the Holy Scriptures, we find some of them occupying a distinctive historical place. We had the tribe of Judah, the tribe of Levi, the tribe of Ephraim, the tribe of Benjamin. Yet it must be understood that the distinctive calling and qualification of any of those tribes, or even all of them put together, in no way whatever can diminish from the right, the inheritance, and the glory of the rest of the tribes as being one with Israel in the inheritance and the promises.

In the future division of the land not only have each of the tribes their portion assigned to them by the Lord, they have also, each of them, their gates after their names in the goings out of the new and glorious city.

On the east side of the city, three gates eastward, "One gate of Joseph, one gate of Benjamin, one gate of Dan."

We see, therefore, that the Lord has placed the gate of Dan eastward, in the same quarter as that of Joseph and Benjamin. There is a splendid harmony in all the parts of *Divine truth, from the beginning to the end,* in the dispensation of God's providence and grace towards His inheritance; which, when faithfully brought to light by the identity of the tribes, must for ever *crush* that hydra-headed demon of infidelity which has risen up in these latter days, pouring contempt on the records of the Holy Scriptures; denying, in fact, that they are given by inspiration of God, and that they are able to make us wise unto salvation.

Looking eastward, in the going out of the city gates of the New Jerusalem, we have the gate Dan, along with Joseph and Benjamin. There is a Divine wisdom in placing the gate of Dan, with Joseph and Benjamin, eastward. There was a special divine providence over the life of Jacob; even before he was born it was there! It was the same with his wives and the children born to him. And the things which are written about them are not merely things of curious and very ancient record, giving to us views and ideas of the life of man in the early part of the history of the world, but they are something more, for they contain the germs of divine grace and providence, specially to Jacob's household of the seed of Abraham, by which the Lord

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God Almighty has, from that time until *now*, been working out, and will even continue to work out to the end of time, the sure mercies, the faithfulness to oaths and covenants and promises, which have already brought to pass, and will yet bring to pass, the most stupendous events which have and shall ever take place in the world!

Looking eastward, in the future of our occupation of the land of promise, we see in that quarter which is the first to catch the rising beams of the sun—the east—the gate of Dan. Now, Dan is virtually of Rachel's household. Look back into the beginning of Jacob's family, when he was a hard-wrought man, yet highly favoured of God; look, we say, to Jacob's beginning, and see how marvellously the things of the far past, and things of the present, and things of the future correspond! Who could have declared it? Who could have foreseen and foreordained it? Who could, amidst the numberless, the mass, of human complications which have arisen, have kept to the most exact fulfilment of truth and purpose, to the several and to the whole of Jacob's children? We answer, none but God—none but He who has made heaven and earth, and the sea, and all that are therein; the God of *all* creation, and the Redeemer of Israel.

Dan was the son of Bilhah, and Bilhah was Rachel's handmaid. Leah had become a mother of sons, but as yet Rachel had none. After the custom of those times, and by divine permission, Rachel gave her handmaid to Jacob, that she might have children by her handmaid; and by this contract Bilhah became virtually one of Jacob's wives, bearing him children, which form an integral part of his household for ever. Dan was the first born in Rachel's household.

The reproach of Rachel's household was taken away. She called his name Dan, *rightly judging* the event as a special token of the Lord's favour. The birth of Dan was a significant event to Rachel, and as such, she rejoiced in it. What Dan was as a babe in the household of Jacob, such he was also as a tribe in Israel. Now, look back to the far past, in the tent of Rachel, when Dan was born, and from that great distance of time, look far away to the future, as given by the Prophet Ezekiel, of Israel's great restoration, and what do we see at the east side? One gate of Joseph, one gate of Benjamin, and one gate of Dan!

In the re-possession of the land, the gate of Dan stands eastward, along with the gates of Rachel's two sons, Joseph and Benjamin. Are not these things splendid Identities? Identities of divine truth, as showing the special providences and purposes of the Most High in all things concerning his people Israel—the working out of a grand design, by which it is clearly made

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manifest that He is God, that His word is truth, and besides Him there is no Saviour.

In treating, then, of the Identity of Dan, we note this paramount fact, to be borne in mind in this latter age of infidelity, that the name was given by inspiration of God. The name of Dan is identical with his birth.

Let us now consider what the patriarch Jacob has to say about his son Dan. The holy man, the venerable father, the prophet, and the prince of God, confirms the name given by Rachel to Bilhah's firstborn—"Dan shall judge his people, as one of the tribes of Israel. Dan shall be a serpent by the way, an adder in the path, that biteth the horse heels so that the rider shall fall backward." Afterwards he says, "I have waited for thy salvation, O Lord."

In tracing the Identity and, as Mr. Hine observes, "testifying to the truth of God's word," we observe, that when Moses was commanded to build that superb tabernacle after the heavenly fashion, the names of two men were given to him by the Lord, whom the Lord had specially called and qualified to take the leading part in the execution of that divine work. The name of one was Bezaleel, the son of Ure, the son of Hur, of the tribe of Judah. The name of the other was Aholiah, the son of Ahisamach, of the tribe of Dan. Them, it is said, He hath filled with wisdom. Out of the twelve tribes of Israel, we see that the Lord selected two men for the construction of the tabernacle, and one of the two was of the tribe of Dan. How does this special favour conferred on Aholiah agree with the circumstances of the birth of Dan and the name given to him, and the fact of Dan being the first-born in Rachel's household? Had the whole of the execution of the tabernacle been given in chief to one of the tribe of Judah, that tribe might have boasted themselves above the rest in their favour and share of it. But the Lord remembered Rachel and her handmaid, and he called by name a man of the tribe of Dan to be chief, along with a man of the tribe of Judah, in the construction of the sacred building.

The more closely we look into the Scriptures, the more clearly do we perceive the most perfect harmony and the most complete unity of all its parts. And, instead of nonsense, we see a plain matter-of-fact, literal fulfilment, either for good or evil to Israel, according to the word of the Lord. The Identity of Israel, and of the tribes of Israel severally, brings forth overwhelming evidence of the integrity of Scripture. We may learn now the why and the wherefore of all the particulars which the Lord commanded concerning His people.

Let us look for a moment at the order which the Lord gave to Moses respecting the encampment of the tribes about the taber-

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nacle in the wilderness. Eastward, to the rising of the sun, there was the camp of Judah; to the west, there was the camp of Ephraim; to the south, the camp of Reuben; and to the *north*, the camp of Dan. They were placed in this order by the command of the Lord. What saith the Scripture? Out of the north cometh judgment. Was there not also a special command about the sacrifices to be killed on the north side of the altar?

How do these things agree with what Rachel said when Dan was born and she gave him his name? The quarter in which the Lord pitched the camp of Dan in the wilderness, and the place which the Lord assigned to the tribe, as in the case of Judah, Reuben, and Ephraim, show, indeed, most conspicuously the working out of a grand design formed in the Divine mind concerning the tribes of Israel. And, in treating of the Identity of Dan still further, we shall doubtless be able, by the grace of God through our Lord Jesus Christ, to show the grandeur of that design still carried out. We shall be able to show, that although many have abandoned the Bible as a faithful record of Divine truth, and many have been led to believe that the Scriptures of Moses and the prophets contain things only of remote interest, —we repeat we shall, by the Identities of the tribes, be able to show that still even Moses and the prophets have a witness to give, and a voice, armed with Divine authority, to speak to the tribes of Israel—to the British nation—and testifying to them, especially at the present time, of the wonders which God has wrought for Israel from the days of the three great patriarchs until now, and at the same time opening to our astonished view the mercy and the glory which, for His own great Name's sake, He shall speedily reveal in us.

THE FACIAL DIFFICULTY.

By THOMAS PATERSON, *Lanark.*

THE marked difference between the features and the complexion of the British people and the modern Jews, as well as in the features or representations of Israelites taken, or supposed to be taken, from mummy tombs, is such that the marked difference has raised up a "facial" objection against the rapidly expanding conviction that "the British people are the lost tribes of Israel." No doubt the parties who object to the "Identification" are sincere in their opposition views, and looking upon them as being so, they are entitled to every respect. However, believing as I do, that the physiognomy or "facial" difficulty can be easily removed and set aside, I shall endeavour to convey to

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those who have taken up the "facial" opposition the grounds upon which I think they are wrong. And in doing so I hope that not a single disrespectful expression will be made or offered by me, because on such an important and momentous subject, teeming, as it does, with grand possible results to this great nation, we of Britain should all be brothers, helping each other in our researches, and frankly and mutually endeavour to develop the truth. And, at the same time, while forbearing towards one another, let us carefully respect the feelings of our brethren of Judah, some of whom, I hope, will ere long adopt our convictions as to the "Identification," and join our ranks; bringing with them that ability, learning, and perseverance with which they are so peculiarly gifted.

So as to enable me to develop and explain the arguments by which I hope successfully to prove that the "facial" objections to the "Identification" are utterly groundless and untenable, I must go back to the times of Abraham, Isaac and Jacob, the chosen fountain-heads from whom sprang, by divine promises, that much privileged people who, historically, were afterwards known as "the Twelve Tribes of Israel,"—each tribe, and the name of each tribe, deriving its origin from the twelve sons of Jacob—whom some people seem to think had all the same "facial" or family likeness, as well as the same complexion; which, they assume, was like unto the modern Jews in feature, and in complexion dark. While, on the other hand, I hope to be able to prove almost to a certainty that there must have been a considerable variety amongst them, not only in feature and complexion, but, according to Jacob's inspired analysis of their various characters in the 49th chapter of Genesis, as well as by the laws of nature, they must have differed very much in disposition and temperament. The grounds upon which I base these almost certain conclusions will be developed shortly. However, before going further, I wish earnestly to ask the readers to keep prominently before their minds an acknowledged fact, patent to all observers, but which those parties who have started the "facial" difficulty seem to have overlooked—viz.: "That the mother, if of different features and complexion from the father, will give birth to an offspring, a portion of whom will be so unlike the sire that persons who had formerly known the father but had never seen the mother would be quite unable to recognise them as being the children of their old friend." This is of every day occurrence, and we have all remarked, and heard it remarked times without number, while looking at a family—"That is a father's child," and of another, "That is a mother's child." Dispositions in a family are often divided between father and mother as also complexion and features.

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We have a remarkable instance of this in the two sons of Abraham. Although born of the same father they had different mothers. Hagar, the mother of Ishmael, was the bondmaid of Sarah—or in plain words, she was a slave. She is stated to have been an Egyptian—I suppose because she came into the possession of Abraham when he was in that country; but she probably belonged to the wilderness of Paran, and was sold into Egypt as Joseph was, as we find her subsequently removing into that wild district with her son. Ishmael was very different from his cautious father, as witness his impulsive forwardness, when a youth of 15 or 16, at the feast when Isaac was weaned. He displayed exactly the same temper as his mother did towards Sarah, which was the cause of her first dismissal, as Ishmael's conduct was the cause of his dismissal and her own also. Then, again, we find how much of his mother's disposition he had by his taking so readily to the wild life of the wilderness, and living, no doubt, by predatory attacks upon his neighbours, as well as by hunting, as we are told (Gen. xvi. 12) "That he was a wild man, his hand was against every man, and every man's hand was against him;" while his offspring became the Ishmaelites of old, then the Saracens, and probably now a section of the Beduin Arabs.

Isaac, on the other hand, was the reverse of all this. He was docile, meditative, and retiring; following in the footsteps of his father, with a disposition much less hasty than his mother Sarah.

We will now take a retrospect of Isaac, his wife, and his two sons. Being of a retiring turn of mind, we find that, even at the age of 40, his father had to undertake the responsibility of procuring a wife for him, and despatched his faithful steward, Eliezer, to his relatives at Nahor or Haran, to solicit the hand of Rebekah; and in Gen. xxiv. we get a pretty fair glance of the appearance and disposition of that fair damsel. At the well, where he first met her, she displayed confidence. Presently we shall find grounds for supposing that she was of fair complexion, from her sanguine and impulsive actions, which generally indicate a florid temperament; besides, we read in Gen. xxvi. 7, that "she was fair to look upon." When her brother and mother consented to the betrothal of Rebekah, they begged of Eliezer to allow her to remain with them ten days, but he pleaded urgency of return. So the mother and brother appealed to the maiden herself (Gen. xxiv. 58), "Wilt thou go with this man?" The prompt and unhesitating sanguine reply was, "*I will go.*" Again, another reason for supposing that she was fair is, that when her two sons were born (Gen. xxxv. 25), it is said, "Esau was red, all over like an hairy garment." This fair complexion, I presume, he took of his mother, for I am willing to

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concede to the "facialists" that the three patriarchs were dark. Their general acts and demeanour, as recorded, being the reverse of florid or sanguine. This I can well afford to do, as it will not in the slightest detract from the theory I am propounding—"that the complexion and physiognomy of the twelve sons of Jacob would, in consequence of 'the laws of nature,' be very varied, whatever the features and complexion of their father was."

We also find that the disposition of Esau and his brother Jacob was very different. The latter seems to have had much of his father in him, as Gen. xxv. 27 says, "Jacob was a plain man, dwelling in tents;" that is, tending and feeding his flocks. While of Esau, the same verse tells us, "Esau was a cunning hunter, a man of the field." In fact, he was a "rover," married two daughters of the Hittites, and afterwards a daughter of Ishmael, and, contrary to following the habits of his father and brother, he went forth into the world, and (Gen. xxvii. 40) "lived by the sword."

Having seen the difference between the two sons of Abraham and the two sons of Isaac, we shall now turn our attention to

JACOB, HIS WIVES, AND THE PROBABLE VARIETY IN COMPLEXION AND FEATURE OF HIS TWELVE SONS.

We all know how Jacob proceeded to Padan-aram to his uncle Laban at Haran, married his two daughters Leah and Rachel, and afterwards taking to his bed their two handmaids or bondsmaids, Zilpah and Bilhah. These four women becoming the four mothers of his twelve sons, who became the heads of the Twelve Tribes, who did play, and are yet destined to play, a remarkable part in the history of the world.

I have already reminded the reader of the unquestionable fact, patent to all observers, that children frequently inherit or duplicate the features, complexion, and disposition of the mother, without any resemblance to the father. And now, as to the *family of Jacob*. Let us consider their *four* mothers. Two of them were daughters of Laban—Leah and Rachel. True, they were daughters of Rebekah's brother, but it does not follow that they were daughters of the *same mother*. Polygamy and concubinage were clearly customary in the days of the patriarchs. Abraham had Hagar, Laban gave Jacob his two daughters without the slightest hesitation, and the two daughters gave him their two handmaids with as little hesitation. Such being the case, it is not improbable that Laban had also a plurality of wives and concubines. If so, then Leah and Rachel may have been of different mothers, giving to the two sisters very different features and complexions. In fact, as to personal attractions,

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the text suggests to us that Leah was what we now call "a plain looking woman." So much so, that her father seemed almost despairing of getting her married, as he, as it were, palmed her off upon Jacob. Rachel, on the other hand, is represented as a girl of great beauty, Gen. xxix. 17, "Beautiful and well-favoured." In temperament they were also different, indicating a difference in complexion. Leah was quiet, calm, and submissive, while Rachel was sanguine, impetuous, and hasty, indicating the florid complexion. Her meeting with the stranger, Jacob, at the well, was similar to Rebekah with Eliezer. Then, her hasty temper is displayed when, annoyed at being barren, she somewhat impiously demands of Jacob (Gen. xxx. 1), "Give me children, or else I die." She was also daring, as witness her carrying away her father's valuable gold or silver images, regardless of the consequences.

Then, as to Bilhah and Zilpah, the two concubines, and mothers of four of the twelve sons, *What of them?* Of what nationality were they? We know that they were bondswomen; consequently not likely to be related to Laban, who, no doubt, gave them to his daughters as part of their dowry. Haran was near, or on the great caravan route between Egypt and the Mediterranean in the west, Babylon in the south-east, and Nineveh in the far east; so that it is just probable that the traders may have supplied Laban with them, as they supplied Potiphar, Pharaoh's captain of the guard, with Joseph. Who can tell whether they were fair or dark? or pronounce upon their cast of countenance? However, there is one thing that we know for a certainty, viz.: *That the twelve sons of Jacob had four different mothers*, and that, according to the laws of nature, there would be a great variety in their features and complexions, as we know there was in their dispositions and characters, as expressed by their father in his analysis of their qualities, recorded in the 49th chapter of Gen.

This, I humbly think, every conscientious reader will admit; and if so, away goes the "facial" or physiognomy objection to the "Identification." Whatever other objection its opponents choose to advance, it must be clear to them that, as to features and complexion, they have not one inch of ground to stand upon.

Since the fall of Jerusalem, and the final, or latest dispersion, by Titus, up to the present time, I believe that the Jews (the tribes of Judah and Levi) have strictly confined themselves to marrying none but their own people; and hence the similarity amongst them at the present day, in both features and complexion. But, both in London and abroad, I have met with several families of fair Jews, and, no doubt, many may be seen in the London synagogues on any of their great meetings.

When speaking of our brethren of Judah, I hope that, if this

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paper should come under the notice of any of them, they will give it a friendly consideration, and they may, perhaps, come to see that, although we differ so much from them in external appearance, yet the same blood may still flow in our veins.

The promised time seems to be drawing nigh "when Judah will no more vex Ephraim, nor Ephraim Judah." And, when the supreme Director of the events of men sees fit to bring forth to the light and identify "His lost Israel," then will the eyes and the thoughts of "the nations" be turned towards us. Then we hope Judah will recognise us; reconciliation, with all its benign accompaniments, will be accomplished, and hand in hand, together, will we go forth to that sunny land given unto our forefathers as an "inheritance for ever."

Correspondence.

46 Trinity Place, Albany, State of New York,
North America, May 11, 1875.

My Dear Sir,—I have read with much interest your "Forty-seven Identifications" and "Flashes of Light." In the latter I wish to fortify some of your arguments. Although it is 40 years since I paid any attention to Hebrew, yet if I can add anything by way of suggestion, I trust you will not be displeased. Let some of your Hebrew professors examine my arguments, and see if they are tenable. I must, in the first place, inform you that I am a layman of the Episcopal Church, which is the same as the Church of England. In your "Flashes of Light," on page 121, I find the words "*Lia Fail.*" It appears to me that the word "*Lia*" is Hebrew, from the verb לאה leah, to be weary. I should say that the word "Fail" is Hebrew פלל phe-lel, a verb, to pronounce judgment, related to the verb פלח phe-lah, as a N, a fragment or piece of stone, *i.e.*, the stone had been taken a long distance, through much danger, and there a "*Tara*" rested.

Again, פלח phe-lah is Caldee,* from the Hebrew פלה phel-ah, to meditate, intercede, pray, together with פלל phe-lel, which may account for the solemn purpose for which the stone had been used.

The word "*Tara*" is pure Hebrew, as a N, טירה tir-ah, a palace; in Caldee טור tor, a mountain.

Let us examine the name "*Tephi*," the name of the princess. I find it to be pure Hebrew, טף te-phe, as a N, nimble, active.

The word "*Ollams*" is pure Hebrew, עולם ou-lem, which is, the continuance of the Jewish dispensation, for time hidden or concealed from men.

Let us examine the word "*Scuit.*" It appears to come from the

* Jeremiah wrote in Caldee.

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Hebrew verb שבה† schi-bah to lead, and hence we have שביה schi-bith, or שובה schu-beth, to turn or bring back the captivity, or those who had been carried away captive. שבות schi-both is applied figuratively to restoration from great affliction or misery to a happy state, and such is the corrupted word "*Scuit*" into Irish, and not into English. Again, Jeremiah wrote in Caldee, which was generally varied from the Hebrew. Examine Parkhurst's Hebrew Lexicon.

Let us now examine the word "*Heremon.*" I find it to be pure Hebrew from the verb רמה re-mah, to cast, to throw, to project. In Kal, transitively, to cast or throw into some calamity or evil. Exod. xv. 1-24 (the horse and his rider). It occurs as a N רמון re-mon, strong projection of light, as stars in a crown. The prefix ה He, is the article "*The*," and hence we have He-re-mon.

Should you be pleased with the above I would send you two more Identifications, showing that the word "*Druid*" is "*David*," and the Danes to be the Dans. Also the word Denmark is pure Hebrew, which is a compound of דן Dan and מרק mark, as a verb, to cleanse, to scour. Thus you perceive that in their first settling the tribe of Dan had to cut down the timber and make the rough places smooth, and hence the name Denmark, which ought to be written Danmark; the *a* is preserved in the name of Dane. I must close this letter, respected sir, and remain, your obedient servant, ——— JOHN FAIR.

Tower of London, May 29th, 1875.

DEAR SIR,—I must apologise for having delayed answering your enquiries for so long, and hope that you have not been inconvenienced by my retaining the enclosed. One is of course pleased to see men exerting themselves to find out evidence in support of these things, but I think your friend is adrift in some of his derivations.

"Lia Fail"—I prefer the derivation given by Mr. Glover, unless, indeed, instead of Lia Fail it may be Liad Fail (I think I have seen it spelt Liag in the Irish), in which case it would be from יד the meaning of which is "in hand," signifying dominion, possession, lifting up the hand to swear, joining the hand in plighted faith, a trophy, monument or pillar.

"Tara," I think possibly, as he suggests, may be a palace, instead of Torah, the Law.

"Ollam"—he is perhaps right. Another meaning is ancient—hence, learned.

"Scuit"—Scythian or Scot. I think the derivation I suggested in your magazine is simpler, and it has received the approval of more than one philologist and eminent Hebrew scholar, viz., סכה brotus—hence feast of tabernacles, or S'cot, to commemorate wanderings.

"Heremon"—he may be right in the root.

Sincerely yours, J. C. GAWLER.

† Mr. Parkhurst was mistaken in calling ש Shin or Sin; it should be pronounced Schin, the Sch the same as in the English word "Schism."

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LIFE FROM THE DEAD.

Romans xi. 15.

No. 21.

LIGHT AND COLOUR EMBLEMATIC OF REVEALED TRUTH.

By MAJOR R. W. D. NICKLE.

(Continued from p. 159.)

CHAPTER VI.

WE now come to consider a very interesting part of our subject: it is that of REFLECTION.

Supposing we had the power proceeding from ourselves, independent of solar light, of viewing what was around us, how horribly strange would all appear, without the light of the sun! In the first place, we would perceive that everything was devoid of colour, and apparently black, and that all objects were devoid of form, as mentioned in the first chapter of Genesis. The earth would be without form and void—a shapeless appearance of darkness, ice, and death—an undistinguishable flat blackness; and so, without the light and warmth of God's Spirit upon the soul of man, a somewhat similar result would follow, only much more vivid and terrible in its results.

But from the law of reflection all things receive their forms and colouring. Now, solar light, which most persons look at as the source from whence we receive light, is after all *but* a *reflection, reflecting* light FROM *a higher source.*

The power of reflection may be considered in the following way:—When the sun is shining in a clear atmosphere, and is reflected upon the surface of a calm sheet of water, we cannot gaze at the reflection of the sun without endangering our eyesight, because the direct rays of light, and its reflection, have the same dazzling effect upon our sight, for the reason that the direct rays rebound off the surface of the water at an angle to the eye of the observer. The direct ray which touches the surface of the

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water is called *the line of Incidence,* and the ray, as it rebounds towards the eye of the observer, is called *the line of Reflection,* as presented in fig. 1:—

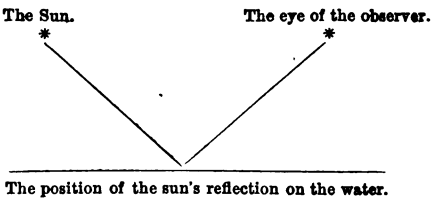
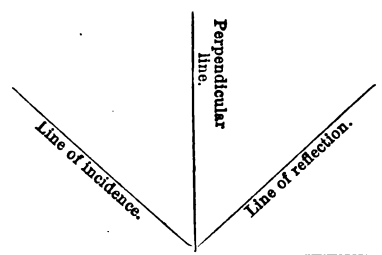


Fig. 2.



The angle of incidence being *the angle between the line of incidence and the perpendicular.*

The angle of reflection being the angle *between the line of reflection and the perpendicular.*

It is owing to this law that we are enabled to see the form of objects, and their colouring in shadows; and the shadow is more or less luminous, according to the surfaces of objects having a greater or less power of reflecting and scattering light upon other objects which are in their vicinity; and these again scatter light, and so on.

For instance, supposing we were on the shady side of a street, whilst the other side received the direct rays of the sun, we should be in total darkness, and unable to see the opposite side, because *without the reflecting rays* from the opposite side entering the eye, and striking upon the retina, it would receive no impression—the optic nerve would not convey any impression of the sunny side to the brain but that of darkness. But God has so formed the eye to receive, and directed the rays to act upon it, as to give us the impression of form, colour, and beauty from reflection. From whence does the beauteous moon, queen of night, derive all her splendour and brilliancy? By reflection from the sun: it is not inherent in herself. These observations require to be understood, so as to enable one to see more clearly

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some of the most wonderful passages in Scripture regarding the future destiny of man, and the marvellous position he will occupy in the heavenly region of light. And were it not mentioned by the Lord Himself, the mind of man never could have conceived it possible that such a glorious position awaited him.

Viewed in the light of Scripture, the reflection of light is marvellously grand in what it displays to the mind of man, for is it not written—"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be *like* Him; for we shall see Him as He is" (1 John iii. 2). We shall stand before Him in white, and reflect the light of His presence, for He clothes us with the white raiment. "And they shall see His face, and His Name shall be in their foreheads" (denotes their minds). (Rev. iii. 4, 5; ii. 17; 2 Cor. iii. 18; xiii. 12; Rev. xxii. 4.) "And before the throne there was a sea of glass like unto crystal" (Rev. iv. 6). "And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory . . . stand on the sea of glass, having the harps of God" (Rev. xv. 2).

What a picture this is of man's future existence—God's light reflected upon him, with his understanding opened to the truth of Him who sits upon the great white throne in all the Majesty of Omnipotence! Then, again, consider that wonderful prayer of the Saviour, which raises the mind to a height that, in our present state, is inconceivable, but which, in the future state, will be realised far beyond the highest flight of our present imaginations to conceive (Rev. vii. 9; John xvii).

Each one, during his pilgrimage through this life, has his attendant shadow, varying in intensity according to surrounding circumstances. These shadows, like grim spectres, haunt us at times. They are intermediate betwixt light and shade, light and darkness; and it is observable that the stronger the light shines in the present state, so does the dark shadow of opposition appear in contrast to it. But as long as the Holy Spirit is lighting up and striving within the soul of man, there is light to guide his feet along the many dangerous paths of this world, beset with the phantoms of his own creation, ever beckoning him onwards towards the gulf which separates time from eternity. He is, however, never left in total darkness, for then would he be unable to reflect the light of divine truth. But if the soul is opposed to the Spirit of God, the light becomes dim to the soul; and a determined opposition may extinguish the light. Then the shadow of death, which sweeps across the path, is terribly black; but to the prismatic soul it is often no more than a passing shade from a cloudlet in the blue sky of a summer's morning. Then, all is clear in the realms of everlasting day; for the soul,

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as it wings its flight, is bright by its reflections of that divine light which animates and attracts it towards the presence of Him who shed His blood to redeem it, and who clothes it with the pure reflective white garment of immortality—pure and spotless as it stands before His throne, where it dwells for ever in the brightness of His presence (1 Cor. ii. 9; Isa. lxiv. 4).

The next subject we have now to consider is *the contrast* of colour, and its bearings upon the differences which are to be met with amongst those who are walking in the light (1 John i. 7).

From the knowledge which we possess, we perceive that a vast number of different appearances, or shades of colour, arise from light as it is received by what it falls upon, and are varied by the law of reflection, so that the hues and tints are, upon investigation, intended to strengthen and beautify each other by what is called contrast, for the eye of the observer will remark that—

There is no sameness in Nature. No two leaves are exactly alike; nor do we find faces and minds alike. Everything varies from each other to a greater or less extent. The flowers of the field present an immense variety of hues and tints, which adorn their beautiful forms; yet all these variations, like notes in music, spring from one source, and that is light. Many of these flowers display a wonderful attraction to light, such as the heliotrope, unfolding their petals to the rising sun, and closing them again at sunset. These are affected by the mysterious magnetic attractions in light. Now, these diversities in Nature are charming. But some minds are under so peculiar an influence, that they won't admit that it is lawful to have a diversity of opinion on subjects connected with religion. They draw a circle round themselves, and think within it, without considering what is beyond, and how much they might gain by stepping out of it and looking around them. Their view of things is circumscribed. Now, differences of opinion tend to excite investigation in searching after knowledge and investigating the truth. It enables us to get rid of that which is antagonistic to it, and to see that in *other* denominations of Christians the light shines as brightly as in that which we are often accustomed to call our own denomination or church; for, on examination, we often find that the differences in church administrations are quite allowable according to Scripture, and that, as regards matters of faith, there is actually no difference—nothing to prevent churches from giving to each other the right hand of fellowship, and working together in the great service of their Lord, who is the great Head of the Church (1 Cor. xii.). In the description of the New Jerusalem (Rev. xxi. 12), we find that there are *twelve gates of entrance into the holy city,* which is apparently significant that *all* who believe in the Lord Jesus Christ, and *serve him in truth and*

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sincerity, are admitted into the city as they come from the north, south, east, and west; so that the sum of the whole matter may be viewed as presented thus:—

1. The Fountain of light—God.
2. Solar light—The emblem, which reflects.
3. Blue, red, yellow.
4. Blue, red, yellow, white, orange, green, purple.
5. The twelve elders of the Old Testament, conveying light to the churches—The twelve elders of the New Testament, conveying light to the churches (Rev. v. 8).
6. The various churches of Christians amongst all nations, *varying in their tints and tones of colour* as they proceed from and reflect light. They are the flowers in the garden of God (Ezekiel xxviii. 13).

The beauties of colour are seen by the harmony of contrast, so that uniformity, or one tone, is contrary to the laws which come from light.

The temple, which in this present state we live in, has two windows, through which the mind is enabled to reflect the subject which we have been considering. At the same time the great Archictect of the temple has also mysteriously endowed the minds of those who are born blind, whose windows are closed to the scenes of the outward world, to receive an inward light through a different channel—the ear. (Light and sound bearing a wonderful resemblance to one another in their actions on the brain.) And by means of it (from the sympathy which the senses have for one another) is capable of apprehending in a great measure, from the description of those who receive light through the windows of the body or temple, the testimony which light and colour present of that inner light which animates and illuminates the soul, proceeding from the Father, and the Son, the Lord.

The windows are well described by Marion in his wonders of optics; he says—"The crystalline lens, through which all the rays pass before they reach the retina, possesses the marvellous power of being able to modify its curvature in such a manner as to adapt itself to the distance of the object seen, and thus throw a distinct image on the retina."

When we come to talk of the properties of lenses we shall see that the focus of a lens differs for objects at different distances; if, therefore, the eye were not provided with some such means for altering the focus of the crystalline lens, we should only see objects distinctly at one particular point.

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The crystalline lens consists of infinite numbers of extremely thin transparent little plates, each of which is in itself composed of fine fibres, so united together as to be capable of a small degree of compression or extension.

Hence the power of the lens to alter its form according to circumstances.

It is calculated that the human eye contains over five millions of the laminæ above referred to.

It is by means of this ingenious and inimitable structure of the eye, that external objects pass from the domain of the material world into that of the mind, and become accessible to every faculty of our brain.

Of its own accord, and without apparently any effort of our own will, does this marvellous mechanism adapt itself to all the variations of distance and intensity of light; a power possessed by no instrument as yet constructed by the hand of man, being capable as it is of distinguishing instantaneously between the distance of the remotest nebulæ and that of the letters forming this page.

This wonderful organ (writes Brewster) may be considered as being the sentinel that guards the passage between the world of matter and that of the mind, and as the medium through which they interchange all their communications. The optic nerve perceives the objects written on the retina by the hand of Nature, and conveys them to the brain in all their integrity of form and colour. Now, it is certain, from prismatic observation, that colour results from the difference in the rate of vibration of the rays of light acting upon this marvellous mechanism, and the following table shows the number of waves or vibrations passing into the eyes per second to enable us to perceive colour, which after all is *one pure white light*:—

	Waves per second.
Extreme red, . . .	458,000,000,000,000
Red, ...	477,000,000,000,000
Orange, ...	506,000,000,000,000
Yellow, ...	535,000,000,000,000
Green, ...	577,000,000,000,000
Blue, ...	622,000,000,000,000
Indigo, ...	658,000,000,000,000
Violet, ...	699,000,000,000,000
Extreme violet, . .	727,000,000,000,000

Whatever theory we may adopt to explain the phenomena of light, we arrive at conclusions that strike the mind with astonishment and admiration. Let us consider also the other organs of the temple, and what a conception we have of the

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wonders of the house we live in. The same description of house which the great Architect honoured by dwelling in whilst He lived upon earth, but a house, in this case, free from all sin and decay; a dwelling full of harmony and beauty, proceeding from the interior, and reflecting throughout the whole building the light of heaven.

The eye, which has been called the window of the soul, infinitely surpasses in its complexity, and beauty of structure, all the other organs of sense, and is most unquestionably the most marvellous object that the human mind is capable of examining and understanding; but many persons are under the impression that it is their bodily eyes alone they see with, and are not aware that unless the *mind* communicates at the same time with the exterior organs they do *not* perceive *what is before* them. The external eyes are only the instruments through which the impressions pass to the mind's eye; the optic nerve being the conductor which passes them on as photographs to the brain, which again is the marvellous medium through which the spiritual nature of man is enabled to judge correctly of all that passes in the outer world.

These impressions or photographs are then mysteriously conveyed to the great hall of memory, where they are stored up in volumes, as it were, and recalled under various circumstances, at times, when least expected. The scenes of childhood, youth, and old age are all depicted in vivid pictures, presenting a faithful review of the life of the individual, and this may be most probably the meaning of the books being opened (Rev. xx. 12), mentioned in Scripture. Many people who have been rescued from drowning have declared that when life was all but gone, a panorama of their past lives seemed to pass before them, startling evidence of the truth contained in the Word of God, and which I have myself heard from two persons who were nearly drowned. Touching on this subject, our great dramatist makes Hamlet say:—

> "Remember thee,
> Yea, from the table of my memory,
> I'll wipe away all trivial fond records,
> All saws of books, all forms, all pressures past,
> That youth and observation copied there;
> And thy commandment all alone shall live
> Within the book and volume of my brain,
> Unmixed with baser matter."

And here a few familiar observations, which everyone must have remarked at some time or other, affords instances that with our outward organs of vision alone we are incapable of perceiving and judging correctly, without the co-operation of

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the mind's eye at the same time. For instance, we begin to think of some one, or some scene far away, and gradually everything near us seems to disappear from our outward eyes, whilst our inward eyes gaze upon what the mind receives from memory. An intimate friend may pass closely to us in the street, our eyes are directed towards his face, but we pass without taking any notice of him. He tells us afterwards that we passed without noticing him. Our excuse is that we did not see him, or that we must have been thinking of something else at the time. The somnambulist appears to direct his steps in the most dangerous positions, sometimes from the inner vision; for although his outward organs are open their sense appears shut. There is a natural body, and there is a spiritual body. The former may be compared to a fine instrument, but which is incapable of producing the harmonies of sound without the will and genius of the musician, whom the spiritual body may be said to resemble, whose execution on the instrument affects the mysterious inmate of the soul with its vibrations.

Now, if this instrument is out of order—if its strings are loose, if some are wanting, and the musician begins to run his fingers over the notes, he cannot produce anything but discord; he must then apply to the *maker* of the instrument to rectify what it wants, before he is enabled to charm the nerves with melodies of sound.

Thus it is with the natural body, which has long suffered from a terrible hereditary disease, affecting all its members, and producing innumerable sorrows and afflictions to the spiritual body, on account of their connection and sympathy for each other (1 Cor. xii. 15). The former cannot cure itself. No one but its Maker, the great Physician, can do that. And so it is with the eyes of our natural body, and those of the spiritual understanding. If they are not in harmonious connection with each other they are in a state of discord, in a state of warfare, as St. Paul describes (Rom. vii.). We cannot mend the instrument, for it is too mysteriously and wonderfully made for us to comprehend its mechanism. We must apply, then, to the *Great Maker* for His assistance to enable us to rectify it, so as to produce those harmonies which are pleasing to Him (John i. 3, 4). We must be guided by what He tells us, by what is in accordance with *His* word; not according to the letter, but according to the spirit of the letter, which is life and light to the soul.

TOWER, JULY 8, 1875.—DEAR MR. HINE,—In your No. 20, Vol. II. *Life from the Dead*, I am made to say in my note to you of May 29th on the Hebrew origin of Scuit, Scythian, or Scot, "I think the derivation I suggested in your magazine is simpler, viz., סכה *brotus*, hence Feast of Tabernacles, or S'cot, to commemorate wanderings." It should be "סכת *booths*, hence Feast of Tabernacles, or S'cot, to commemorate wanderings" of the children of Israel in the wilderness (see Hebrew Bible, Lev. xxiii. 33-43).—Truly yours, J. C. GAWLER.

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THE TWELVE ZODIACAL SIGNS AND THE TWELVE HEBREW TRIBES.

No.	Latin Name.	English Name.	Hebrew Meaning.	Typical Reference.	Hebrew Tribe.	Tribal Reference.
1	Aquarius	Water pourer	Pouring forth	John iv. 10.	Reuben	Gen. xlix. 4.
2	Pisces	Fishes	Multitudes	Rev. vii. 9.	Simeon } Levi }	Gen. xlix. 5.
3	Libra	Scales	Weighing	Zech. xi. 12, 13	Levi	Daniel v. 27.
4	Leo	Lion	Separating	Rev. v. 5.	Judah	Gen. xlix. 9.
5	Scorpio	Scorpion	Conflict	Gen. iii. 15.	Dan	Gen. xlix. 17.
6	Capricornus	Goat	Cut off	Lev. iv. 23.	Naphtali	Gen. xlix. 21.
7	Aries	Ram	Sent forth	Gen. xxii. 8.	Gad	Gen. xlix. 19.
8	Sagittarius	Archer	Archer	Rev. vi. 2.	Asher	Deut. xxxiii. 25.
9	Cancer	Crab	Who holds	John x. 28.	Issachar	Gen. xlix. 14, 15
10	Virgo	Virgin	Virgin	Jerem. xxxi. 4.	Zebulun	Gen. xlix. 13.
11	Taurus	Bull	Coming	Lev. viii. 14.	Joseph	Deut. xxxiii. 17.
12	Gemini	Twins	United	Isaiah ix. 6.	Benjamin	Gen. xlix. 27.

1. In *Aquarius* (a man pouring out water), Moses refers to the man (Deuteronomy xxxiii. 6), no other sign thus containing a man; while Jacob refers to the water, saying, "Poured forth as water." In the scheme of redemption the sign denotes the risen God-Man pouring forth the living water on the Church (Isa. xii. 3; Joel ii. 28, 29; Zech. xiii. 1; John vii. 37, 38; Acts ii.; Isa. xi. 15).

2. In *Pisces* (2 fishes united by a band), Jacob alludes to Simeon and Levi being united by the bonds of brotherhood, and united in sin; Moses refers to them as brethren, and to the Thummim and Urim united in the breastplate. *Pisces* is a type of the multitude of believers united together in faith and love, and united to their Divine Head (Deut. xxxiii. 8; Gen. ix. 27, xii. 3; Ps. i. 17).

3. In *Libra* (scales), is found an allusion to the price paid for salvation, the Surety's infinite merits weighed against man's sin, and is therefore aptly borne by Levi in connection with the Sanctuary, who offered up the appointed type of this price (Rev. vi. 5; Matt. xxvi. 15).

4. Jacob refers three times to the *Lion:* the hands alluded to by Moses may equally well be rendered fore paws as of a Lion, in which that animal's powers of combat and assault so specially reside. The sign refers to Him who shall come a second time, in power, mighty to save (Isa. lxiii. 1, lxiv. 1-4, lxvi. 5; Hosea xi. 10; Rev. xxii. 20).

5. The original sign was a serpent, alluded to twice by Jacob; while Moses speaks of Dan as leaping or springing as an adder. It thus typifies that old Serpent who should bruise Messiah's heel (Gen. iii. 15; Rev. xx. 2).

6. Referring to *Capricornus* (goat), Jacob speaks of the hind let loose, as the goat was let loose on the day of atonement (Lev. xvi. 10). In this sign the kid of sacrifice is united to a fish, typifying Christ, the Sacrifice whose blood should be shed for many (Isa. liii. 12; Matt. xxvi. 28; Ps. xxii. title margin).

7. Jacob alludes to *Aries* (ram) as the type of the Lamb of God who should be pierced in the hands, feet, and side by a troop of Roman soldiers, and that,

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though overcome by death, He should overcome at the last as the Lamb on the throne (Rev. xvii 14; Gen xxii. 8. Ex. xii. 3 6; Matt. xxvii. 45, 46; Luke xxiii. 45; John i. 29; Rev xiii. 8). Moses alludes to the first part of a sacrifice being retained while the worshipper partook of the remainder (Lev. vii. 33, &c.)

8. In *Sagittarius* (a mounted archer), Jacob seems to allude to such savoury meat as hunters like Esau procured by the bow and arrow (Gen. xxvii. 3). The words may also be rendered, "The sweet influences of a King," compare Job xxxviii. 31, where the expression is used in reference to Orion, the mighty hunter, a celestial type of that Mighty One, who was, and is to come. Moses appears to allude to the tips of arrows, anciently shod with iron or brass (Isa. xlix. 2, 3).

9. The older sign was *Scarabæus* which with the crab is characterised by holding its young or possessions with unyielding tenacity. The word "burdens" is rendered "sheep folds" in Judges v. 16—Jacob alluding to those possessions which were peculiar to the patriarchs, while Moses refers to the tents used by them in tending their flocks The sign typifies the possession Christ has of His people, that none can take them from Him (John xvii. 12, xii. 14, 15; Gen. xlix. 11; Job xiv. 13-15, xix. 25-27; Isa. liii. 11).

10. *Virgo* typifies the Church (Rev. xii. 1) which was to dwell for a time upon earth, and in which the Messiah was to dwell whose goings forth have been from everlasting, but who should dwell with His people and they with Him. Jacob alludes to His "dwelling," and Moses to his "going forth" (Zech. iii. 8; Jer. xxiii. 5).

11. Jacob's blessing may be exactly rendered "the daughters walk before the bull" (margin); the daughters thus apply to the seven stars of the pleiades which are in the sign Taurus. In the "well" and "deep that lieth under," we may see an allusion to the river Eridanus which is situated just beneath Taurus. Moses alludes to the bullock and his horns. Taurus the once slain sacrifice coming in power to rule (Matt. xxviii. 18: Ex. xxxii. 4; Hosea iv. 17; v. 6; 1 Kings xii. 28; Ezek. i. 10; Rev. iv. 7; Ps. xxii. 12).

12. Benoni (son of my sorrow) was afterwards named Benjamin (son of my right hand). By these two names in one person he is identified with Gemini, the type of the suffering and triumphant Messiah. The wolf was formerly borne on this standard, and is alluded to by Jacob, while Moses to the Antitype known to us as God's well-beloved Son (Zech. iii. 8; Matt. xxiv. 27; Ps. xix. 1.)

INTRODUCTION.

Perhaps few subjects have been shrouded, as to their origin and meaning, in such hitherto impenetrable obscurity as the Zodiac: the very meaning of the word, the normal form of these mysterious astronomical figures, their remote origin, their primitive meaning, their use or importance, were all subjects of continued speculation and unfailing interest, but of apparently hopeless solution.

Light has at last been let in even upon this difficult subject. Living, as we do, at the time when the Fulness of the Gentiles is being brought in, when the mystery of God's providential dealings through His people with the world is being cleared up, it seems to be decreed that lesser mysteries should also have the light of truth let into their hitherto dark recesses; that thus the glory of God may be made manifest from the lowest to the highest. Thus has the Great Pyramid at last given forth its mighty secret to the intelligence and Christianity of the nineteenth century. Thus, also, all the scattered light in ancient and modern times upon the origin and meaning of the Zodiac has been gathered

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together by the learned writer of "Mazzaroth"* (four parts—London, 1862), who, in that erudite work, has given the result of the labours of half-a-century upon the constellations. There have been at all ages approaches to the truth, but these were only as faint glimmerings before the dawn arises.

From the results arrived at, as embodied in the above work, it appears that the fixed stars were mapped out and divided into constellations or groups by the united labours of those three Saints of the Patriarchal Church, Adam, Seth, and Enoch, between the years B.C. 3340 and B.C. 3080, or 260 years. The object of this triad of devout and highly-gifted men was to preserve, by a symbolical teaching, the revelation given to man after the Fall. These devout Fathers of mankind, therefore, grouped the stars into signs, and applied to them such names as would serve to typify various portions of the work of Redemption to be carried out by the Messiah. Hence we find that they teach the great primeval truths, that the Redeemer should come to suffer, and return to reign. They also allude to the great intermediate truths of the great work of man's salvation.

We thus find that, as the Christian Church had its special revelation in the New Testament, and as the Hebrew Church had its revelation in the Old Testament, so the Patriarchal Church had its special revelation embodied in those heavenly symbols of light and glory; which, we are told, were to be for signs as well as seasons (Gen. i. 14).

The oldest mention of the Zodiac is in the divine interrogation to Job, "Canst thou bring forth Mazzaroth in his season?"—the word being translated in the margin, the twelve signs. David seems to have entered into this glorious symbolisation of the truths of Redemption, exclaiming as he studied these celestial guides by the clear light of an Eastern midnight sky, The heavens declare the glory of God (Ps. xix. 1); and it is to be remarked that he uses the word El, God, in the singular form, referring to but one Person of the Trinity. From John i. 1-3 we find that it was Christ who made the world; and, therefore, David informs us that it is especially Christ's glory that is here shadowed forth. And when we reflect that all these symbols refer to the work of salvation undertaken by Christ, we understand how the heavens manifest the especial glory of Christ.

By studying these heavenly symbols in connection with the later revelations given to the Hebrew and Christian Churches, we are able to learn what was the extent of the measure of truth imparted to the first of the earthly churches. By them we may find that they knew much more of the details of the Divine plan

* By the late Miss Frances Rolleston of Keswick.

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of salvation than is generally supposed, that they had much firmer ground for their faith, far brighter hopes, and looked forward with no faint vision to the sufferings of Messiah that should accompany His first advent, and the glory that should accompany His second. They were able to look forward with assured faith and hope to the Lamb of God to be slain for the sin of the world (Aries), to the deadly conflict with the serpent (Scorpio), to the mysterious union of two natures in one person (Gemini), to the outpouring of the water of life (Aquarius), to the multitude of believers (Pisces) who should form the Lamb's bride (Virgo), to the certainty and swiftness (Sagittarius) of the return of the Saviour as the all-conquering lion (Leo).

The meaning of the names of the signs, when derived from the original Hebrew, explain the idea of which the sign is a type. Thus the Hebrew Taleh, the ram, meaning the sent forth, will refer to the ram sent to Abraham, and the great Antitype who was sent into the world as a sacrifice for sin. Similarly, the meaning of the names of the individual stars of which the sign is composed bears reference to the truth typified by the sign in which they appear: thus Aries, the ram, bears stars whose ancient names are the wounded, the slain, &c. A further confirmation of the typical reference of the Zodiac is found in the agreement of meaning of the names of the first twelve patriarchs with the twelve signs, when taken in order: thus Leo falls to Mahalaleel (Gen. v. 15), meaning the shining forth of God; while Leo refers to that second advent spoken of by John, when he mentions the Lion of the tribe of Judah coming in glory to reign. The series of Levitical types were arranged for the Hebrew Church long after the compilation of the Zodiacal types for the Patriarchial Church, but the latter thus received divine recognition and sanction by being copied into the Levitical code. Thus, in these starry emblems, we see the origin of the types of the Levitical law.

The true meaning of the Zodiacal signs is further shewn in the selected use of certain objects, as Lamb, Bull, Goat, &c., being the same that were afterwards used in the two later revelations.

Connection of the Signs and Tribes.

Having thus very briefly noticed the origin and meaning of the Zodiacal Signs, I must pass on to their connection with the Hebrew tribes, as shown and referred to in various portions of Scripture.

We are not directly informed at what time and under what circumstances the twelve signs became attached to the twelve patriarchs. Circumstances lead to the conclusion that it was under Divine direction. As they were arranged long before the births of Jacob's sons, they may have been appropriated to

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each by Jacob at their respective births, or soon after. The mention of them in the Book of Job (xxxviii. 32) shows they are earlier than the mustering of the Hebrew tribes at Sinai; the allusions to them by Jacob in his blessings on his sons (Gen. xlix.) carries them back still further, and Jacob there alludes to them as well-known and already appropriated symbols.

But in the case of one son we seem to have what may be an example of the adoption of the remaining. The sign borne by the tribe of Benjamin was Gemini (twins under a wolf). At Benjamin's birth his mother Rachael named him Benoni (Gen. xxxv. 18, 19), but Jacob called him Benjamin. Whether Jacob acted thus designedly in reference to his son afterwards bearing the sign Gemini, the unique peculiarity of his youngest son having two names given him at his birth causes him to answer most remarkably to the sign of his tribe. The meaning of these names, "Son of my sorrow," and "Son of my right hand," aptly sets forth the same truths typified by Gemini, viz., the suffering and triumphant Messiah in one person. That He should be the Son of Man, a Man of sorrows in His human nature, and also the Son of God, seated at the right hand of God, in power. The order is also correctly preserved, as the first name refers to the first advent in humiliation, and the second name to the second advent in power. It may also have been that each of the patriarchs was born when the sun was in the particular sign which they were afterwards to bear, and which was then appropriated to him.

Joseph's remarkable dream of 12 stars would thus, as referring to the 12 signs of the Zodiac, be readily understood in its deeper meaning, and strongly resented by his unprincipled brethren (Gen. xxxvii. 9). Compare also the vision given to John (Rev. xii. 1), where the Church is shown as a woman with 12 stars, representative of the 12 tribes composing the Church. These symbolic signs being thus attached to the sons of Jacob, would become valuable distinctive signs and marks, at a time when so much less use was made of cursive writing, and could be used by them on signet rings as an emblem and mark of distinction befitting their wealth and princely rank as heirs of the powerful princes, Abraham, Isaac, and Jacob. In such a large family, possessed of such considerable property of all kinds, with frequent change of residence, coming into contact with fresh tribes and cities continually, greatly given to buying and selling, such a distinctive mark or sign would be of great practical use to discriminate their respective flocks and other property, secure their right of possession, confirm or ratify a bargain.

That signet rings were in use at that time, and that part of the world, we have ample evidence. Pharaoh gave to Joseph

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his signet ring, having engraven on it no doubt some royal device, or the king's cartouche, by the use of which Joseph's power was equal to Pharaoh's (Gen. xli. 42). But we find that one at least of the patriarchs possessed such a signet ring, and it appears that it was the custom to carry it about the person (as our seal rings); it is also asked for quite incidentally, as if it were a usual possession of those of social position or wealth (Gen. xxxviii. 18-25). But ancient scarabœi signet rings have been found bearing a sign of the Zodiac intaglio, thus fitting them for stamping in wax or clay.

Egyptian signets have been found bearing the Zodiac signs on them of Leo, Scarabœus, Pisces, Libra, Serpens, Aquila, Aqua, and Capricornus. A further search would no doubt result in finding signets with the remaining signs on them.* Thus in Egypt, with which the patriarchs were so closely connected for so long a period, and where their descendants lived so long, these signs on signets in the way Jacob's sons would use them, and from whom they could be copied by the Egyptians, are found.

The tribes with their respective signs, are as follows:—1. Judah—Leo; 2. Issachar—Cancer; 3. Zebulun—Virgo; 4. Reuben—Aquarius; 5. Simeon—Pisces; 6. Gad—Aries; 7. Joseph—Taurus; 8. Benjamin—Gemini; 9. Dan—Scorpio; 10. Asher—Sagittarius; 11. Naphtali—Capricornus; 12. Levi—Libra.

This order of the tribes is taken from Numbers ii., where the camps are arranged. They fall into four groups of three tribes each, and as was pointed out to me by a writer on the Anglo-Israel question, if the signs as they are in the heavens be divided into four groups of three each, these two sets of groups agree with one another. Thus we find that the arrangement of the tribes in the Hebrew camp follows the order of the arrangement of their respective signs in the heavens, for the Zodiac signs were arranged in their present order previous to the formation of the Hebrew camps at Sinai, and so could not have been copied from them. The whole Hebrew nation being thus divided into four great camps of three tribes each, the chief of these tribes was chosen as head of the three, and the other two encamped under his banner. We naturally therefore find greater prominence given to the signs of these four leading tribes than to the others, so that the signs of Judah, Reuben, Ephraim, and Dan are much more pointedly alluded to than those of the remaining eight.

Of these four leading tribes two are specially blessed in prophecy, and became pre-eminent afterwards over the whole ten. The great blessings centred upon Jacob were by him divided among Judah and Joseph; the One Seed, even Christ, being

* Kitto s Pictorial Bible.

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promised to come of the former; the many seeds, the multitude of nations, the fulness of the Gentiles, being predicted to the latter. We therefore consistently find the emblems of these two tribes far oftener and more pointedly than those of the other ten, or even of the two remaining leading tribes. Constant reference hence is made in Scripture to the Lion of Judah and the Bull of Joseph, for these tribes were the backbone and nucleus of the two kingdoms of Judah and Israel, which even took their names and signs, which are not thus confined to these tribes, but refer in a measure to the two kingdoms.

We cannot conceive any more fitting emblems to be borne on the standards of the Hebrew tribes than these heavenly symbols of Redemption work. As the Jewish Church (Jews) was the great evangelising instrument under the Old dispensation through the teaching of the Old Testament, so the Christian Church (Israelites) is the great evangelising agent under the New dispensation through the New Testament; and so in the approaching dispensation, when Judah and Israel shall be united again, their mission of evangelising the whole world will be more signally and completely fulfilled. Being chosen by God for such work, what so suitable emblems could they bear as those which typify the very Redemption work that has been given to them, and them alone of all the nations of the earth, to carry to the ends of the world for blessing to mankind and glory to God.

1. JUDAH—LEO.

Judah was the fourth son of Jacob and Leah (Gen. xxix. 35). His name, which means praise, was given to him by his mother. The Chaldee paraphrase informs us that the tribe of Judah bore on its banner, when it was marshalled at Sinai, the Zodiacal sign of Leo—Lion. When Jacob on his dying couch uttered his inspired predictions concerning his twelve sons, he says of Judah, "*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?*" (Gen. xlix. 9.) Jacob thus alludes three times to the Zodiacal sign of Judah, the lion, in this short sentence, besides alluding to the peculiarities of such an animal as the lion in the words prey, stooping, couching. In the expression, *between his feet* (v. 10), there would be an allusion to the leonine mode of resting, his forefeet stretched out in front of him on the ground, leaving room for anything to be placed between them. In this attitude the symbolic lions in Egypt were sculptured. The sphynx on the hill of Jeezeh is an example of this: it is the largest idol in the world, and consists of a lion with a human head and neck, between its feet is a figure of a young man in a shrine, referring to the promised Deliverer.

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Thus we have a symbol carrying out in granite the exact words of the inspired Jacob.

In Jacob's blessing on Judah the lion is thrice mentioned, a repetition not found in that of any other tribe. The importance of the relation between the sign and the tribe is probably greater in the case of Judah than in that of any other tribe. From Judah the Lion of the Tribe of Judah was to come. Judah was to be the ruling tribe, and there would be especial reason that its sign should be clearly known, and affixed to it by the undoubted authority of inspiration. In Jacob's threefold allusion to Leo, he speaks of the lion in its three stages of life, as when young a whelp, when in full maturity it couches for its prey and overcomes its enemies, and when resting after hard fought contests it quietly reposes, having gained such renown for courage and victory that none are found willing to rouse him up or to contend with him.

In Deut. xxxiii. 7, Moses, speaking of the voice of Judah, seems to draw a simile from the roaring of a lion, which is heard with such effect even at a distance: "*Hear, Lord, the voice of Judah, and bring him unto his people; let his hands be sufficient for him, and be thou an help to him from his enemies.*" The word here rendered *hands* can be equally well rendered *forepaws*, as of a lion, which are so powerful in that animal, and by which, when made sufficient for him, he executes his will with such terrible effect on his enemies or prey. David was no doubt well aware of the sign of the tribe to which he belonged, and consequently we find him constantly drawing his similes from his tribal emblem. On the death of Saul and Jonathan, he says they were stronger than lions, which might perhaps be paraphrased by saying Gemini (Benjamin) was in Saul's reign in the ascendant, while Leo (Judah) was in declension (2 Sam. i. 23).

When the Hebrews reached Canaan, they encamped for a while under the mountains of Moab; from these heights Balaam overlooked their tents spread out in the order of the tribes, the banner of each bearing its appropriate Zodiacal sign floating in the clear air; and seeing the lion on that of Judah, Balaam exclaims, "*Behold the people shall rise up as a great lion, and lift up himself as a young lion; he shall not lie down until he eat of the prey and drink the blood of the slain*" (Num. xxiii. 24). Balak next took Balaam to Peor mount, and again was Israel blessed by the unwilling prophet; this time he uses almost the very words that Jacob applies to Judah, saying, "*He couched, he lay down as a lion, and as a great lion; who shall stir him up?*" (Num. xxiv. 9.) Solomon, in the sacred vessels of the Temple, made constant use of his tribal sign of Judah, from whence he sprang. Among other utensils, he made ten brazen basses or

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lavers, the plates and ledges of which were engraved with lions all round (1 Kings vii. 29-36). Solomon, it seems, made great use of his tribal emblem: the two arms of his magnificent ivory throne were supported by two lions, his throne was upheld by the two great divisions of the Hebrew nation, Judah and Israel. Such an union has not since occurred. Leading to the royal seat were six steps, and on each step two lions, for in his reign all the twelve tribes were united together, and each was ruled over by the kingly lion of Judah (1 Kings x. 19, 20).

David uses his tribal emblem as a simile in his Psalms, as when he prays for deliverance from Cush, the Benjamite, "*Lest he tear my soul like a lion, rending it in pieces, while there is none to deliver*" (Ps. vii. 2); and when he describes the wicked (Ps. xvii. 12) "*Like as a lion that is greedy of his prey, and as it were a young lion, lurking in secret places.*" In the prophetic Messianic Psalm (xxii.) there seems especial force in verses 13, 21, when we remember that it was the (lion) tribe of Judah that compassed the crucifixion, and who stood in triumph round the cross, mocking and railing. "*They gaped upon me with their mouths as a ravening and a roaring lion. Save me from the lion's mouth.*" In verse 16, "they pierced my hands and my feet," the words are literally, *like a lion, i.e.*, as the terrible talons of a lion pierces and rends its victim. David's royal son Solomon made still greater use of his tribal sign, using it in the Temple furniture, his palace decorations, and his inspired writings, as in Prov. xxii. 13, and xxvi. 13, and xxviii. 15; Eccles. ix. 4; Canticles iv. 8. In the remarkable passages, Isaiah xi. 7, and lxv. 25, we have a possible reference to the union of Judah and Israel under the signs of their respective leading tribes, Judah and Ephraim, the lion and the ox. Again, when speaking of the deliverance of Judah, Isaiah uses the symbol of a lion (xxxi. 4). Hezekiah, like his ancestors, Solomon and David, uses his tribal sign as a familiar simile (Isaiah xxxviii. 13), and Jeremiah also, when rebuking Judah, uses their well understood sign (ii. 30, and v. 6), while in xii. 8 Judah is compared to a lion, "*Mine heritage is unto me as a lion.*"

Still more striking and direct use is made of Judah's sign in the cherubic visions given to Ezekiel and John. The cherub, as representative of the Hebrew nation in Millenial times, had four faces (Ezekiel i. 10), which answered to the four Hebrew camps (Num. ii. 3, 10, 18, 25). Consequently we find the four faces correspond with the signs borne by the four leading tribes of these four camps on their banners. The lion face for Judah is mentioned in both of Ezekiel's cherubic visions (i. 10, and x. 14).

In speaking to Judah of its past history, Ezekiel, himself a Levite of the kingdom of Judah, carried captive to Babylon,

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makes repeated reference to Judah's tribal sign (xix. 1-9, &c.), and compares them to a lion (xxii. 25). Micah declares that Israel presided over by Jacob shall be as a lion (v. 8). Nahum, prophesying of Judah, asks "*Where is the dwelling-place of the lions?*" (ii. 11, 12.) Isaiah calls Jerusalem by the name of Ariel, or lion of God (margin), an expression commentators have found difficult to explain, but as the capital of Judah, whose symbol was a lion, it is suitable and plain (xxix. 1, 2, 7). In the New Testament we have similar evidence of the lion being the divinely appointed symbol of Judah. In the fuller cherubic manifestation vouchsafed to John, Judah appears symbolised as a lion (Rev. iv. 7), while we read that the lion of the tribe of Judah prevailed to open the Book of Inheritance (Rev. v. 5).

2. Issachar—Cancer.

From Numbers (ii. 5) we learn that the tribe of Issachar was to encamp next to Judah. In the order of the Zodiac, as found in the heavens, Cancer is found next to Leo. Issachar was the ninth son of Jacob by his wife Leah; his name meaning hire. His tribe bore the sign of Cancer on their standard. It appears that the Crab has replaced the more ancient sign of Scarabœus, the Egyptian beetle; this insect was held to be sacred by the Egyptians, and would, of course, be well known to the Hebrews dwelling in Egypt. In the Egyptian Zodiacs, consequently, we find Scarabœus instead of Cancer. A colossal figure of the sacred Scarabœus is to be seen in the Egyptian Hall of the British Museum, sculptured out of dark granite, with all that minute fidelity and exactness the Egyptians were so capable of. Perhaps this sign of the Zodiac has been more corrupted than any other from its original design. The superb shield, engraved in the most sumptuous manner for Charles V., Emperor of Germany, in 1550, has the Zodiac in a circle round the centre boss; in this design the sign Cancer is represented by a lobster.* A still earlier Zodiac is found on a Norman font in Brooklyn Church, Kent†; here Cancer appears more like a frog than anything else, but it may be meant for a lobster. In these varieties of beetle, lobster, crab, we may see that all typify the one special idea that the type was to set forth, viz., possession. The Scarabœus is characterised by holding its young or its possessions with unyielding firmness, so that it will sooner part with life than with its progeny, when holding it—this peculiar property of possession is found in the other types used in this sign. The primitive meaning attached to the sign by Seth, was the possession of His people purchased by His death, which the Messiah should

* Meyrick's Ancient Armour, Oxford, pt. iii. p. 53. † Archæologia Cantiana.

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obtain and so retain that no one would be able to pluck them out of His hand (John xvii. 12; xii. 14, 15; Gen. xlix. 11; Job xiv. 13, 15; xix. 25, 27; Isa. liii. 11).

In the Levitical code, the first born of all cattle was to be redeemed (Ex. xiii. 12, 13; xxxiv. 19, 20); and this corresponded with Cancer, the redeemed possession being under the type of cattle (Col. i. 15). Hence, in the blessings of Jacob and of Moses on the Hebrew tribes, we find in both allusions to cattle and possessions. The word burdens (Gen. xlix. 14) is rendered sheep folds (Judges v. 16)—*Issachar is a strong ass couching down between two burdens,* and *Why abodest thou among the sheep folds.*" Jacob is alluding to those possessions of cattle held by the patriarchs, symbolical of the redeemed possessions of the Church, the sheep of Christ's pasture, and Moses alludes to the tents used by those who keep flocks.

3. Zebulun—Virgo.

Zebulun was the tenth son of Jacob by his wife Leah (Gen. xxx. 20), and the meaning of the name, "dwelling," is alluded to by Jacob in his blessing (Gen. xlix. 13), and contained in idea in his sign, the Virgin. The tribe of Zebulun was ordered to encamp (Num. ii. 7) with Issachar, in subordination to Judah. As in the divinely arranged camp at Sinai we find Judah, Issachar, and Zebulun together, so their signs, Leo, Cancer, Virgo, are found together in the heavens.

Virgo consists of a female figure holding corn in one hand, and a palm branch in the other, as seen in the Zodiac on the temple of Dendera in Egypt. Virgo, as a type of the Church, is constantly used in Scripture (Rev. xii. 1; Jer. xxxi. 4), which was to dwell upon the earth, and in which was to dwell the Messiah whose goings forth have been of old, but who should dwell with His people and they with Him for ever. Jacob alludes to his dwelling and Moses to his going forth (Deut. xxxiii. 18; 2 Cor. xi. 2; Zech. iii. 8; Jer. xxiii. 5).

The corn in Virgo's hand reminds us of Him who was the Bread of Life, and of that corn seed which Paul tells us if it fall into the ground and die it will bring forth much fruit (1 Cor. xv. 37).

In the other hand of Virgo, the palm branch carries our thoughts to the Branch that Zechariah prophesied of (iii. 8; vi. 12; Isa. iv. 2; xi. 1; Jer. xxiii. 5; xxxiii. 15). In accordance with these prophecies in the Hebrew Church, and the still older type in the Patriarchal Church, when the Messiah came he was greeted by the expectant multitude with the waving of palm branches in the hand, thus acknowledging Him as the promised Branch (John xii. 13).

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The significance of these symbols can only be seen by bearing in mind their vast antiquity, the Zodiac being older not only than Christianity, but than the Levitical Law or the Deluge!

ALEXANDER B. GRIMALDI.

(To be Continued.)

ISRAEL THE CHIEF OF NATIONS, THE POSSESSOR OF THE GATES.

By PHILO-ISRAEL.

IN previous articles which have appeared in this Magazine, we ventured to suggest that God had marked down our Nation as His own, had separated us from all other People on the face of the Earth, by granting us Two Grand Gifts—"The Heathen Empire," and the possession of the "Desolate Heritages" of the Earth.

We found, by reference to the Word of God, that these Identifications of His Lost People, were distinctly indicated therein. They seemed to point to a time when, the Manifestation of His Hidden ones drawing near, the Chosen Race would be known certainly by these two, as well as by other important characteristics, such as the Multitudinous Seed;—signs which the Nations could not mistake, and which, to the Ten Tribes themselves, would be the Clue, whereby they would discover their own Origin.

We found in each of the cases we considered, that no other nation on the Earth, Civilised or Uncivilised, had anything approaching either the Vast "Heathen Empire," the Immense "Colonial Dominions," or the super-abounding population of Great Britain.

We adverted to the case of the Teutonic Nations, of the Latin and Scandinavian Races, of the Great American People, and of the various Heathen, and Mohammedan Powers of the Earth.

We found not one of these, answered to the requirements of the Prophetic Writings. Germany, France, Belgium, Holland, Austria, Italy, Spain, Portugal, Russia, Norway, Sweden,—none of these were, we pointed out, endowed with "the Heathen Empire," and to none was granted "the Desolate Heritages" of the Globe, as Colonial Possessions. No where, in short, among these Races and Peoples, could be discerned the Striking Phenomenon extant, of A NATION, AND A COMPANY OF NATIONS.

We were finally shut up to the conclusion, that Great Britain, and that Nation only, answered every requisite of the cases under consideration.

We propose now, to bring forward a THIRD remarkable feature of the Chosen Race, which we have given to us for our guidance

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—namely, the position they were to occupy in the Earth, in the Latter days, as "among" the Chief of Nations, as "Possessors" also "of the Gate of their Enemies."

To illustrate and prove these points, we must here, as in other instances, go first to the pages of Inspiration. We do this, because nowhere else have we the slightest clue to help us. History can give us no aid in finding the Lost Tribes. The Jew, and the Gentile, are alike entirely ignorant of their whereabouts. The People themselves, in obedience to the Will of the Almighty, are "Blind," as to their Origin, have lost their "Paths," and can give no accurate account of who they are, or whence they have sprung as a Nation.

Turning, then, to the Scriptures, we read, of the Seed of Abraham, of Isaac, and of Jacob—of the Hebrew Race, in fact, as follows:—

"Thy seed (*i.e.*, Abraham's and Isaac's) shall possess the GATE of his enemies—the GATE of those that HATE them" (Gen. xxii. 17; xxiv. 60).

Sing with gladness for Jacob.
And shout among the CHIEF OF THE NATIONS;
Publish ye, praise ye, and say,
O Lord! save Thy People, the Remnant of Israel (Jer. xxxi. 7).

But thou, Israel, art my servant,
Jacob whom I have chosen,
The Seed of Abraham, my Friend,
Whom I have taken from the Ends of the Earth,—
And called Thee, from the CHIEF MEN thereof—
And said unto thee, Thou art my servant;—
I have chosen thee, and not cast thee away (Isaiah xli. 8, 9. See also 10th to 16th verses).

No weapon that is formed against thee, shall prosper,
And every tongue that shall rise against thee, in judgment, Thou shalt condemn;—
This is the Heritage of the Servants of the LORD,
And their Righteousness is of me, saith the LORD (Isaiah liv. 17).

And the Remnant of Jacob, shall be among the Gentiles,
In the Midst of many People;—
As a Lion, among the Beasts of the Forest,
As a young Lion, among the Flocks of Sheep,
Who, if he go through, both treadeth down, and teareth in pieces;
And none, can deliver (Micah v. 8).

Therefore fear not thou, O my Servant Jacob, saith the Lord—
Neither be dismayed, O Israel;—
For lo! I will save Thee from afar—
And thy Seed from the Land of their captivity:—
And Jacob shall return,
And shall be in Rest, and be quiet,
And none shall make *him* afraid (Jer. xxx. 10).

And He increased HIS PEOPLE greatly;
And made them stronger than their Enemies (Psalm cv. 24).

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What is the purport of these and many other similar declarations of the Most High God? It is that His people Israel shall be found "among" the Chief of Nations, that they are called "from" the Chief Men thereof—that they shall be a Great War Power among the nations—that they shall possess "the Gate" of their enemies, those enemies who shall literally "hate them,"—that no weapon formed against them shall prosper—that they shall be as a Lion among the Beasts of the Forest, as a Young Lion (mark the figure) among the the Flocks of Sheep, and for multitude like the Sand of the Sea, the Dust of the Earth, the Stars of Heaven.

These repeated declarations most distinctly convey the idea of National Power, National Dominion, Conquest, and National Supremacy. They indicate that the people described are to be found under God's special protection, supported by his Almighty Arm, a Nation not only never defeated in their own, or other Lands, but also holding many strongholds in the territories of their Foes.

Let us see if the facts of the case support these predictions: if the circumstances of any other nation than our own satisfy *all* the conditions prescribed?

Do the Teutonic and Latin Races fulfil them? Germany and France, it may be fully conceded, are clearly "among" the Chief of Nations; but they are not undefeated countries; their people do not hold the "Gate" of their enemies—understanding by "GATES," Cities or places, *many in number*, of Stategic importance, in Foreign Lands.

Neither Holland, Belgium, Austria, Italy, Spain, Portugal, Sweden, nor Norway, answer to these descriptions of the People indicated, any better than do Germany or France. They do not fulfil ALL the conditions wanted. They have each and all been defeated on their own soil, and not one of them holds "the GATE of those (mark the plural number) that hate them."

Russia we may safely put out of consideration in this matter altogether, because that Nation and People have a Destiny to fulfil (Ezek. xxxviii. and xxxix) as the ENEMIES of the Twelve Tribes of Israel united (Israel and Judah), which renders it impossible for them, to compete for the distinction we believe to be reserved for our Beloved Country, and for HER ALONE.

We must, in fact, look again to Great Britain as the Power which answers all requirements.

For, FIRST. She alone holds the many GATES of her enemies —the positions of strength and importance in the Lands of those that "HATE" her.

Her attitude as the Military occupant of such fortified Places as Gibraltar, Malta, Aden, Peshawur, of Cape Coast Castle,

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Rangoon, and Singapore, points to her as the Gate-holder, *par excellence*, of the Nations of the Earth. Each of those places of Strength she has acquired by Military Force. She holds them still by the Sword. Her offensive occupancy of these strongholds exposes her to the Hatred of the Spaniard, of the Arab, of the Afghan, of the Ashantee, of the Burmese, of the Malays. Her retention of the islands of Perim, of Penang, of Lebuan, of Hong-Kong: her possession of Malacca, and of Cowloon, give her the GATE, or Key, or power of Entry, into the Red Sea, and the lands bordering thereon; into the countries beyond the Straits of Malacca, and into the provinces on the southern coasts of China. She is thereby exposed to, and obtains, the detestation of the Turks, the savages of Borneo, and of the Chinese.

Her hold on the more important "GATES" of British India, the Australian and New Zealand possessions, Cape Town and the Falklands, gives her, as the Paramount Naval Power, authority over the Indian, South Atlantic, and South Pacific Oceans. She thereby has acquired Rule over the Tribes, Races, and Peoples located in those Neighbourhoods; thwarting their designs, and interfering in their affairs, for her own advantage. Her bare presence in their Fatherlands is felt by the subject Races to be degradation, and all but intolerable humiliation.

They HATE her, accordingly, with exceeding hatred, as all who have experience of British Power and Progress in Foreign Lands, and especially in India and Africa, can testify.

We can easily realise this, if we reflect what our own National feelings would be, if the Spaniard held Portland, instead of the British, Gibraltar; or the Turk, the Isle of Wight, instead of the English, Perim, and Aden; the Hindu, Wales, instead of our own countrymen, the magnificent peninsula of Hindustan; and the Maori, Ireland, instead of our own colonists, New Zealand.

In the SECOND place, we notice that England is, in fact, among the Chief of Nations—if not the Very Chief; a People never conquered in these Islands, and in their Wars, invariably the Victors.

Our Naval Chieftainship is unquestioned. We have, under God's Providence, the most Powerful Navy in the World—our Enemies themselves being the Judges. In respect to the Almighty's Decree that we should be, in other respects also, among the Chief, if not THE Very Chief of all the Nations, let the Editor of the *Times* Newspaper, in his able Leader of the 24th May last, give us the deliberate, and almost defiant, decision of the foremost Journal of the World. The writer, referring to recent political events, and to the mistake of Continental Nations in regard to our present Policy of "Non-intervention," states:—

"Lord Derby's peaceful intervention may, perhaps, suggest other thoughts, and this is not the first time that the same embarrassing mistake

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has been corrected. So long ago as the Administration of Walpole we seemed to have withdrawn from any share in the responsibilities and the struggles of the Continent. That Prime Minister's love of peace was as passionate as that of Mr. Gladstone, and his rather parochial common sense disdained the high-flown sentiments which were used to defend a spirited foreign policy. Not unnaturally, foreign nations got into the habit of underrating the power of a country which seemed to despise Continental influence; but they soon found they had mistaken a fleeting for a lasting mood of mind. A temporary isolation did not prevent England from being recognised, after a time, AS THE GREATEST POWER IN THE WORLD. We all remember how literally our more recent passionate desire for peace was taken by potentates and statesmen who ought to have known us better. They really believed that we had at last flung all our energies and ambition into the business of money making, and that they might make their arrangements without too carefully consulting our wishes. But our foreign friends were mistaken, and the result of the error was the Crimean War. Since that time we have put down the Indian Mutiny with as high a hand as was ever displayed, even in our fiercest days; we have had small, but significant wars, in Abyssinia and Ashantee. After all, we are THE RICHEST COUNTRY IN THE WORLD, and, strange as Germany may think the statement, we can make ourselves THE MOST POWERFUL IF WE CHOOSE. Our resources are not only greater than those OF ANY CONTINENTAL NATION, but they are less easily exhausted. Our freedom from a conscription has given us a mine of wealth on which we may draw at need. It is the balance of reserved force which we have been accumulating for generations. OUR NAVAL AND MERCANTILE MARINE PUT US BEYOND THE RISK, EVEN OF COMPETITION, ON THE SEA. We do not hesitate to say that, relatively to other nations, England is at least AS STRONG TO-DAY AS SHE WAS ON THE EVE OF THE GREAT FRENCH WAR. She cannot afford to throw away such power. The Continental nations are mistaken if they think that she will cease to use her diplomacy in the cause of Peace, and for the defence of justice. Nothing can be further from the thoughts of English statesmen than a competition with their aggressive rivals in the use of threats and force; but menaces will not hinder them from employing the influence of this country. They will be the less disposed to leave their power unused because the country is tired of patching up its home legislation, and has ample time to look abroad. We find the affairs of France more interesting than our own at this season, and the Foreign Office might easily become once more the most prominent Department of the State."

The reader will observe that the Editor here, claims for England at the present day, just as in times past, the position of the "Chief of Nations." He declares, with justice, we can make ourselves (WE would add, "God helping us") the Most Powerful Country in the World; that with our Naval and Mercantile Supremacy, Freedom from Conscription, and with resources practically boundless, we are as strong NOW as we were on the eve of "the Great French War." The *Times*, therefore, using to-day, words identical with those of Scripture, declares of US what God foretold as Israel's lot, by the mouth of His Holy Prophets Isaiah, Jeremiah, and Micah, more than five centuries before Christ, namely, that she would become "the Chief of Nations," "unconquered in War," "as a Lion among the Beasts of the Forest, and as a Young Lion among the Flocks of Sheep."

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In regard to the latter points, we have only to observe that ours is the only important Nation of European Christendom which has not suffered Defeat and Humiliation, in its own Land from Foreign foes: the only one, which has not had to sign conditions of Peace of a degrading character, at the dictate of Gentile Nations, here or abroad. Many, if not all the other European States have, on the other hand, been overrun by Conquering Forces, within modern times. But to England belongs the proud distinction, that for more than one thousand years she has been kept free from Foreign Invasion. In A.D. 1066, the Normans who successfully invaded her, were merely the last remnant of the Ten Tribes: William "the CONQUEROR," *i.e.*, "Little Benjamin, the Ruler" (Ps. lxviii. 27), "demanding admission to the body politic; joining their Brethren in Britain."

Two attempts at the Invasion of England—one in A.D. 1588, and the last in 1805—were (as we have pointed out elsewhere) frustrated by God's good Providence—by His most direct interposition. We stand out, therefore, this day as the monuments of His grace and truth,—the only Nation upon the Earth never defeated in our own Land, never Conquered; because the LORD hath promised ISRAEL, saying, "He will not cast off HIS PEOPLE, neither will He forsake HIS INHERITANCE" (Ps. xciv. 14). "Fear not thou; for I am with thee: be not dismayed; for I am thy GOD: I will strengthen thee; yea, I will uphold thee with the right hand of my righteousness. . . . They that war against thee shall be as nothing, and as a thing of nought" (Isa. xli. 10-12).

In conclusion we ask, Where does all this tend? Do we wish by writing in this strain, to inflate our National Pride, already too great, already too offensive, to the Heavenly Father? God forbid! We are, as a Nation—and we should know it, and acknowledge it—unworthy of the least of all these, His mercies. But our Covenant-keeping God is Faithful: He has done all this, because He hath Sworn to Abraham, and our Forefathers, that He would make US, what we are at this Day; He has placed US, in the Forefront of the Nations; giving us Power, Dominion, Influence, Wealth, and Empire, all but Universal, IN ORDER THAT "His Way be known upon Earth; His Saving Health, among all Nations;" "that Righteousness and Praise may spring forth before all the Nations," through the Instrumentality of His People Israel; for "This People," He hath said, speaking of the Ten Tribes, His Redeemed Ones, even of US—"This People have I formed for MYSELF; they SHALL show forth My Praise" (Isaiah xliii. 21).

Be it ours, in deep humility to respond, "Thy Kingdom come, O Lord! Thy Will be done IN EARTH as it is Heaven. For thy dear Son's sake, the Redeemer of Thy People Israel." Amen.

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THE USES OF OUR IDENTITY WITH LOST ISRAEL. No. 3.

By THE EDITOR.

IT WILL END OUR SORROWS.

NOTWITHSTANDING our manifold proofs that our nation is identical with the lost Ten Tribes, the very people whom God has sworn should always be "A NATION" (Jer. xxxi. 36), and who in a national sense should pre-eminently be under favour and blessing, even during the very period of their exile and lost estate; yet it would be absurd to suppose that, because of this, there would be no individual cases of poverty, misery, cruelty, unnaturalness, reproach, accusation, crime, and filthiness existing throughout their empire. A nationality is much the same, in use, as a corporation, and sound corporations are the most wealthy and powerful of all our institutions. Yet the spring that preserves all corporations, is the provision they make against times of distress and misfortune. The very idea of Life Assurance Companies suggests the existence of want. These are the most wealthy of all our companies, yet they would all die out and become defunct if some new power came into being to insure a continuously increasing prosperity to every soul of our community. So that the Nation of Israel, although securing unsurpassed national prosperity, by no means supposes the non-existence of individual distress. Christ, who came to minister almost exclusively to the people of the Ten Tribes, told them about their poor; how He felt for them, and how the future would provide for them. He declaimed against individual monopoly of wealth, the snares of the rich; and told of their weeping and howling in a coming time. He took up the thread of the burden of the Prophets, who all testified to the existence of want among some of the people of Israel, and who told us that the cause of much of it was the result of the oppression on the part of the wealthy. Thus, "Rob not the poor, because he is poor;" "I will be a swift witness against those that oppress the hireling in his wages, the widow and the fatherless;" "Your gold and your silver shall be a witness against you. Behold the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth." "Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong: that uses his neighbour's service without wages, and giveth him not for his work." All these are testimonies that sorrow is in existence with Israel, and we, being identical with the people, know it too well to be true. If we

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are asked, How can this be? it is enough to point out our workhouses, our prisons, our filthy courts, our one-roomed families, the hovels of our agricultural labourers, our hospitals, reformatories, homes, penitentiaries, our cripples, our blind and diseased, our temperance societies, and endless charities, our foundlings and Magdalenes, with the little world of wretchedness that each name suggests. All these we have now in our midst; all of them imply sighing and sorrowing. There are inmates of each class Godless and vile. Many who have been Godless have been renewed by Grace, yet doomed by circumstances to remain as inmates, and we give our testimony that only cant and deceit could use the fraud of declaration that, by being born of God, the dwelling in a workhouse becomes a source of happiness. No Christian man could be really happy, forced by his poverty to live in one room with his wife and eight children. Though a Christian, he would still be known to sorrow; and it would be, indeed, a fraud to present Christianity to people of such circumstances, under the delusion that its acceptance immediately released them from their sufferings. Such preaching being positively untrue renders the preaching wrong. Neither could the acceptance of Christ secure heavenly happiness immediately after death. It is untrue to declare that eternity is reached upon death; because, before eternity, to the righteous dead must come the first resurrection, and a thousand years of bliss on the earth, therefore earthly,—therefore time, not eternity; after which comes the second resurrection, the judgment, and then eternity. So that the removal of sorrow is not the necessary result of the acceptance of Grace. Hence we come to the great point of our teaching, which is, that the Scripture that says, "The redeemed of the Lord shall return, and come with singing unto Zion, and everlasting joy upon their head; they shall obtain gladness and joy. Sorrow and mourning shall flee away" (Isa. li. 11), cannot honestly be applied by any preacher to the acceptance of Christ, or the result of death. It has nothing to do with these events, and yet carries with it a literal and comprehensive fulfilment. Then to what event does it refer? And the reply is emphatic; only to the return of Israel to their land, which is the quick result of their Identity. So that we have the direct promise of God that, immediately the things connected with our Identity transpire, then our people will be released from all their infirmities, their sighings and sorrows. We preach this glorious deliverance as the result of our Identity, with the premise that the promise is only made to the people of our nation. There is not a single Scripture to testify that the Gentiles are to share in this blessedness; on the contrary, many Scriptures testify that they will not—that their lot is war, famine, pestilence, and earthquakes; but

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for Israel—for the British—every soul having a grievance will have relief, every sorrow will flow into joy, all sighings will make way for gladness. Workhouses and prisons will cease to have being, crime and drunkenness will be swept away; so that a great use of our Identity is to make us a truly happy people.

ON THE SCALES TO BE USED IN INTERNATIONAL METEOROLOGY.

A Letter to DR. BUYS BALLOT, *of Utrecht, President of the Permanent Committee, of the Meteorological Congress at Vienna, Sitting now, or recently, in London at* 116 *Victoria Street, S.W.*

SIR,—With reference to your printed official letter of 5th of May 1875, and your kindly concluding assurance therein, that,—"The Committee will be especially pleased to learn my opinions on any point of International Meteorology, and to be informed of any point which may appear to me to be advisable to be taken into consideration, or to be treated in a different manner from that which has hitherto been the case." I have the honour of placing before you, in reply, the following views on certain leading points, which I have been privileged to acquire during the last eleven years, touching the prosecution of the Meteorology of the Earth as a whole;—viz.,

1st, The only absolutely unique, straight, true and characteristic reference for length measure in, and for, the entire earth, and all the nations living upon it, is, *the axis of rotation thereof.* And the most handy subdivision of it into small units for the every-day purposes of man in general, and his scientific barometrical observations in particular, which you are so deeply interested in, is the division into 500 millions (or *inches*, with further decimal subdivision of them when required); as securely monumentalized more than 4000 years ago in the Great Pyramid; a building pre-eminently of number, weight and measure, still standing in measurable condition in the centre of all the inhabited land surface of the whole globe.

2nd, If the greatest convenience of the greatest number of mankind, and the fact of man living on the surface of the Earth, and not on any other planet of the Solar system, are held to be of any importance in your International Meteorological Congress of to-day—the *temperature* reduction of barometrical observations should be made to refer to the mean of all man's experiences of that kind on the Earth; and not to any ideal extreme point of heat (or cold) outside them all, and in which he does not, and could not, live and flourish.

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3rd, The true mean reference indicated above, or the mean of all man's temperature experiences in all the permanently inhabited countries on the face of the earth, is exhibited in a circumscribed manner in the mean temperature of that central building of all the terrestrial world, the Great Pyramid; and is further defined there as a temperature of $\frac{1}{5}$ *the distance from freezing to boiling* of water (at the mean level of sea *and* land, and with the barometer at its mean Pyramid height), and on a thermal scale where freezing reads 0, and boiling + 250.

4th, The weight reference for all nations, if they live upon the earth and have intellectual and scientific aspirations, should be founded on, and be evenly commeasurable with, the size and weight of this planet, the earth, as a whole: a thing monumentalized also at the Great Pyramid ages ago, and with the practical result of shewing prophetically, or for and at such subsequent time as man should be able to appreciate it, but not before, a grandly standard pound weight (to be further decimally subdivided as necessary) equal to the weight of 5 *cubit pyramid inches of the earth's mean density;* to be taken in air of the standard Pyramid temperature and pressure, or that most suitable and agreeable to man in all his employments; and by no means, as with some modern doctrinaires, in a freezing vacuum.

5th, Whereas modern science has absolutely no means of stating, or even approaching the question, whether the race of man is going to last on this globe for a few years more only, or, for almost unlimited millions of millions, and millions again, of years; and such knowledge, would be most important when deciding on the standards for future international Meteorology —it may be well to bear in mind, that the Great Pyramid, which has already seen all the history of intellectual man as yet —and grandly anticipated, amongst other points of terrestrial and celestial physics, the very sun-distance determination of most nations in the present year—contains a by no means uncertain limitation of his future. For further particulars on all these several essential topics, I beg to refer you to a little book just translated, and now being published in France by M. L'Abbè and Chanoine F. Moigno. It is entitled, I believe, "La Grande Pyramide Pharaonique de Nom Humanitaire de Fait ses Mysteres et ses Enseignments." With expressions of the highest consideration, I have the honour to remain, sir, your most obedient humble servant,

PIAZZI SMYTH.
Astronomer Royal for Scotland, and Ex-Member of the Royal Society of London.

15 Royal Terrace, Edinburgh, 20th May 1875.

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THE ANGLO-ISRAEL THEORY ILLUSTRATED BY THE CHURCH OF ENGLAND LITURGY.

By the Rev. Canon TITCOMB.

IT is not to be supposed, for a single moment, that our English Reformers had the slightest idea of the Theory, concerning which this Magazine is the organ and accredited representative. The time had not, in these days, arrived for the resurrection of Israel out of the grave of exile. Even now it is only just beginning to appear; and but few, comparatively, understand it. The predicted prophesying over these "dry bones," however, has already commenced, and the truth is gradually being revealed.

But although our Reformers, when drawing up the National Liturgy of England, knew nothing of this subject, it is a striking and most singular circumstance that they were guided, in the Providence of God, to employ language which everywhere illustrates it. Indeed, had they held the views we do ourselves, they could scarcely have expressed them more aptly, or more beautifully have combined them with the spirit of genuine devotion.

Considering that one of the great turning points of the Reformation was the doctrine of Justification by Faith, which carried along with it a repudiation of "the righteousness of the law"; and that another lay in the renunciation of false views on sacerdotalism, which carried along with it a clear line of separation between Old and New Testament teaching,—one might naturally have expected the Prayer Book to be marked by strong divergences from an old Hebrew type of thought. No one can reflect upon the general state of controversy at that period without feeling that it would, at all events, have been more natural for our Church Reformers to have embodied in their Liturgy selections out of the Pauline epistles, rather than portions of Scripture which exclusively refer to the ancient promises of God to Israel. Yet it was quite otherwise. All the canticles appointed for daily service are, without exception, of this latter kind. In our use of the *Venite* and *Jubilate*, and also of the *Cantate* and *Deus Miseratur*, we are made to stand on the same platform as the ancient Hebrews; we sing of the Messiah to come, according to the terms of Old Testament promise; we look over the Gentile nations as destined to be made happy in the yet unaccomplished future, when He who is to save the nations shall rule and judge the world in righteousness, and bring in its final blessings. And even in the *Magnificat* and *Nunc Dimittis*, which are taken from the New Testament, we still stand on Hebrew ground; we look back to the promises which were given to our forefathers, Abraham, Isaac, and Jacob; we rejoice as

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those who see the salvation of Israel. Again, in the Litany, we plead with Christ, as "the Son of David," that He may hear us. And we cry, with an appeal to the recollection of all God's Old Testament mercies to His ancient people, saying, "O God, we have heard with our ears, and our fathers have declared unto us the noble works which thou didst in their day, and in the old time before them." Can anything be more striking than all this? Besides which, we have the reiteration of the Ten Commandments appointed for all Sundays and Holy days; a peculiarity in our own Liturgy which, I believe, has no parallel in any other Church. Then again, in "The Forms of Prayer to be used at Sea," we have every canticle taken from Hebrew phraseology, and resting upon the covenant which God made with His ancient people. So with the Service for "Ash Wednesday"; and also the "Form of Thanksgiving" on the Sovereign's "Day of Ascension."
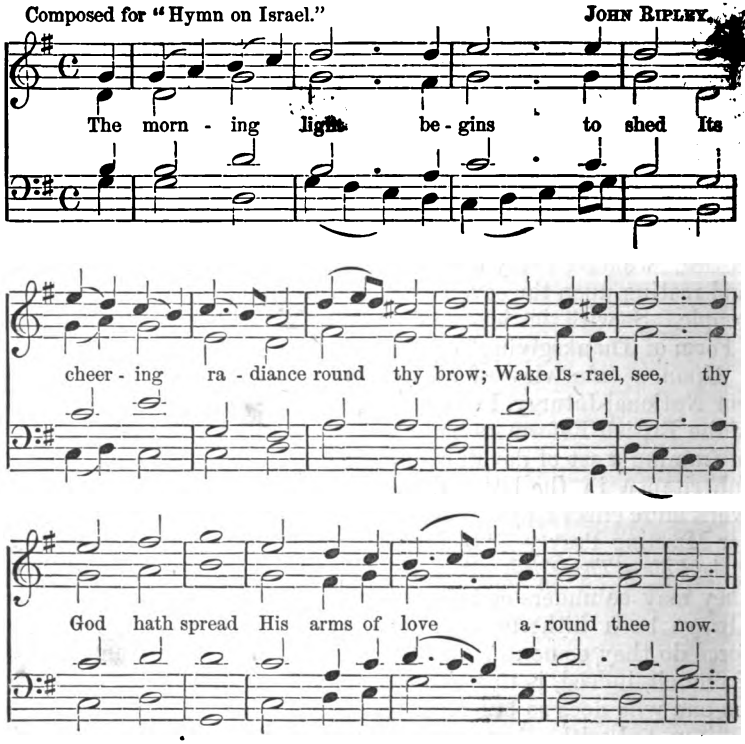
Upon a calm view of all this line of Hebrewistic thought in our National Liturgy, I can only repeat what I said at first—that if the British Reformers had expressly sat down for the purpose of framing a set of devotions for England as the place of Israel's inheritance in the latter days, they could not have done their work more effectually. Take, for example, the words in the Form for Morning Prayer—"*O Lord, save Thy people*" (Ps. xxviii. 9). "*And bless Thine inheritance.*" Of course, we do not deny that they may be understood of the spiritual Israel, just as they have always been hitherto regarded. But with how much greater force do they come upon us when taken in their literal meaning! So much, indeed, is this the case, that I venture to say there is no one who does so but must feel the Services of our Church to be invested with a beauty and a power which they never had before. It therefore makes this subject one of first interest to all her attached members. I will not pursue it further, for my time is limited; I shall only add that, if the clergy who use this glorious Liturgy could see it more generally in this light, they would find their ministrations even a source of larger blessing to their own souls than they do even at present.

EARNEST SOLDIERS.—During the war in Crimea, a chaplain, newly arrived in the camp, inquired of an English officer how he could best set about his work, in order to do it effectively. The soldier, by way of reply, took his friend to the top of a neighbouring hill, and bade him mark the scene. There were the enemy's lines, here the English were advancing, and yonder were the French earth-works. What energy and determination appeared to be on that marred landscape! How perseveringly did flash answer flash! The boomings and roarings of one side seemed only to draw forth a shower of iron and fire from the other side! "Sir," said the officer to the minister of peace, "*You must be in earnest.* An earnest man always makes his way. IF WE DON'T CONQUER THE ENEMY, THEY WILL CONQUER US."

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THUMMIM. L.M.

Composed for "Hymn on Israel." JOHN RIPLEY.



HYMN ON ISRAEL.

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 voice!
A glorious wreath is round thy brow;
Rise,—the rich feast for all to spread
Upon thine own lov'd mountains now.

[This Hymn was composed by the late John Wilson, author of "Our Israelitish Origin."]

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LIFE FROM THE DEAD.

Romans xi. 15.

No. 22.

THE SUPERNATURAL IN RELIGION AT THE GREAT PYRAMID.—PART II.

By PIAZZI SMYTH, *Astronomer Royal for Scotland.*

OUR last part left us near the southern or upper and further end of the internal Grand Gallery of the Great Pyramid.

We had traced up that gallery's remarkable course from where it begins at its north end with the date of the birth of the Saviour of mankind; and, excepting only certain limited features in that neighbourhood already alluded to, had met with no break or interruption to our continued ascent along the enormous length of its sloping floor, until, at the rate of a Pyramid inch to a year, we had arrived at the point indicating 1813-14 A.D. At that point, however, begins the grand step of the end, a step crossing all the breadth of the gallery, and rising from its floor almost exactly a British yard in vertical height, yet forming from there a continued level right on to the very end.

That end, nevertheless, we had not actually reached, even by going on to the 1875 date point, though it comes very soon after that—viz., in 1881-2 A.D.; for there, in all its solidity and overhanging imminence, is the southern wall, or practical termination, of the Grand Gallery. Whatever, therefore, that feature symbolises, terminates there too—viz., in 1881-2 A.D.

Now the said gallery was shown, at its northern commencement, to typify the Christian Dispensation—that which we are living under at the present moment—or the Gospel Dispensation of the first coming of Christ. If that, then, is to cease so very speedily, how or in what manner will its cessation be brought about? and what is likely to take its place, or to follow afterwards?

Already some persons have demanded, in too great alarm, if that date of 1881-2 is to be the end of the world? and others,

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in too eager hope, have as earnestly inquired if it is to be the occasion of Christ's second coming?

Neither the one nor the other, the solid prophecy in monumental stone enables us to answer with confidence; and yet it is holy ground, and dangerous too, we are venturing to tread when any portion of unfulfilled prophecy is concerned. For it is seldom given to man to discern the real tendencies there, unless perchance the times indicated be very close at hand, or the things themselves are amongst those which, though sealed up in the beginning of the world, and though in the Father's knowledge alone, even up to the establishment of the first Christian Dispensation, were yet intended in Divine mercy to be communicated, or made possible, to a chosen few just before the time of the end; and then it was even said that "the wise *shall* understand." I cannot, however, of myself pretend to do more than to point out some of the simpler views which the measured proportions of the *masonry* of the Great Pyramid seem to lead to, and must leave to others more favoured than myself to collate them successfully with the *written* prophecies of the Word of God; and when the two series of equally inspired indications are taken fully and ably together, they may teach expectant man more than he can gather from either of them alone.

NOT THE END OF THE WORLD.

Not the end of the world is indicated by the sudden ceasing of the gallery of the Christian Dispensation; for whereas the floor-line, beginning at the Pyramid's Northern passage entrance and thence continued on, indicates everywhere as it advances some part of human history,—and history more especially of the dominant Christian world along the floor of the Grand Gallery,—that floor-line, so far from ceasing at the south wall of the gallery, passes onwards from thence through a narrow opening, but on the very same level, to further spaces and further times; entering first of all a very low passage-way leading directly south.

Only 53 inches long is this passage, while it is at the same time lower in height than any Pyramid passage yet passed through from the very beginning. Wherefore, if the oppressions of idolatry and the primitive forms of war in the earlier history of man were symbolised by the cramped-up attitude of any human being in passing through the very first, or pre-Abrahamic passage—which is only 47 inches in transverse, and 53 in vertical, height—what shall be represented by the 44 inches only of this small, and last, or post-Grand Gallery, passage?

Can it be anything else than the unexampled days of future trouble which our Saviour Himself announced should immediately precede His second, but which must as certainly succeed

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the dispensation of His first, coming?—for they could not possibly characterise, or belong to, any times really and extensively under the influence and governance of all those doctrines of peace and goodwill to men which were preached as the very Gospel of the first Christian Dispensation.

Of the unutterable anguishes of those most exceptional days to come, we read (Mark xiii. 19) that "there shall be affliction, such as there was not from the beginning of the creation which God created unto this time, neither shall be." But of their duration, happily it is written that it will be short, even as the passage itself is very short; "for," continues the Saviour, "except the Lord had shortened those days, no flesh should be saved; but for the elect's sake, whom he hath chosen, he hath shortened the days."

Yet how are we to explain the sudden coming on of such a tremendous period of crushing woes and wholesale destruction of mankind as implied above: so immediately after the prospect, too, of the Christian Dispensation, never higher, *apparently* ruling the whole world; for the Grand Gallery, always ascending, maintains its immense height from floor to ceiling to the very last; or seems even to be aiming at greater heights still, up to the final instant of its breaking down suddenly and altogether in its southern vertical end wall?

Some other institution of a totally opposite character must have entered into the composition of the alleged Christianity of the nations, and have, in these latter times, completely undermined or largely replaced it; and, having positively eaten out its vitals, will at last suddenly overpower it. And if we ask what other institution or power could have done so, Peter (2, iii. 14) indicates conversely the direction in which we should look, when he warns true Christians that at the Second Coming of Christ "they be diligent that they may be found of Him *in peace*." That is the inspired injunction, printed in every language; and yet how would all the so-called Christian nations of the world be found of Christ were his Second Coming to take place so soon as 1881-2 A.D.?

Judging from what those nations are now, and the manner in which they are developing, we may expect that the strange and antagonistic power "Cæsarism," * already almost rampant, will then have thrown off all masks, all affectation of any allegiance to the doctrines of revealed religion, and will declare itself the absolute master of men and of the world, whose grand business will then be war; and, just as is already the case in the new

* "666 The Number, and the Name of Anti-Christ." Published by W H. Guest, 54 Paternoster Row, London.

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German Empire, every male of every other Continental country also, and of whatever rank, or private opinions or religious faith, will be obliged to serve as a soldier-slave of most passive obedience to orders however wicked; and be above all things bound, and skilled too, to take the life of his fellow-man whenever the Cæsarism of his country, which has been so long preparing for it, desires him to proceed to the final trial of right, or ruling power, by *blood*.

Christianity instructs its votaries to love its enemies, and, above all things, to commit no murder. But Cæsarism, throughout history always on the opposite side, has of late years (and unhappily in proportion as the respective countries set up their claims to be considered Christian and peaceful) gone on increasing its stores of sulphurous, fiery human inventions for the very purpose of shedding blood and murdering man; and has accomplished this preliminary storing up of infernal engines for sudden future use to an extent which, even thus far, most truly "has not been from the creation unto this time."

Thus, as one example only, and of a dreadful mode of painfully destroying man, which nor Xerxes, nor Nero knew anything about —a particular class of explosive artillery shell invented a few years ago in Prussia, was practically found in the late war most effective in killing and positively smashing to pieces two whole regiments of French cavalry. Wherefore, one of the first proceedings of the Germans, during the four years of nominal peace which have since supervened, has been to increase in their ammunition stores the numbers of that class of shell up to *seventeen millions*. And yet that one artillery shell is probably the least of the German preparations for the coming wars, or for doing therein the very contrary of all that which both religion in general, and the Christian religion in particular, ordain.

Nor are the Governments, though more immediately wielding these Cæsaric powers, alone to blame; for the whole populations of those countries support their rulers in those terrific war preparations; and delight in nothing so much, when war does come, as to hear that their armies have cut up, shot down, burned or blown into quivering and blackened fragments of flesh whole myriads of their fellow-men and *Christians* of this sad latter day; and they harden themselves thereupon for still more extensive and callous scenes of human destruction. "Send me more French novels," wrote to Berlin Count B—m—k, on the night after the battle of Sadowa, when 30,000 Austrian dead, hardly yet cold, were lying around his tent, in his first great campaign; but when he was already plotting greater.

All that, however, merely goes towards preparing the necessary materials for composing the full-grown Cæsarism of the coming

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time; and what Christian country (excepting to some extent Great Britain and America) is not at this moment preparing even vehemently for it. Alas! too, what excellent things and good did not England expect of regenerated Italy; and now see the result. The Roman Catholic churchmen have certainly been robbed, imprisoned, fined, banished, curtailed of almost everything except life; but Protestantism has gained nothing. Enormous monasteries, slowly built and adorned with loving art through many ages, and inhabited once by quiet priests, are now forcibly filled with sudden crowds of soldiers, who destroy much but build up nothing; while morning, noon, and night, the drilling of the innumerable military in the art of destroying men is being pushed on with urgent, fervent zeal, as though the occasion for their employment were imminent indeed. The very last week's London paper, too, announces that the Emperor of Germany has temporarily suspended the law prohibiting the exportation of horses, in order that the King of Italy, with his army to mount, may purchase as many as he will. And the women of the country share in the new movement with enthusiasm; so that decorating themselves with golden jewellery inscribed in antique characters with the name of old, *imperial* Rome, and gradually deserting every form of religion, they give themselves up, before everything else, to the study of Cæsarism; speaking of it, indeed, as yet only as "the higher education of women in Italy," but practically considering it the proper and best employment for their Sundays. "Only last Sunday," says the paper I quote from, of February, 1875, "there was a magnificent educational demonstration in Rome; a Princess of Piedmont with a most brilliant assemblage of ladies of rank, went to hear Professor B—v—i's lecture *to his class of women and girls* (a Sunday lecture remember, and in the so-lately religious city of Rome) on (those specimens of mere Cæsarism, whom it was hoped the world had almost forgotten) the Emperors Francis I. and Charles V."

But thus is society, throughout all its ranks, hastening to the appointed end; and all classes are united in giving the greatest proportion by far of the national energies, wealth and strength, to raising up in their midst a fearful power which claims to act as a species of Deity; even "raising itself above all that is called God"; holding, under pain of death to all recusants, that its decrees are infallible, and far more binding than those of any church; repudiating or annihilating all conscience-claims on the part of individuals; and obliging all men, as soul-less atoms of a huge military machine, to obey to any extent of blood whatever may be the edicts of a so-called "Civil Power," and disobey the commands of God.

Is this Christianity? No, certainly not! Is it Cæsarism,

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that mixture of clerkly state-craft and crushing military force? Yes, most assuredly: and the training of their enforced subjects into such soldiers as that Cæsarism needs, and more and more numerously every year, and teaching them the newest and most fiery and terrible methods of destroying mankind on a large scale, is now the chief and choice employment of every European Emperor and King. And they say "that they must do it in self-defence." That is, self-defence against any or all the other so-called Christian States, who are likewise, in these times which they call peaceful but are yet not of peace, increasing their armies and enormous stores of destructive and explosive military weapons, day by day.

Well, then, let it be so: that Christian countries in the present age cannot do otherwise and live. But is not that in itself a proof that the Christianity of the First Coming, in spite of all its original principles of faith, hope, and charity, has yet, through the wickedness of man, or the wiles of the Devil, or both combined, resulted, on the whole, in our day, in a dreadful perfection and enormous magnification of the murderous art of war, by the means mainly of fire: and also in every so-called Christian nation being not only *not* found, as a whole, in the spirit of peace, but taken in the very act of accumulating, year after year, more and more of the lethal implements of Cain, for unpitying use against his brother Abel.

What wonder, then, if the spirit of Christ, which, with unexampled patience, has been watching the progress of His doctrines of love for the long, long space of thrice 600 years, should at last decide, as did the Spirit of God on a former and long antecedent occasion, "no longer to strive with man," but to leave him once again to his own devices. And the moment that that is done, universal war, and by methods and horrid means which realise the second destruction of the earth and mankind as to be not by water, but by fire, is the scene which man, with his modern chemical and physical science to aid him, has inevitably prepared for himself.

ESCAPE POSSIBLY PROVIDED FOR A FEW.

Now, the Great Pyramid, which offers in several ways an opportunity for comparing the end of human progress with the beginning, contrasts in all its bulk against this human tendency, as time advances, to Cæsaric war, by showing itself from the first pre-eminently a monument of peace. The very profession of a soldier, which has now almost over-run the whole surface of the earth, was not then commenced, and it was by mental power alone that the Shepherd Prince, "Philitis" in the Greek of Herodotus, but "Melchizedek," as we believe, in Hebrew,

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controlled the Egyptian King of the time to use the organised but peaceful bands of his subjects in the erection of this prophetic building, whose *Inspired* design they understood not.

What then says this most placid monument, touching the smaller details of the sudden and violent ending of the present Christian Dispensation, as well as the beginning of the fiery times of trouble?

We know already, from the New Testament, what the Evangelists promise, and of the angels being sent to gather up the elect before that dread period begins; also of those elect thus saved meeting the Lord in the air, and of being glorified with Him in heaven for a while before His Second return to earth, then to put an end at once to all these human wars and Satanic commotions; to wipe away, also, tears from all eyes, and establish His Kingdom in truth, righteousness, and universal extent, by grandly supernatural means, of which the present Dispensation knows nothing practically. But what does the stone Revelation say on this point?

What it seems to say is peculiarly confirmative of the main hope of true believers. For, although the floor-line of the passage of troubles continues on the same level to progress on, and still further on, through spaces with solid, mountain-thick walls on either side, and no mode of escape through them; not even at any part of all the length of the so-called "ante-chamber," which is next beyond, and wherein the lime-stone material is presently exchanged for more enduring granite; nor through all the hundred inches of the next short passage beyond, nor in the final "King's Chamber," which is the close and consummation of the whole interior scene of the Great Pyramid. And although the Christian world in general *must* move along that inevitable floor-level and through all the events marked out for it there: and though pagan peoples must likewise go on in their original line of descent, sloping ever downward to the bottomless pit appointed to receive them, yet for the elect, whoever and of whatever number they may be, there is, in the uppermost corner of the Grand Gallery, a most remarkable way of escape; *i.e.*, chronologically, at the end of the present Christian Dispensation and just before the troubles on earth begin.

It is a door-way of entrance into a small passage, 28 feet above the history-recording floor; only, therefore, accessible to something approaching more to winged and flying, rather than walking, beings; and leading to a sort of sanctuary, more than apartment for earthly life, immediately over the grand and final granite hall, the so-called King's Chamber.

Colonel Howard Vyse's excavations in the Great Pyramid, further discovered above this one sanctuary, four other semi-cham

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bers or dark hollows, of similar length and breadth, one over the other, and all of them over the King's Chamber; and plain mechanical science shows that they all act usefully in relieving the latter chamber's flat ceiling from the crushing weight of the mass of the Great Pyramid masonry above. But these four uppermost semi-chambers discovered by the Colonel, were merely and absolutely closed hollows in the masonry; altogether unenterable, therefore, by anyone or anything without breaking away solid stone-work. And why the fifth and lowest of the hollows had been left open by the original builders, or furnished by them with a finished passage entrance from the almost inaccessible top of the southern end of the Grand Gallery, there is nothing either in mechanical science or Egyptological learning to explain; while the sacred and historic symbology, as already indicated, throws the only light we have upon the subject; useful and suggestive light, too, and there is more of that historic matter yet remaining to be told.

MOHAMMEDANISM.

The Great Pyramid is at the present moment *owned* by Mohammedans; and stands in, and is girt about on all sides by, the lands of Mohammedan Powers; while Egypt itself still represents the remains, or successors, of both of those phases of the Mohammedan races and faith, which the greatest number of commentators on the Book of Revelation agree, are indicated in chapter ix. thereof; viz., the Saracens in verses 3, 4, and 5; and the Turks in verses 14 to 19.

They were each of them raised up in medieval ages against the Christian world, and given warlike and conquering power to persecute it for a time, even to slaying the third part of men, in order to cure the Eastern Christian Church of its then tendency to idolatry. But their appointed times of fighting power have now so completely passed away, that neither Saracen's heads nor Turkish horse-tails cause any fear to Europe in the present day. Indeed, when they now want their armies organised for war and their soldiers furnished with really murderous weapons, both Saracens and Turks come with open purses, and like mere children to the astutely Cæsarised Christian nations, to do that dreadful work for them; and furthermore, they are never so happy as when they can get some of those Christians also to take the command of their soldiers in the field, and keep them up to the killing of men required of them there.

This large amount of change in the remains of once merely battling hosts and destroying peoples, should be something philanthropically rather in their favour now; and the recent visit of the Sayid of Zanzibar to this country has evidently shown, in

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a most telling manner, that however false may have been the self-proclaiming prophet of the Mohammedans, *some* of the present followers of that faith may, like many of their ancestors, have deep, though mistaken, religious convictions. A mixture of the true and false sufficiently accounting—1st, for their having been employed by God to correct the semi-idolatrous worship of the early Christian Church; and, 2nd, for their being typified by St. John as locusts ascending out of the *bottomless pit.*

Of impure and false human origin, then, we need not expect to find any honourable symbolisation of the *beginning* of Mohammedanism in the Great Pyramid's Grand Gallery, devoted as that is to the Redeemer and His first Christian Dispensation. Nor do we. But as the Mohammedans served God in their appointed time of maturity, their *end* may be marked on the historic floor-line, wherever thereon, according to date, that end is to be.

Now, the more thinking among the Mohammedans have long had a prevailing impression that their faith and their power are to last only for a time. Five hundred years ago, if we may trust the better part of Sir John de Mandeville's travels, the Sultan of Cairo was under the impression that he and his people were in possession of Egypt and Palestine, not for their own virtues, but on account of the sins of Christians; and that when they repented, they would be allowed by God to re-possess those lands. Wherefore the said Sultan sent his spies to enquire into the inner life of the great European cities, and found it to be so absolutely sinful, and so utterly opposite in too many things to the recorded teachings of the Prophet whom they professed to follow, that he concluded his throne was guaranteed in absolute safety from being disturbed through all his time and his son's time too, by the very power of the God of his Christian enemies.

Quite recently, too, another traveller in the East* publishes a further development of private and special Mohammedan views, as given to him by an earnest-minded Mussulman gentleman of Cairo, thus:—

After making various laments over the present perverted state of the original MS. of the Koran and its consequences, the speaker breaks out with—"But brighter days in the history of the faithful and of all mankind will come. They may be at hand.

"We are now just what the Jews were at the Advent of the Messiah, and what the Christians were at the coming of Mahomet; and, until a new Dispensation be given, we shall grow worse and worse,—but this will come.

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* Mr. S. S. Hill. "Travels in Egypt and Syria." Longmans. 1866. P. 98.

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"As the Gospel succeeded the Pentateuch, and the Koran the Gospel, so surely will another and purer Dispensation explain the three that have preceded, and establish a law adapted to extend at least to all those of the three faiths which owe their existence to Revelation; and perhaps admit all the human race to the benefits and blessings which the munificence of God will appoint to lessen the evils of this life, and conduct the faithful to the participation of joys unspeakable in that eternal state which will assuredly be the portion of the true believers hereafter."

Here, then, however they obtained it, is a belief among Mohammedans that a new Revelation of more wide and embracing character than has ever yet appeared may be expected *soon*. How soon they know not; and their book, being of human fabrication only, is totally unable to tell them. But let us search the Bible.

Our first appeal may with propriety be made to Daniel. The King described there (viii. 23) as "of fierce countenance and understanding dark sentences" is by many held to apply to Mahomet; and to be the same individual who is alluded to in vii. 24, 25, as a King "diverse from others before him," and who shall "think to change times and laws"; and which times and laws shall, moreover, be given into his hand to change "for time, times, and the dividing of time"; *i.e.*, for the celebrated prophetic period of 1260 years.

Now, Mahomet did succeed so completely in changing the previous eras of reckoning, that not only all Mohammedans now count their time in years from the "Hejira" or "flight of Mahomet," but a late Christian writer, in that long standard work the "Encyclopædia Britannica," finds it more convenient, or suitable, hardly more decorous in him, to give the dates in his history of Egypt subsequent to its occupation by the Moslems, in years of the Hejira, and not in Christian years; a method entailing also a substitution of the both Christian, and Great Pyramid, *Solar*, by these most crooked and conflicting of years, the *Lunar*.

Let us pay no regard, therefore, to what arithmetical number of year it may be just now with the Mohammedans; but, ascertaining only that the single event of the "Hejira" took place in 621-2 A.D. of Christian reckoning, let us add on thereto the foretold number of 1260 honest and approved *Solar* years, and we have 1881-2 A.D. as the date of the conclusion of the power of the Mohammedan faith: or a timeous warning that Mohammedans as well as Christians will share in the unexampled troubles following close on the termination of the present Christian Dispensation, and typified so strikingly at the southern end of the Great Pyramid's Grand Gallery.

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THE BOOK OF THE REVELATION.

But that more yet, than the Mohammedans and Christians, will be involved in the coming wars and pressing dangers, would appear from chapters x. and xi. of the Book of the Revelation of St. John—chapters which are, fortunately for us, the easiest and plainest of all that wonderful scroll's generally most difficult historical portions, and containing apparently almost all that we need particularly seek for at the present time.

For, after the Saracens and Turks have been successively described in chapter ix., then chapter x.—still dealing with the mediæval period of history, or, in sacred terms, the interval following the sixth angel's sounding—chapter x., I repeat, gives us then a vision of the Reformation in the Isles of the Sea, the open Bible, its acceptance; and after that, announces as the next great event to come, but not then (nor even now) arrived, that "*when* the seventh angel *shall* begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets."

That closing event for humanity is therefore and thereby not only represented as imminent, but there is little enough even of chapter space to insert accounts of anything more; for at verse 15 of chapter xi. the seventh angel does sound, and the long-permitted period of man ruling upon earth, in nominal Christianity but real Cæsarism, and as a physically-uninterfered-with master of everything material in nature, is brought to a conclusion.

But it is precisely there, in that little interval of, to us, evidently present time, or in the earlier verses of chapter xi., that the command goes forth to bring into use that grand monumental testimony, prepared in the beginning of the world, but only to be understood in the latter days—viz., the Great Pyramid. And it is alluded to both as sacred, and having its meaning wrapped up in a form which is only to be successfully interpreted by application of number and *measure;* for, says St. John, of that most special and particular point of time,—"And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein."

At the present epoch of history, the Great Pyramid is the only remaining piece of Divine architecture, or building prepared according to designs imparted by Divine inspiration, in visible existence, and therefore the only one capable of being measured; and it has, on being recently measured with accuracy proved by those very measures that superhuman wisdom, in science more than 4000 years in advance of all mankind at the time, and not surpassed yet, must have presided at its design.

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"But the court," continues the beloved Disciple, "which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months."

That is, apparently,—the country outside the Great Pyramid, even Egypt and Palestine and all the land of Arabia, measure them not; no metrical consequences of spiritual significance shall be found there by so doing; and they are further given over to the Mohammedans to have, to possess, and to tread under foot for 1260 years, or until the Christian date of 1881-2 A.D.

"And I will give power," continues the Spirit of God, "unto my two witnesses, and they shall prophecy a thousand, two hundred, and threescore days, clothed in sackcloth.

"These are the two olive trees, and the two candlesticks standing before the God of the earth.

"And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall wage war against them."

These two witnesses are supposed to be the two houses of Israel—Judah and Ephraim; and their testimony in sackcloth is the melancholy, though diverse, history of those branches of them in the Eastern lands which have been and are under the iron-heeled domination of Mussulman power for the appointed 1260 years. But when that power shall fall in 1881-2 A.D., there appears another and severer woe; for then—

"——— the beast that ascendeth out of the bottomless pit shall make war against them, and overcome them, and kill them" (though in a manner ineffectually, the next following verses declare).

And what is this "beast" to whom such power is given even against the holy people?

From the course of events and the date, it would appear to be the second of the two successive beasts described in chapter xiii. —that is, not *military* power alone, which the first represented, armed with human diabolical inventions wherewith to slaughter men's bodies instead of convincing their minds, but *civil* power combined with such military power and with modern atheistical science as well; or the same identical Cæsarism which we have already recognised as the chief force to bring on, after 1881-2 A.D., the predicted days of unutterable anguish to all mankind; a beast, therefore, well described as having two small horns as of an innocent "lamb," and yet "speaking like a dragon;" as well as causing all that would not worship the image of the first beast, or implicitly and passively obey military power, to be killed.

And when it is also added that the second beast obliged "all

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both small and great to receive a mark," and "that none might buy or sell save he that had the mark, or the name of the beast, or the number of his name"—this has been already considered to denote the adoption by Germany, Italy, and too many other Cæsarised European nations also, of the modern and atheistical French-metrical system; both to replace all their hereditary metrologies descended to them from early even patriarchial times, and to rule from henceforth their commercial and all other social relations with every other people.

Nor is this movement confined to European nations alone; for the latest news from Egypt (July 31, 1875) announces that the Khedive there has just ordered that in 1878 the French metre shall be compulsory as the one and only standard measure over that whole country. Whereby, after a most remarkable existence amongst men of 4000 years, the long-lived historic cubit (profane and idolatrous though it was in its origin) of old Egypt, and of agricultural and hydraulic Egypt more particularly, will be suddenly brought, or attempted to be brought, to an end:—brought to an end, moreover, by Mussulman rulers, usually thought most Conservative; and in favour, though they have some fine thoughts of God, in favour it must unhappily be said, of the badge of both materialistic atheism, and by far the most maddened and sanguinary revolution of modern times.

Well, therefore, does the author of "Philitis" remark to me in a recent letter—"Here is this Caliph of a false Prophet, true to the Nemesis decree of Providence, adopting a false measure."

But that was perhaps necessary for putting the modern Pharaoh more completely in antagonism with God, preliminarily to and justifying the sweeping vengeance necessary for fully purging and purifying the Egyptian land and people before the closely coming time when, according to Isaiah (xix. 20-24), the Great Pyramid is both to be manifested as a sign and witness to the God of Abraham, Isaac, and Jacob; and Egypt, no longer oppressed by "a fierce lord" ruling over it, is to become the most favoured of all nations; and to have, if we may trust the grammatical construction of verses 24 and 25, "Israel," not the Turk, as "a blessing in the midst of the land."

OF THE FURTHER FUTURE.

When "the seventh angel *shall have* sounded," it is recorded in Revelation xi. 15, that the kingdoms of this world will then, or after the accomplishment of the dreadful, though short, post-Grand Gallery period of unutterable human woes and anguishes, have become "the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever."

When precisely, in figures, that grand consummation for all

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suffering humanity is to take place is not stated there; but it *is* finally announced (v. 19), that on that occasion, whenever it is to be, *the Temple of God should be opened in Heaven, and there should be seen therein the Ark of his Testament.* Gracious and inspired words, which have been held by the Rev. W. MacKenzie (author of "the Pyramid and the Bible"*), to indicate that in some supernatural and now apparently impossible manner that most solid of all stone buildings, the Great Pyramid, should in that day be opened to its very centre, and there should be seen standing in the King's Chamber, that most remarkable vessel "the coffer;" whose deep similitude to the Ark of the Covenant constructed by Moses in the Wilderness, has been already made out by the recent application of the measuring rod and calculation thereto.

But for myself, I am fearful of going to any extent beyond my own small and required part, or of venturing explanations at any large distance beyond the 1260 prophetic years, terminating in the measured 1881-2 A.D. date of the end of the Grand Gallery. And I would desire, therefore, to conclude with little more than merely reminding the reader of those impressive words addressed to Daniel at the very end of his series of visions—words which did not convey to him any of the further precise details which he seemed to ask for, but ran thus:—

"Blessed is he that waiteth and cometh to the thousand, three hundred and five and thirty days (*i.e.*, years)."

Why these years should be finally given as 1335 in place of 1260 as at first, and this 1335, moreover, should be announced as so blessed a period to arrive at, has been demanded again and again, but nearly in vain, by the best students of Biblical prophecy. Now, however, the Great Pyramid mensurations may make answer,—that it is because the days of woe and trouble beginning at the conclusion of the 1260 period, will happily have been long terminated when the end of the 1335 period, commencing from the same point as the 1260, shall have been arrived at; seeing that the Pyramid's post-Grand Gallery passage of troubles is only 53 inches long. And still further, the difference between the two periods, 1260 and 1335, is sufficient, not only to carry the explorer through that passage and into the far larger proportions of the ante-chamber beyond, but into that part of it where the construction, in exquisite *red-granite*, begins both in floor, walls, and ceiling: such red-granite, finely polished, being the one and only material, also, of the final "King's Chamber"; symbolically, therefore, in a Heavenly sort of contrast as to substance, with the Earthy limestone of all the earlier Great Pyramid architecture

* Published by Edmonstone and Douglas. Edinburgh, 1868.

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of every kind. And not only so in a general manner; for in a more precise and particular degree the difference of 1335 and 1260, or 75, will place humanity just so far within the Antechamber as to come vertically under that chamber's most remarkable "granite leaf," whose unique position there, lower than the ceiling and yet far above the floor, would seem to be typical, if of anything yet known or proclaimed, of "the new Jerusalem descending from on high."

"But"—as it was likewise and still further enjoined to Daniel, even as the concluding injunction to him in particular—"go thou thy way until the end be; for thou shalt rest and stand in thy lot at the end of the days"; so let all true Christians go their ways too, and diligently attend to their appointed tasks in the service of their Lord, and cease not to watch and pray also; resting perfectly assured the while, that if they be found of Christ, at his Second Coming, so doing, they shall joyfully experience that their salvation has been already secured for them through means of wisdom, power, and goodness, infinitely transcending all that their hearts could ever have conceived of or their own efforts brought about.

SOME OBJECTIONS TO THE SCRIPTURAL EVIDENCES OF THE IDENTITY CONSIDERED.*

By PHILO-ISRAEL.

WHEN we adduce what are called the Scriptural Proofs of the Identity of our Nation with Lost Israel, we are very often met in conversation and in print with the reply that these statements are not "proof"—that they are mere "analogies," "coincidences," matters of "fortuitous similarity," but constitute nothing approaching to evidence—that "we have jumped to a conclusion in regard to our Nation, and have assumed that because the English seem to answer to the terms of some of the Prophecies regarding the Lost Ten Tribes, therefore Our Race must be the House of Israel."

When we ask these objectors how Evidence from Scripture of Identity, whether of Nations or of Individuals, can possibly be tendered except in the way attempted in this case—namely, by appealing first to the averments of Prophecy, and then by pointing to actual facts answering thereto, in hundreds of par-

* A Paper read at a General Meeting of the Clifton and Bristol Anglo-Israel Association, Clifton, on the 30th June, 1875; also, at a Conference of the friends of the Association in London at Mrs. Lewis Cubitts', Connaught Square, on Monday, 5th July, 1875.

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ticulars, we meet with no response; but the old objection is repeated, "that coincidence is not evidence, analogy is not proof, and similarity in appearance, is not reasonable ground for concluding Identity."

We wish now to place before those who thus object to our arguments, a line of thought which may serve to show the unreasonableness of their opposition, as Christian Believers.

We ask what other species of Evidence the Apostles of our Lord Jesus Christ oftener present to us, as Confirmation of His Divine Mission, than that objected to now—namely, the appeal, on the one hand, to Prophecy; and on the other, to the Lord's exact fulfilment of the same, in the smallest jots and tittles?

Let us pursue this argument for a little, and show how exactly the evidence of our Lord's Mission has the counterpart in the character of that we rely upon, in proof of our averments in regard to Lost Israel.

A Prophet once said (Micah v. 2) that "Out of Bethlehem, Ephratah, in the Land of Judah, should come a Governor, to be Ruler in Israel." The Lord Jesus was born in that village, and the Apostle St. Matthew notes the circumstance as a proof of His Identity (Matt. ii. 6). Shall we reject it as a "coincidence"?

A Prophet of Israel said, "Out of Egypt have I called my Son" (Hos. xi. 1). Christ was taken into Egypt by his Parents, and came out of it again, with them. St. Matthew calls this a proof that Jesus was the Christ (chap. ii. 15). Shall we describe it as "a remarkable and interesting similarity in facts," but deny its probative value?

A Prophet of Judah declared a voice was heard in Ramah, lamentation and bitter weeping, Rachel weeping for her children because they were not (Jer. xxxi. 15). St. Matthew (chap. ii. 18) calls attention to this prophecy, reminds us that Herod caused numbers of little children, in and near Bethlehem, to be put to death, and declares it is a proof of the truth of Christ's Mission, because a fulfilment of a prediction which had close reference thereto. Shall we decline the inference, and call it too obscure a matter to throw light on the Redeemer's Mission?—that it proves nothing?

The Prophets generally bore testimony that the Messiah should be called a Nazarene. Jesus Christ was of Nazareth, and lived there. The Holy Spirit, speaking by St. Matthew, tells us to mark this as an Identification of our Lord (chap. ii. 23). Shall we call it an analogy, without force to convince reasonable minds?

A Prophet long since said (Isa. xlii. 1), God's servant when He came should not strive, nor cry, and no man should hear his voice in the streets. Our Lord withdrew himself from the Multitudes, and instructed those about Him not to make Him known

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(Matt. xii. 17). The Apostle calls this a clear proof of Messiah's advent. Shall we designate it a mere analogy—not evidence?

A Prophet (Zech. ix. 9) of old proclaimed that the Lord should come to Zion sitting on an Ass, and a Colt, the foal of an ass. Our Blessed Saviour did enter Jerusalem on one occasion riding on an Ass, and the Colt, the foal of an Ass. The Apostle (Matt. xxi. 4) bids us see in this an indication of the Lord's Identity with the promised Messiah. Are we to reply, "It was certainly an interesting and striking fact, which merely proves curious coincidences sometimes do occur; but can such trifling matters as an ass and its colt suffice to prove the Messiahship of Him who was spoken of?—and is this evidence which a Court of Law would accept as conclusive of the Identity?"

A Prophet of Judah (Zech. xi. 12) formerly wrote, that the Price the Lord was to be valued at, was "30 pieces of Silver:" and "I took the 30 pieces of Silver and cast them to the Potter in the House of the Lord." The sum of 30 pieces of Silver was actually paid, about 530 years after the above was written, to Judas Iscariot, as the price of Blood; it was by him returned to the Chief Priests, and "cast down" in the Temple; ultimately, it was expended by them in the purchase of the Potter's field to bury strangers in (Matt. xxvii. 4-7). The Apostle calls on us to note these transactions, as proving Jesus is the Saviour of the World, and that the predictions regarding him were literally fulfilled; and shall we, in reply, remark, that "coincidences and mere analogies are not evidence, and prove absolutely nothing." In speaking of "the Righteous," the Psalmist said—"He Keepeth all his Bones, not one of them is Broken" (Ps. xxxiv. 20). At the Institution of the Passover, 1490 years before Christ, the Lawgiver said—"Neither shall ye break a Bone thereof," *i.e.*, of the Paschal Lamb (Exod. xii. 46). Christ's bones were not broken at the Crucifixion, but His side was pierced with a spear. The Apostle John bids us remember these facts (chap. xix. 36) as evidence that Jesus Christ was the Redeemer; as proof of His being the Son of God. Shall we reply against Him that these were only remarkable and striking "coincidences which lead one to reflect; but as to proof of Identity, that requires more to establish it than these obscure similarities can afford"?

The Psalmist said—"They parted my Garments among them, and for my vesture they cast lots" (Ps. xxii. 18). At the Crucifixion the Roman Soldiers did precisely these things. St. Matthew calls attention to the facts as fulfilment of Prophecy (Matt. xxvii. 35). Shall we reply, "This, too, is of the nature of a strange concurrence of chances, but the value as proof is—nil"?

It may be objected that in each of the above cases God was

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His own Interpreter; that the Apostles drew our attention to fulfilments which, but for that, we might have failed to see.

Well; the following are a very few of many other instances, not so explained by the Inspired writers, but which Christians are not accustomed to overlook on that account, or fail to recognise as weighty evidences of the Saviour's Identity.

The Prophet Isaiah said that "As a Sheep before her shearers is dumb, so He opened not His mouth" (Isa. liii. 7). The Lord Jesus answered Pilate never a word; He gave him no answer. The Psalmist declared, "They gave me Vinegar to drink;" "They pierced my hands and my feet;" "All they that see me laugh me to scorn, saying, He trusted on the Lord that he would deliver Him" (Ps. xxii.) Did not these things literally occur? Were not these words actually spoken of our Blessed Lord?

Isaiah stated, "He gave his back to the smiters and hid not his Face from shame and spitting;" also that He would "Make His Grave with the Wicked, and with the Rich, in His Death" (Isa. liii. 9). Was not the Lord "smitten"? Did they not "spit in His Face"? Was not His Sepulchre in the Garden in Golgotha, where those executed were usually Buried? And did not the Rich man of Arimathea come to Him at His Death, and remove His sacred Corpse?

So we might go on till we wearied you. Numbers of minute jots and tittles are recorded in the Prophetical writings as to what the Lord should do, say, suffer; where He should be born; where He should go; where live; where and how He should die; where and how He should be buried; how soon He should Rise again; what those around Him would do, and say, in various circumstances; how they would on one occasion forsake Him, and leave Him alone;—all these, and very many more details were stated, sometimes very obscurely, sometimes very clearly, and unmistakably.

But every iota—every jot, came literally and exactly to pass, in and during the Life of Our Blessed Lord. Taken all together, they constitute a mass of Fulfilled Prophetic Evidence, quite apart from the Miracles, Teaching, and Resurrection of Our Lord, which amply suffices to prove that Jesus was The Christ —evidence which the Church, all through the Ages, has accepted as valid and sufficient corroborative proof, of His Identity.

To advert for a moment to the case of the House of Judah—the Jews. A Prophet of old declared that they would, when they fell into Sin and come under God's Judgments, be Dispersed, be few in number, and Scattered among all the Nations (Jer. xvi. 4-7; Deut. xxviii. 62).

Another Prophet predicted, that their name would be left for

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a Curse, that the very "show of their countenance" would be a Witness against them (Isa. lxv. 15; iii. 9).

Another declared that they would be "without might," bereft of settled Government, and be a "trembling," "faint-hearted" People (Jer. xix. 7; xvii. 4; xxxv. 17; Deut. xxviii. 65). These and many other Predictions have exactly, and literally, been fulfilled in the House of Judah—a People whom we see about us now, and know by our own observation to be undergoing these same curses to the very letter.

Are we to regard these facts as only so many "coincidences," mere "chances" and "analogies," which cannot be relied on as evidence of the truth of the Prophets, or that the Jews, and they alone, are the People indicated? Common sense says No! and admits that the Jews are God's Standing Witnesses of the truth of the Prophets—an evidence which the most stubborn Unbeliever dares not gainsay, because he sees this People respond to the Curses predicted against them in the Word of God,—and they alone do it.

Now, why, we ask in the name of reason and the same common sense, are we to put aside evidence, precisely of the same kind, and coming from the mouths of the very same accepted Witnesses—the Inspired Prophets of the Living God—when the utterances have reference not to the Person of the Lord Jesus, nor to the House of Judah, but to the Sister Nation—the Lost Ten Tribes of Israel? Also, when we see one particular Race, and one ONLY, exactly fulfils each and ALL of the separate predictions applicable to them, found also in the Holy Scriptures, we ask again, *Why* are we to reject that testimony, and view it as inapplicable? Surely it follows that if we value the points, as evidences, wherein Our Blessed Saviour literally fulfilled Prophecy, we must also value the same kind of evidences wherein Israel fulfils Scripture? or *vice versâ*, if we consider these latter, immaterial and value*less*, then all those connected with Christ become likewise immaterial and value*less*, and they cease to be of any real probative force?* Can this reasoning be set aside?

God Himself declared His People, the Tribes of Israel, should become "A NATION AND A COMPANY OF NATIONS"—"as the sand by the sea shore, innumerable; as the dust of the earth and as the stars of Heaven for MULTITUDE."

We know the Jews do not answer to these predictions, for, as we have remarked above, they are under a parallel series of con-

* Our Lord's teaching in Luke xvi. 31 seems to assign a very high value, indeed, to Moses and the Prophets as evidence to command belief. "If they hear not them," He says, "neither will they be persuaded though ONE rose from the dead."

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demnatory prophecies, one of which (fulfilled in them) dooms them to be FEW (Jer. xv. 7).

But of all the Nations of the Earth, England, and *she alone*, does respond. She doubles her population every 56 years, her Colonial Possessions every 25 years. Why may we not recognise this fact, patent to our senses, and accept it as one of a very large number of most remarkable Identifications of the Lost People, all pointing to the self same Race, now extant, which our God expressly gives us—to you and me—for our guidance?

God's Word, further, has set certain signs or marks on the Ten Tribes of Israel, when hidden, and declares they shall be found—as

1. A Powerful Nation (Micah iv. 7; v. 8).
2. Possessing the Gate of their Enemies (Gen. xxii. 17).
3. An Island or Coast People (Is. xxiv. 15; xli. 1).
4. An Undefeated Race (Is. xvii. 14; xli. 12, 15).
5. The Chief of Nations (Is. xli. 8, 9).
6. Living North-West of Palestine (Jer. xxxi. 8; xxiii. 8; iii. 18; Is. xxiv. 15).
7. With Colonies in all zones, immense in size (Is. liv. 1, 2, 3; lviii. 12).
8. Scattered everywhere among the Heathen (Ezek. xxxvii. 21).
9. Yet Mistress of the ends, sides, and uttermost parts of the Earth (Deut. xxxiii. 17; Ps. xcviii. 3; ii. 8).
10. With Possessions forming a great girdle round the Gentile Nations (Deut. xxxii. 7, 9).
11. Living ever under a Monarchy (Numb. xxiii. 21; 1 Kings vii. 13, 15).
12. Holding a Great Heathen Empire in dominion (Ps. ii. 8).
13. Immensely wealthy (Deut. xxviii. 1, 14; Is. lx. 16).
14. Lending to all Nations—borrowing from none (Deut. xxviii. 1, 14).
15. Abiding always by their ancient Israelitish, perfectly just and God-given system, of weights and measures (Lev. xix. 36).
16. Always separated from the Gentile Nations (Lev. xx. 24, 26; Is. xli. 8, 15; 1 Sam. xii. 22).
17. Kind, as a rule, to the Aborigines of their Colonies, but finding them, to their distress, "dying out" before them (Jer. xxx. 10, 11).
18. A Christian Nation—redeemed from the Mosaic Law (Is. xlv. 17, 19; xlviii. 20).
19. The Chief Missionary Power of the Earth, carrying the Gospel everywhere (Micah v. 7; Is. xxvii. 6).
20. A Sabbath-keeping Race, Nationally and by Law (Ex. xxxi. 17).

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21. Full of Good Works and fruits of Righteousness (Is. xxvii. 6; Matt. xxi. 43).

22. Called by Isaac's name—Saxons (Rom. ix. 7).

23. Yet, alas! prone to Idolatry, and ever lapsing into it (Hos. viii. 11).

24. Addicted, as regards very many of the People, to all sorts of wickedness and abominations, hateful to God (Ezek. xxxvii. 23).

25. Having a "Part" of the Nation afflicted with πωρωσις, or Hardness of Heart, or blindness (Rom. xi. 25).

26. Nationally addicted to the vice of Drunkenness (Isaiah xxviii).

27. Blind as to their Origin (Hosea ii. 6).

28. Ever declaring here, in England, they are not God's People Israel (Hosea i. 10).

29. Yet continually acknowledging here, in England, they *are* God's People Israel, in the Services of the Established Church, Sunday by Sunday, and notably on Sunday, the 20th June, when the following Prayer was prescribed and used:—"Let there never be one wanting in her" (the Queen's) "house to succeed her in the Government of this United Kingdom, that our Posterity may see her children's children, and Peace UPON ISRAEL. So we, that ARE THY PEOPLE, and Sheep of Thy Pasture, shall give Thee thanks," &c.

30. In Public Worship using the Eastward Position for themselves, as Israel is directed to do in Solomon's Prayer (1 Kings viii. 44, 48), but properly denying it to their Ministers.

31. During a part of their past History living for Centuries without a King, but governed by Chiefs, as during the Heptarchy and prior thereto (Hosea iii. 4).

32. A People separated from all others by God Himself, and in covenant relation with Him for EVER (1 Kings vii. 24; Deut. xxvi. 18, 19).

33. And lastly. Kind to strangers, making England an Asylum for the Foreign Refugee (in a manner not followed anywhere else), treating him here, and here only, as "One Born among them" (Lev. xix. 33, 34).

These and many others are the Marks and Signs, God has given us in His Word, by which we may know, and recognise His Lost People. We look around now—now that we have reached the Saturday evening of the world—now that there is absolutely no time left, as all good men are agreed, for the rising up of New Nations, or new Companies of Nationalities—and what do we find? Not any of the Nations on the Globe—be they Christian, be they Mohammedan, Heathen, or Jewish—respond to ALL these Identifications, with ONE exception, and that one is—GREAT BRITAIN.

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She, and she alone, responds to them EVERY ONE. She, and she alone, lacks *not one! This is our Point, on which we take our Stand, and on which we challenge Discussion.*

What are we to say to all this? Are we to reject the whole of these fulfilments, now before our very eyes, as "mere analogies," "coincidences," and "remarkable similarities," and think no more of them? Or, are we to accept the evidence they afford, as reasonable men? Surely reason, common sense, analogy, and reverence for God's word, all compel us to admit that the evidence—rebuttable as it may be, abundant as it is, truthful as it must be, convincing as it surely will be deemed—suffices to show, *primâ facie,* at any rate, that the Lost People are Identified and Found; also that God's word is true, as regards them in every—yea, even in the very least, particular?

In conclusion, we would once more ask (what we think ought always to be put forward and answered in connection with this subject), Where does all this tend? Cui Bono? Why seek for Lost Israel? and what good will it do if the British Nation *be* found to be the Lost House of Israel, first, to themselves; second, to the World at large?

To those queries we reply, "Much, every way." For, speaking generally, by searching for the Lost Sheep of the House of Israel, we are most distinctly doing God's work, and acting according to His clearly-revealed will. He declares, speaking of the two Houses of Israel and Judah, "I will rejoice over them, and do them good, and I will Plant them in this Land, assuredly with my whole heart and with my whole soul" (Jer. xxxii. 41). To enable God to act thus by them, Israel must first be found and identified. When found, God's word declares that Israel and Judah together, will be Blessed in themselves, and bring down Blessings from on High, to the whole world. He says—"And it shall be to Me a Name of Joy—a praise and an honour before all the Nations of the Earth which shall hear all the good that I do unto them" (Jer. xxxiii. 9). Never let us undervalue what God Almighty Himself, Jehovah, the God of ISRAEL, declares, is for His glory, and what He says, He will carry out "with His whole Heart, and with His whole Soul!"

Coming to particulars, the Blessings to accrue to England by her Identification as Israel, will be beyond all expression. For, 1. She will experience the outpouring of God's Holy Spirit on the Nation at large (Joel ii. 28). 2. She will become, in truth, a Righteous Nation (Is. lx. 21). 3. The Nation will be satisfied with God's goodness (Jer. xxxi. 14). 4. The People will All know Him, from the least to the greatest (Jer. xxxi. 34, speaking of Israel). 5. They will be triumphantly acknowledged by the Lord, before all the world, and "He will make them

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a Name and a Praise among all People of the Earth" (Zeph. iii. 20).

Then, as to the Jews, their benefit will be great and glorious, indeed. They will be gathered in the West—England (Is. xliii. 5)—and return to their Land, in union with the British—with them, the subjects of One Monarch (Ezek. xxxvii. 21, 22; Hos. i. 11).

They will be grafted in again into their own Olive Tree—Israel (Rom. xi. 23); for "God is able to graft them in again." Once in their Land, they will be cleansed from their iniquity; on them, in God's good time, will be poured out of the Spirit "of grace and of supplication; they shall look on Him whom they pierced, and shall mourn for Him, as one mourneth for his only son" (Zech. xii. 10).

To the Gentile world the Blessing will be beyond all calculation. The "casting out" of the Ten Tribes is "Riches" to them now; the stumble of Lost Israel is "Salvation" to them at present. But when the British are Identified and "received," when Israel is "brought back," it will be to the Gentile world as "Life from the Dead" (Rom. xi. 15). Then, "Strong Nations" and "Many People" will "COME" to the Lord—will "come" to the Light, and to the Brightness of Israel's "Rising" (Is. lx. 3; Zech. viii. 22). "And the Earth" (so glorious is the prospect) "shall be filled with the knowledge of the Lord, as the Waters cover the Sea (Hab. ii. 14).

And lastly, the Discovery of Israel will vindicate the truth of God's Word—THE BIBLE;—render Infidelity impossible, and make God's faithfulness so clear, that All nations shall admit it, and submit to His Holy Will.

We ask you, as reasonable men and women, above all, as Believers in the Lord Jesus Christ, in the Goodness and Faithfulness of our Covenant-keeping God, whether the prospects held out to Our Nation and to you in the views we entertain, are not most glorious in themselves, most honouring to our Gracious Redeemer, and most clearly revealed to us as the Divine Will, in the Scriptures, which we all hold to be, most justly, our Infallible Guide in Life? If so, then I press upon you, as your bounden duty, your obligation to embrace these views, and to propagate them as God's revealed truth and will, by every lawful means in your power, looking for His Blessing, who over and over, and over again, declares, that the two Houses of the Hebrews, Israel and Judah, are "His People," "His Inheritance," "His Servants," "His Chosen ones," "His Elect," for EVER, while He (sublime thought) is, in a peculiar sense, "THEIR GOD." (Jer. xxxi. 33, 34; xxxii. 38-40).

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ISRAEL NOT LITERALLY LOST IN CHRIST'S TIME.

By THE EDITOR.

THE Rev. Joseph Baylee, D.D., of Bristol, according to a testimony found in *The Rock*, becomes publicly committed to the belief that the Ten Tribes of Israel are not lost, because they were not unknown in New Testament times, and also because the two words, *lost tribes*, in juxtaposition, are not found in Cruden's Concordance.

We are aware that there are many difficulties in the study of our Israelitish origin, on account of the differences of opinion among those who are its advocates, some publicly maintaining that the Ten Tribes were lost soon after their captivity. But, if we may be considered an authority, and in many hundreds of instances we have been publicly acknowledged as such, and carry the impression that the present discussion of the subject throughout nearly every country in the world has entirely resulted from the works we have written, and remember that though now there is a large published literature upon the question, yet, excepting the works of the late John Wilson, not one of them existed until after ours had appeared;—we say that, if we may be accepted as an authority, neither the Old nor the New Testament required that the Ten Tribes should be lost until after the crucifixion, the ministrations of the apostles, and the dispersion of the Jews, and that all advocates maintaining otherwise only complicate and needlessly make difficult the study of our Identity. Tribes that are known cannot be lost. Christ sent the apostles after Israel's tribes, and they went to them, therefore, they could not have been unknown or lost in their days; and Josephus gives testimony that they were known in his days. They were not literally lost, and Scripture does not require that they should be considered so, until they became an island nation and called "by another name," Isa. lxv. 15. Very few of Israel's prophecies could possibly take effect until after they were in "the Isles of the West." Not until then would they be re-united, become a consolidated monarchy under King David's seed, possess colonies, be multitudinous, and be exalted to the position of being the most powerful people upon the earth, always defeating in war, but never defeated as a nation. These and many more are prophecies recorded of Israel, all belonging to their condition when a lost people; and we know there was nothing of this kind in Christ's time. But, suppose the Rev. Dr. Baylee became headstrong, and were to insist that if such prophecies were given of the Ten Tribes they must have had fulfilment in Christ's time.

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If the doctor did this, we would meet him on his own ground, and insist that the prophecies that were issued contemporaneously to Judah should also have had fulfilment in Christ's time. It was prophesied of them that their features should alter (Isa. iii. 9). We challenge Dr. Baylee to prove that this was done in Christ's time. It was prophesied of them that they should discontinue from their heritage of Judea; serve their enemies in lands they had no knowledge of (Jer. xvii. 4); should be removed into all the kingdoms of the earth to become a reproach, a proverb, a taunt, and a curse (Jer. xxiv. 9). None of these, with many more terrible woes pronounced against them, happened in Christ's time: they were not a "mocking" then; not a despised, persecuted or dispersed people then; but were a powerful people, whom even Pilate feared (S. John xix. 8), and so great was their influence that Christ was sacrificed to please them. We say boldly that the *main* prophecies given of Judah were not fulfilled within the annals of the New Testament, and if Judah's were not, what right have we to expect that the *main* prophecies given of Israel should have had fulfilment then? All reason is against this demand. Judah was not dispersed, nor did Israel become lost until after New Testament history. The curses did not overtake the Jews, neither did the blessings come upon Israel until *after* the last chapters of this Book were written. We know now that the curses have literally overtaken the Jews, and it is only fair logic to expect that the blessings are now upon Israel, because both blessings and cursings were to happen at the same time (Isa. lxv. 13-15).

We trust the Rev. Dr. Baylee will forgive us for having dethroned him from his strongest ground. We have done so in the fullest interests of the Truth, the Church, and our Nation. We shall be happy to hear from him.

THE IDENTITY OF DAN.—No. III.

By HARRISON OXLEY.

IN bringing forward the former things touching the tribe of Dan, it will, doubtless, have been seen by many, that those things which were spoken by the patriarch Jacob, and by the prophet Moses, had a very significant and literal fulfilment. And, it must also appear, when we look into the things recorded in the Scriptures, however lightly many may be disposed to regard them, that they still bear upon them the Divine impress, and their foundation is the eternal rock.

The Identity of the Tribes of Israel must be a marvellous and

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glorious work—a work which, we believe, can only be fully accomplished by supernatural revelation—by Urim and Thummim. But, it seems evident to us that, in the beginning of this great work, it is according to the Divine wisdom and will to have brought to our view beforehand certain things that shall direct the attention of students, and by which the minds of the people may, in a measure, be prepared for the still more wonderful and glorious manifestation.

In looking into these things, which concern, in a great measure, the distinctive character of the Tribes of Israel, as given by the holy men of God, Moses and Jacob, we see many things of a deeply interesting nature to those whose minds are exercised in such things.

The words of the patriarch Jacob, after he had spoken of Dan, have often appeared somewhat remarkable to us. After the patriarch had finished speaking of Dan he says, "I have waited for thy salvation, O Lord." We are not certain whether the words, "*I have waited*," are a correct rendering of what the patriarch said, but whether it was either to the past or the present, to us there appears to be something deeply significant in them. We should not forget that when Jacob was speaking to his sons, it was in the character of a prophet—he was moved by the Holy Ghost. The occasion of his speaking was a sacred one—he was dividing to them the blessings wherewith the Tribes of Israel were blessed from on high. Is it not singular that when the patriarch came to Dan he should make a rest in his work, and at once address himself to God, saying, "I have waited for thy salvation, O Lord."

Why did the patriarch rest awhile in his wonderful work after he had spoken of Dan? If the words, "I have waited for thy salvation, O Lord," are of not more than ordinary import, why do they not occur after Gad, or Levi, or Simeon, or, in fact, any other? We may be mistaken, but we confess for ourselves that we think the memorable words spoken on that memorable occasion have a prophetic bearing on Dan that was touching far distant times and events with which the present and future of Israel's salvation is connected; and that the patriarch Jacob did give such an utterance as that already spoken of after Dan, seems to us to identify Dan as a tribe in particular with which the salvation of Israel was to be connected hereafter.

It may be worth while to inquire, What manner of salvation was it it that Jacob says he had waited for? It could not be the deliverance from the slavery of his uncle Laban, for Jacob had been delivered from that long ago; neither could it be his restoration to his father's house in peace, for that he obtained also after he left Padan Aram. Was it the expectation of again

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seeing Joseph, his lost son, in the flesh? Assuredly not. Joseph was, without doubt, rent in pieces, and the patriarch could never have waited for that which he never expected. But was the salvation his deliverance from the body of sin and death into the glorious liberty of the spirits of the just made perfect, through the blood of the Lamb slain from the foundation of the world? That Jacob lived and died in the faith of Christ, and looked for salvation through him, is certain; yet, we think that this does not scarcely come within the scope of the words which the patriarch uttered when he had spoken of Dan. We have a strong impression that they are in some way or other connected with Dan and the salvation of Israel.

We have already noticed, elsewhere, the facts that the Lord did raise up out of the tribe of Dan several men who took a leading part in things pertaining to Israel; viz., the construction of the tabernacle, the deliverance of Israel by *one* man, Samson, and the building of the temple. If we look at these things in connection with the fact of Dan being the firstborn in Rachel's household, and the name which she gave him, and the reason which she assigned for giving him that name; together with the other very important fact spoken of by the prophet Ezekiel, of the gates which are to stand eastward in the future occupation of the promised land by Israel, we shall see that there is appearing through the whole a divine harmony of purpose working out, which can only be ascribed to Him who seeth the end from the beginning.

After the settlement of the Tribes in the Promised Land, it appears that the Danites had betaken themselves to a seafaring life: so early as the time of the Judges we have certain information of the fact. In that ancient and splendid song which Deborah sung of the great victory over Sisera, when "they fought from heaven, the stars in their courses," she very pertinently asked, "Why did Dan remain in ships?" That Dan had ships affords very strong evidence that he would make the best use of them in times of distress and danger by the enemy; and that the Danites did so make use of them, seems to be fully corroborated by the historical evidence which has been given in the pages of this magazine of the Thuatha de Danan, that arrived and settled in the north of Ireland, several centuries before the birth of Christ.

That the tribe of Dan, as well as all the rest of the Tribes of Israel, must be in existence unto this day is evident from the prophetic account we have given us in the book of Ezekiel, of the future occupation of the land by the Tribes. And as it was clearly the design of the Almighty to make of the Ten Tribes of Israel a great and mighty nation in the islands of the West, from

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which, also, should arise a company of nations, viz., the British Colonies, it may be seen how, in the course of Divine providence, the foundation of such a nation was laid. Although the Tribes might seem to act independently to shape their course on the earth, after their expulsion from the land of their fathers, it would assuredly be in such a way as would eventually fall in with the purposes of the Most High in their future destiny.

The fact that Dan had ships, so early as the times of the Judges, would, as a matter of course, lead him into an adventurous life on the sea; and would certainly afford him, according to his descriptive impetuosity, an opportunity of leaping out of the reach of an invader. It is not, therefore, going beyond the bounds of possibility to say that the foundation of Israel in the West, was laid by the tribe of Dan in the North of Ireland. And the arrival and settlement of Dan was preparatory to the notable work of transplanting the sceptre of David; according to prophecy, as shown by the Rev. F. R. A. Glover, by uniting with a princess of the royal house of David a prince of Dan, to establish the promises to David of perpetual sceptre over Israel, and to lead on to that final and grand consummation when the Lord shall give unto Christ the throne of His father David, and he shall reign over the house of Jacob for ever, and of His kingdom there shall be no end.

With the identity of Dan in the North of Ireland there is also identified the transplanting of the sceptre of David, by the prophet Jeremiah. That there was such a royal princess as the one spoken of left in the land after the captivity of Judah, along with Jeremiah, is evident from the Scriptures. We may now turn our eye to the prophet Jeremiah. What was his commission? What became of him? As to the first inquiry, we have the Scriptures, "See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down; to build and to plant." Jeremiah was set over the nations and over the kingdoms by Divine appointment. The prophet Jeremiah was exalted to this appointment, firstly, to root out and to pull down, and to destroy and to thrown down; and, secondly, to build and to plant. The first part of the prophet's Divine commission was, indeed, a sorrowful one, and deeply he knew it. He had not only to pull down the Gentile nations, but his own nation, Judah. He had to prophesy evil against her in the Name of the Lord. He had to witness her terrible fall, her captivity, and destruction; to weep and lament over her with doleful lamentations. And it is certain that the prophet did execute the first part of his commission. The word of the Lord, by Jeremiah, was mighty to root out, and to destroy, and throw down. But He who in the midst of judg-

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ment remembereth mercy, did also remember mercy, and He gave to Jeremiah a work of mercy as well as a work of destruction. The prophet had "to build and to plant." It is scriptural to suppose—to affirm that He who wrought effectually by the prophet Jeremiah to destroy and to root out, would also work equally effectually to build and to plant. The first part of the work of Divine justice was evidently accomplished in the early part of the prophet's life; the work of Divine mercy was reserved for the latter part of his years.

But, it may be asked, What had the prophet to build and to plant? If the reader will refer to the papers contributed to this magazine by the Rev. F. R. A. Glover, vol. I., he will see the question most ably answered. See Ezekiel xvii. 22-24.

The question may be asked, Where was the building and the planting to be effected? Certainly it was not in the land of Judah; for that the prophet had to throw down. Neither was it in the land of Israel; for the Tribes were gone into captivity. Yet, it is evident that what the prophet had to build was of Judah and Israel, on account of God's covenants and promises made with their fathers. And it is still further evident, that what the prophet builded and planted must of necessity grow and be established, according to the working of His power by whom the work was commanded. That Jeremiah fully performed the first part of his high prophetic office is evident; and that he did also accomplish the second part is equally certain. Where, then, was the building and the planting effected? It was not in Babylon; it was not in Judah; nor in Samaria; neither was it in Egypt. The Jews were expressly forbidden to go down into Egypt. Egypt was doomed.

If we have not plain scriptural accounts of Jeremiah's actual building and planting in the things and persons themselves, we have certain intimation that what was to be builded and planted would be of a *fruitful and glorious nature.* There was clearly a Divine wisdom in withholding for a long time the details of the latter part of the prophet's work. It was to be kept secret until the building and the planting should have become fully grown and finished for the manifestation of the lost Ten Tribes of Israel, and the glory of the Lord.

What became of Jeremiah? We have no scriptural record of his death. But when the Lord called the prophet into service He gave him his life for a prey. But for the Divine protection, Jeremiah would certainly have perished by the Jews: they were bent on his destruction, yet they could not prevail against him. The people of Judah perished, and were carried captive to Babylon, but the life of Jeremiah was spared. Even the king of Judah gave special orders for the sustenance of the prophet.

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"The king's heart," says the wise man, "is in the hands of the Lord." This is true both of the king of Judah and the king of Babylon. Nebuchadnezzar gave special orders concerning the prophet Jeremiah, and left it to Jeremiah himself whether he would go to Babylon or remain in his own land, wherever he should choose to remain: the prophet elected to remain in the land of Judah. But a rebellious conspiracy arose against the government of the king of Babylon in the land of Judah, which eventually ended in the destruction of the conspirators. Against his will, and the word of the Lord, the prophet Jeremiah was carried into Egypt. By the word of the Lord the prophet pronounced the destruction of those who went down into Egypt, with the exception of a few that should escape again into the land of Judah. When Jeremiah was carried into Egypt he had not executed the second part of his prophetic commission. That Jeremiah did not die in Egypt is evident; those who died there were doomed to destruction, because they were rebellious against the Lord—the prophet Jeremiah was not rebellious. Had the prophet died in Egypt, the rebellious would have said that his own words had come on himself. He was carried thither against his will, and in Egypt, as in his own land, his life must be given to him for a prey.

What became of Jeremiah after he had been carried into Egypt? Was he amongst the number that escaped back again into the land of Judah? We think, we are almost certain, that he was of the number. It was, we think, after that the prophet had escaped out of Egypt, and returned again to his own land, that he must have received his orders to build and to plant. That the planting and the building was not in that quarter of the world is evident; because nothing can be found answering to such a work. The building and the planting must be looked for elsewhere; even in that direction noted in the Scripture of Truth, where the Ten Tribes of Israel were all eventually to be gathered, in the isles of the West. There is nothing at all improbable in saying, therefore, that Jeremiah and those with him did come in a ship of Dan to Ireland. It is evident that, even at that period, there was a commerce carried on between these islands and the Phenicians. And we may reasonably suppose that the Danites, being identified with shipping, would, even after they had left their own land, still follow, in a great measure, that calling in which they had been trained. It is beyond contradiction, from the Scriptures, that the Danites were amongst the earliest of mariners. Dan is a lion's whelp, he was constituted as well as trained to brave the perils of the deep. With Jeremiah's mission to Ireland, to build and to plant, in the mountain of the height of Israel—the tribe of Dan—there are

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also other things involved, with which the tribe of Dan is identified in the North of Ireland.

(To be continued in our next.)

Correspondence.

ANCIENT SANCTUARIES IN ENGLAND.

MR. HINE—DEAR SIR,—Being a believer in the Identifications, I have read them, along with your Magazine, with much interest, pleasure, and profit. None of them has given me greater interest than the account of ancient sanctuaries, &c., simply for this reason, we at present have, near Ripon, one of the boundaries standing in first-rate condition (a Cross), which I have seen and passed, I may say, thousands of times during the last fifty years without the interest I now feel in it. I have long known that it marked, with others, the boundaries of a City of Refuge, but in no wise did I connect them with Israel until I saw this subject mentioned in your Magazine, when I felt encouraged to send you a few extracts from "Gent's History of Ripon," bearing date 1733:

ST. WILFRID, ST. CUTHBERT, ST. JOHN OF BEVERLY.

(Three Bishops referred to below.)

"*The year of our Lord*, 925.

"The victorious King Athelstan dearly loved the memory of the three above-mentioned venerable persons; he gave to the church of St. Wilfrid great privileges, and made it a Sanctuary. Some of the boundaries yet remaining are a sufficient testimony;—one of them, named Kangel Cross, through a vulgar appellation, though the first word may more likely be supposed (as then perhaps thought) from that Archangel who, as he overcame the Prince of Darkness, might as powerfully defend the Ecclesiastical Liberties. The other Cross is called Sharow; but why so, I cannot as yet learn or imagine, unless from the Prebend of that name. However, both these are set in different parts—a mile distant from the church; but there was once another that was called the Cross Athelstan."

Another privilege granted by the King:—

"And I grant that they may have the privilege of Keeping a Court, wherein all actions of Trespass, or any other kind that shall happen within the Liberty of St. Wilfrid, be it for 'em or against 'em, may be tried; and to judge upon life and death, and that they may be accredited by affirming with *Yea* and denying with *Nay*, both among themselves and throughout the whole world."

The foundation of Kangel Cross was found twelve or fourteen years ago in rather a rough hedge or fence, but is now, I believe, walled into a new boundary wall, "where a new house is built, and the house is called Kangel House.

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"Sharow Cross is now standing, and in a good state of preservation.

"Athelstan Cross is considered to have been, on good authority, at or near Clothesholme, on what is called the Kirby Road.

"These three stand, or stood—east, north, and westward; and it is thought by the same authority that there was one southward, but lost."

I should not have troubled you respecting the privilege of the Court if it had not been for the "Yea" and "Nay," which, I think, was an injunction given to the Jews and Israel.

JOHN CHAPMAN.

Old Market Place, Ripon.

COLONEL GAWLER'S TESTIMONY ON THE TRANSLATION OF ISAIAH XXIV. 15.

Tower of London, May 26, 1875.

DEAR MR, HINE.—You must kindly pardon my having been so long, and not sending you a paper in the end; but I have had a little difficulty with part of it, besides a great deal of other work.

בְּאוּרִים *ba-urim*, is very difficult even for the best Hebrew scholars to translate. It *might* be "in the fires," it *might* be "by urim," or it might be as the margin renders it, "in the valleys." I am told that if the word was formerly בִּיאֹרִים, *ba yorim*, it would suggest a connection with Jer. xxxi. 9, 10, as אֹר is the synonyme of נַחַל (from חָלַל), which means "streams," "channels," translated "rivers" of waters.

בְּאֵי חַיִּם * may be legitimately rendered "in the islands of *the west*." The same word is used in the following passages:—

Ex. x. 19—The Lord sent a mighty strong *west* wind.

Ex. xxvi. 22—And for the sides of the tabernacle *westwards*.

Gen. xxviii. 14—Thy seed shall spread abroad to the east and to the *west* . . .

Jer. xlix. 12—These from the north and from the *west* . . .

Some ancient commentators, I am told, have explained the "Isles afar off" (Jer. xxxi. 10) to mean Britannia, Hibernia, and Scotia.

The word "sea" with west,† in connection with "islands," is considered redundant.‡—Very sincerely yours,

J. C. GAWLER.

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* (Is. xxiv. 15, translated "Isles of the *sea*.")

† As in the expression "*Isles* of the western *sea*."

‡ And hence "*Isles* of the *west*" would always be a preferable rendering to "*Isles* of the *sea*."

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LIFE FROM THE DEAD.

Romans xi. 15.

No. 23.

WHEN DID THE HEBREWS FIRST SETTLE IN BRITAIN?—PART I.

By CYMRU.

IF we read the 36th, 37th, and 38th chapters of the prophet Ezekiel, we have a very voluminous declaration of Jehovah's purposes with respect to the two kingdoms of the seed of Jacob —Israel and Judah. We presume no one, unless stark staring mad, will be either so foolish or so bold in his folly, as to say that the declarations therein contained have at any time as yet been accomplished. In the 36th chapter, 37th verse, we have it distinctly declared that Jehovah will not restore these people and carry out these grand projects of Omnipotence, till the people, in whose behalf these grand and beneficent actions are to be wrought, shall first of all confess to Jehovah their iniquities, and entreat Him to restore them to His gracious favour, according to His promises, and make Jerusalem and Canaan a name and a praise in the earth. The grand feature of all this is, that, inasmuch as Israel and Judah hid themselves, humanly speaking, from God, and went after idols and filthy abominations, when God was full of mercy and forbearance and forgiveness and entreaty, He will hide himself from them, and, in defiance of all their rebelliousness, and of everything they can or could do, He is determined to punish them with great severity, and to compel them to return and subject themselves voluntarily unto Him, so to speak, and without their being conscious of His all-powerful influence being exerted upon them and in their favour. What a lesson, for Israel and Judah, when all these things shall be fully accomplished! What an awful lesson for every human being upon the face of the globe! God's triumph would be incomplete, and His glory tarnished, unless His gracious and omnipotent designs and purposes culminated in a condition of things as set forth in this marvellous 37th verse.

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Ten of the tribes of Israel have become lost, both to themselves and all others, for many centuries; and if they are to be, and must become, conscious and convinced of their descent and identity, it must be as much a matter of absolute certainty as it must be a matter of absolute necessity, that these tribes cannot be extinct, if these prophecies are really true. If these prophecies be false, the New Testament is false, and not worth the paper it is printed on. If these prophecies be true, then the New Testament is true, and the glorious Bible is an astounding mine of wealth of untold and inconceivable value. Were each letter a Koh-i-noor, it would be a sorry estimate of, or approximate idea as to, its real and absolute value.

The Bible says these Ten Tribes should lose their own knowledge of their being of the literal seed of Israel, and that their identity should become lost to all other peoples in addition. They have long since become so lost undoubtedly. If, therefore, they are to be able to discover their own identity themselves—and this they must do, according to Ezekiel—we may be sure that every essential will be in existence necessary for their self-identification, when the proper time comes, both in the shape of prophetic declarations and indications, and in historic and other remains and evidences of the past. We fail to see, in any other case, how self-identification could be accomplished at all.

First of all, let us search for the scriptural indications and declarations. After many days, and after Israel and Judah have been restored to Palestine, Gog and his bands and associates are to come up against the Hebrew people, living in the highest favour and blessings of God, as set forth in the 38th chapter of Ezekiel, 8-12 verses. "Sheba, and Dedan, and the merchants of Tarshish, with all the young lions thereof, shall say," &c.—13th verse. In the face of this prophecy, what marvellous, what incredible "blindness in part hath happened unto Israel," indeed, "until the time of the fulness of the Gentiles hath come in!" The people of Sheba, and Dedan, and the merchants of Tarshish, with all the young lions thereof?—here we have it!—as clear as the unclouded sun at noontide! Why, this is where the House of Israel have been during their exile—Sheba, and Dedan, and Tarshish! Where is Tarshish?—that great commercial people, that nation of merchants, that old lion, who hath young lions at his back! The inhabitants of Tarshish are the people of lost Israel! The ships of Tarshish (lost Israel) shall bring the sons and daughters of Judah, first, (by Isaiah) to Palestine, on the restoration! "Who are these that fly 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

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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." The House of Judah are scattered and dispersed all over the surface of the earth; they have no fleets, no means of conveyance, of their own. Poor outcast Israel is to have the first post of honour—the men and merchants, the great commercial people of the earth, the old lion of Tarshish, with all the young lions, her nations and company of nations—these "poor deluded, swept out, God-dishonouring wretches, carried away captive out of Palestine some 2600 years ago, and ever since lost sight of," (as an able writer, in a local journal, very tersely, very expressively, and very significantly puts it)—THESE are the people to whom Jehovah addresses the blood-stirring words of Ezekiel—THESE are the people whom the great God and Ruler, of heaven and earth delights to high exalt and bless and honour! In emulation of the fiery and heart-melting eloquence of holy Isaiah, let heaven and earth ring again with the thunders of the praise of this awful truth, His faithfulness, and His amazing love and forbearance!

Where then *is* Tarshish? For, given and found Tarshish—given and found is lost Israel. Tarshish is mentioned very frequently in the Old Testament, and generally especially so—no doubt, for an especial purpose and an especial reason. If we turn to the 27th chapter of Ezekiel, we shall find Tarshish figuring amongst the many countries and peoples trading with Tyre. "Tarshish was thy merchant, by reason of the multitude of all kinds of riches; with silver, iron, tin, and lead, they traded in thy fairs." "The ships of Tarshish did sing of thee in thy market; and thou wast replenished, and made very glorious in the midst of the sea." Note, by the way, the special character of the dealings with Tarshish. Here we have the secret of the Phœnicians, or rather of the merchant traders to Tyre, visiting Britain, especially Cornwall, in contemporaneous times, for these riches of iron, tin, &c. Tin, iron, and lead, Britain possesses in very great profusion, as well as other valuable things not enumerated. The silver probably comes from the Spanish peninsula. It has been long since supposed that Spain was the Tarshish of old; but, inasmuch as tin, lead, and iron, have never figured in any market degree hitherto in the list of her natural productions, we are constrained to regard the name Tarshish as applying to the particular and more extended region of the earth wherein Spain is situate, and extending so as to include the British Isles. "Judah, and the land of Israel, *these* were THY merchant." "DAN also and Javan" (Greece) "going to and fro, occupied in thy fairs." We have a distinct declaration

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proving Dan to be a sea-faring tribe, and calling and trading at Tyre, on their ways to and from other commercial centres. See 5th chapter Judges—"and why did Dan remain in ships?" Dan was a seafaring tribe a considerable time before David's ascension to the throne. That Dan traded by way of the sea with Tarshish (Britain) we have every reason to believe. Tarshish was known to both Israel and Judah at least 900 years before Christ, and about 200 years before the Assyrian captivity. We have absolute proof of this. In the 2nd book of Chronicles, 20 chapter, 35-37 verses, we have a distinct reference to this fact.

Now, it is clear enough for a blind man to see, that these two kings could never have entered into a joint compact to construct a fleet of vessels for a joint expedition, or a series of joint expeditions, to Tarshish, unless they were perfectly well acquainted with the fact of Tarshish being in existence, and as holding out very great inducements to them for such a joint speculation. Now, it is only reasonable to suppose that these two kings acquired all their knowledge of Tarshish and its great inducements from some of their own fellow countrymen. And who so likely to be in a position to give that information as the seafaring tribe of Dan? The tribe of Dan, as seen in the records of their earlier history in Judges, were remarkable for that particular distinctiveness expressed in the vulgate of the period as "very wide awake." It is not too much, to suppose that such a people as this would have made such tempting reports of Tarshish, as they evidently did, unless they had first satisfied themselves, by an expedition to Tarshish themselves, and from personal inspection, that Tarshish was so rich in so many and most desirable natural productions.

If we turn to Isaiah, 23rd chapter, we shall see that prophet's denunciation against Tyre. "Howl ye ships of Tarshish." "Pass ye over to Tarshish; howl ye inhabitants of the isle." "Pass through thy land as a river, O daughter of Tarshish: there is no more strength." "Howl, ye ships of Tarshish: for your strength is laid waste." What a remarkable feature this reiterated reference to Tarshish is, as coupled with the downfall of Tyre. Why should the ships of Tarshish be called upon repeatedly to "howl," and none other? There is something very significant in this. In fact, it is these significant and exceptional indications that will be found to constitute the means, so far as Scripture is concerned, whereby we can trace lost Israel. Conformably with this view, therefore, let us critically and very carefully examine the real facts, so far as recognisable, and endeavour to find the reason for the prophet's extraordinary and

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exceptional expression of suffering with respect to Tarshish. If any prophet of the Lord "howls" moreover a calamity happening to one particular section of the traders to Tyre than another, we may be sure there is something more precious to God in that direction than in any other. If any mother "howls" moreover the loss of any one particular child than another, we may be sure that particular child was to her the most precious. We are told in Genesis, that we are made in God's own image. Thereby we are furnished with a clue, not only to the meaning of the prophecy in its general aspect, but the more especially as to this very exceptional howling of Isaiah over Tarshish.

"Howl, ye ships of Tarshish; for Tyre is laid waste." And well they might, seeing that their chief mart was annihilated. "Pass ye over to Tarshish; howl, ye inhabitants of the isle. Is this meaning that the chief commercial prosperity of the earth should be transferred from Tyre to Tarshish? or simply that the Tyrians, or the remnant of them, should escape from their island city of Tyre to Tarshish?—or both? "Pass through thy land as a river, O daughter of Tarshish: there is no more strength." Does this apply to Tyre?—or to Tarshish? It cannot apply to both. When the prophets address Zion and Jerusalem, they frequently address them as "O daughter of Zion," when Zion is referred to, and as "O daughter of Jerusalem," when Jerusalem is referred to. Bearing this fact in mind, the only natural conclusion and inference is, that Tarshish, and Tarshish alone, is here referred to. We are more than confirmed in this view, from the character of the simile made use of by the prophet. He tells the daughter of Tarshish to pass through her land as a river, and gives as a reason the fact of there being no more strength. We gather from this that Tarshish was at that time colonised and peopled to but a comparatively small extent; and, inasmuch as the great ocean carrying trade of Tarshish was completely broken up and ruined by the fall of Tyre, they were henceforth to direct their energies to the subduing of the land, and to peopling and developing it, till they should eventually become a mighty body of people, like as a river becomes gradually a mighty volume of water on its way to the great ocean and end of life. This clearly refers not at all to the Tyrians. We fail to see, with the Phœnician mainland in full military occupation by the Greeks under Alexander the Great, besieging the island capital, Tyre—we fail to see, in such case, how the Tyrians, on the destruction of Tyre, could pass through their land at all. "Howl, ye ships of Tarshish; for your strength is laid waste."

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In Ezekiel's list of the traders to Tyre, the great commercial emporium of the world, we find that Tarshish alone contributed iron. We also find that Dan and Javan (Greece) alone contributed "*bright iron*, cassia, and calamus." The first comes from Tarshish; the residue from Syria and Greece. Bearing in mind that iron came from Tarshish, and the bright iron from Dan, and bearing in mind the superior skill (still possessed this day by their descendants) of the Hebrews in the working of metals, we have the true key to this remarkable prophecy of Isaiah, just referred to. Dan was evidently in possession of an almost total monopoly of the great ocean carriage and supply of iron and bright iron from Tarshish. No wonder that, with such superior metal as Dan furnished to Tyre, "the ships of Tarshish sang of her." "Howl, ye ships of Tarshish; for your strength is laid waste." See how the pangs of the Holy Spirit of God escape from the lips of the prophet, in contemplation of the ruin about to fall on the traders of Tarshish. Dan, a tribe of God's own chosen and treasured people, was there, and would suffer greatly. Like as the wailing cry that ascends from the recesses of the heart of a stricken mother, on the ruin that overtakes her favoured child, so does this reiterated "howl" come from the prophet, laden with the pangs of God's grieving Spirit over this one of His chosen and favourite children. "Verily, Thou art a God that hidest Thyself, O God of Israel, the Redeemer!"

We have other and overwhelming evidence from the prophets of Jehovah, that the region of Tarshish was not, and could not have been confined or restricted to the peninsula of Spain. We here come upon another, and far more voluminous, body of evidence.

For instance, throughout Isaiah, we have constant reference to *islands*, the *islands of the sea;* and also to a very remarkable race of people, their inhabitants. We here cannot forbear pausing, and pointing out the extraordinary reference to the ships of Tarshish, in the prophecy of Isaiah, 2nd chapter, having reference alone to Judah and Jerusalem. In the 16th verse, the reference is contained. From what we have already seen and said, it is evident the ships of Tarshish, here spoken of, must be and are the ships of Dan. Dan was the bordering tribe, on the sea coast, to Judah and Benjamin; and must of absolute necessity have transacted very much, if not the whole, of the business by water between Tyre and Judah. This prophecy of Isaiah's powerfully confirms all our preceding views with respect to the inquiry as to whose ships were and are these Scriptural ships of Tarshish. Let us, however, return to the point immediately under consideration—the islands and their inhabitants.

"And from the islands of the sea" (Isaiah xi. 11). "They

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shall lift up their voices, they shall sing for the majesty of the Lord, they shall cry aloud from the sea. Wherefore glorify ye the Lord in the fires, even the name of the Lord God of Israel in the isles of the sea" (Isaiah xxiv. 14, 15). When God, by Isaiah xl. 15, is desirous of impressing upon King Hezekiah a deep impression of His own awful greatness, grandeur, and power, He says:—"Behold, the nations are as a drop of a bucket, and are accounted as the small dust of the balance; behold, He taketh up the isles as a very small thing." Yet, notwithstanding, mark the pre-eminence of these islands in the mind of God and before Jehovah over the nations, and as contained in the terms of this declaration itself! "Keep silence before me, O islands; and let the people renew their strength." "The isles saw it, and feared." "And the isles shall wait for His law." "The isles, and the inhabitants thereof." "Let them give glory unto the Lord, and declare His praise in the islands." "Listen, O isles, unto me; and hearken ye people, from afar." "To the island He will repay—recompense. So shall they fear the name of the Lord from the west." "Who are these that fly as a cloud, and as the doves to their windows? Surely the isles shall wait for me, and the ships of Tarshish first." How full of significance is this last declaration, and in a variety of directions! We have here a very clear indication that, wherever these islands were, there was Tarshish; and wherever Tarshish was, there were these islands. If we read the many glorious predictions used in connection with these islands and their inhabitants, in the book of Isaiah alone, we shall speedily be made aware of the fact that these islands are situate somewhere to the north and to the west of Palestine, the seat of the prophecies. Many persons delude themselves with the vain explanation given by some contemporaneous as well as bygone authorities, that the term "*isles*" was frequently employed by the ancients as applicable to any portion of the mainland abutting on the sea; as well as to islands proper, or tracts of land completely surrounded by water. We admit the assertion—but God, by Isaiah, gives us not so much as a shred of any such latitude of either choice or application. Shall not HE who made the earth, and all that is therein—shall HE not know whether any islands concerning which He speaks to His servants the prophets, are islands of the sea or not? Jehovah, well knowing both the ignorance and the wilful perversity of all men, and in every age, appears to have known what use ignorant and depraved men would make of their own pitiful beggary, if opportunity served—and to have specially guarded against it. God most particularly and distinctly says these islands, whereof He speaks by Isaiah,

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are "ISLES OF THE SEA"—"ISLANDS OF THE SEA." They, therefore, cannot be, and it is utterly impossible that they at any time can be, "*isles of the mainland.*" To say that they ARE "isles of the mainland"—in the face of what God says, that they are "islands of the sea"—would savour so much of blasphemous arrogance, as well as of ignorance, that the contemplation alone of such an awful attitude towards Jehovah strikes us dumb! One thing is absolutely clear and certain: the people of Tarshish, Tarshish and the young lions thereof, in possession of Palestine at the time of Gog's gigantic invasion, must be, and are, the people of these isles; and the people of these isles, and their young lions or colonies, must be, and are, lost Israel.

If we take a chart of the world, and go westward, from a few degrees farther south than the most southerly limit of the border of Palestine—and start from the head of the Red Sea westward, and continue going on and round the world, till we come back again to the point whence we started; we shall only find two clusters of islands, north and west from Palestine—Britain and Japan—that could possibly fulfil all the requisite conditions. If we scour the whole surface of the globe, lying between the parallel of latitude of Cairo in Egypt and the north Pole, we shall find there are no islands in existence, save Britain and Japan, that, by reason of capacity, climate, fertility, natural riches and advantages, could support any so powerful and multitudinous a people as those addressed in such majestic terms by Isaiah, throughout the whole of the prophetical declaration. The British nation and people fulfil ALL the prophetic conditions, as being essential for THEM to become identified with these prophetic insular peoples; the Japanese appear to possess no qualification whatsoever, except their islands and their numbers. Britain and the British race of people therefore STAND ALONE; and as possessed of the glorious inheritance of the promises of God, in the declarations of Isaiah and Ezekiel His prophets.

"ISRAEL:" THE CHRISTIAN NATION.

By PHILO-ISRAEL.

THE subject now before us, is probably the most important of all those which have occupied our attention hitherto, in our inquiries and researches after Lost Israel. Will the Nation be discovered as a Heathen, or a Mohammedan people? Will she be mingled with the Gentile races, and yet be seen professing the religion of the Mosaic Law? Or, are we to look for her, as a Christian Nationality?

If God's Providence have arranged that these Lost Sheep of

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the House of Israel are to be found in the latter days, either as a Heathen Nation, or as a Nation under the Mosaic Law, our claim, as Saxons, to represent God's People, must, perforce, be finally abandoned. It matters not that we have all the other signs and tokens; that we present the aspect of a "Nation and a Company of Nations;" that we hold the "Gate of our Enemies;" the "Heathen Empire;" the "Desolate Heritages;" the "Ends and uttermost parts of the Earth;" that we are the "Chief of Nations;" "lending to many, and borrowing from none." If Israel, when found, is to be Heathen, or under the Law of Moses, the British Nation, which is nationally, legally, and by open profession, Christian, can in no way pretend to represent the Lost House of God's Inheritance.

We must not conceal from ourselves that there are those among us, who very earnestly deny the assertion placed at the head of this Article, that "Israel" will be found "a Christian Nation." A divine of the Church of England, whose praise is in all the churches, who has paid great attention to the prophecies, especially as they relate to the House of Judah, utterly ridicules the notion that the Lost Tribes are at this moment other than a "Heathen" people. He affirms that such passages as Ezek. xxxvii. 21, and xx. 33-44, quite conclusively prove that Israel, the Ten Tribes, will be found "among the Heathen," "polluted with their abominations;" that the Lord purposes to gather them, while scattered, judicially, for their sins, like Judah, from "among the Heathen;" and then cleanse and increase them in their own Land.

If we examine these two passages, however, we find that the view entertained by the respected divine we allude to, has been arrived at, by confusing the Two Houses of Israel and Judah, by applying words meant for the Two Tribes to the Ten, and by failing to distinguish the Two Nations. For instance, in Ezek. xx. 33-39, the Prophet was giving utterance to God's message to "the House of Israel"—"the rebellious House." The context shows that quite clearly. In Ezekiel's prophecy these names are applied almost, if not quite, invariably to the Two Tribes, the House of Judah, but not to the House of Israel, the Ten Tribes. To apply this passage, therefore, to the latter, when meant for the former, is necessarily to misunderstand, and to misinterpret, the entire prophetic utterance.

In Ezek. xxxvii. 21-24, the second passage under reference, it is clear the prophecy has for its object the Two Houses of Israel and Judah united, and there is not a word or expression used in the whole, which is inapplicable to the condition of the British Nation at this day, or inconsistent with the theory of our Identity with Lost Israel.

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Another dignitary of the Church of England, who has taken up a position of strong antagonism to our Identity with Israel, entertains views which, if accepted as true, would result in the disappearance of Israel altogether from the Earth. He holds that the Jews are "the descendants of the Ten Tribes;" and that the proper method to find the hidden residue would be to search among the Chinese or Afghans, for a people practising circumcision, and the rites of the Mosaic Law,—for a portion, in fact, of the people we know to be of the House of Judah. He also repudiates the idea that the Lost Tribes, if on the Earth, will be found a "Christian People."

Our object in the present article will be to take God's Word for our guide, and, in dependence on His Spirit, to endeavour to prove from it, as we believe we can, that these views of the two divines we have alluded to, are not according to the Scripture. We shall show that there are many passages of the word which abundantly establish our position, that Lost Israel, when found, cannot but be a Christian Nation, in a true spiritual sense; and will not be discovered as a Heathen, or semi-Heathen, much less as a wretched, outcast, degraded, miserable people.

We propose to view the matter, first, in a somewhat novel light. We shall show, from the supposition of our opponents themselves, that their theory is erroneous.

Let us admit, for argument's sake, that our opponents are right, that the Lost Tribes of Israel will not be found a Christian Nation. Reasoning on this basis, it will be for our readers to judge, whether the conclusion which necessarily flows from it, is one that will approve itself to their common sense, or is altogether inadmissible by any intelligent, thoughtful, and well-informed mind.

Let us assume, therefore, that Lost Israel, when discovered, will NOT be among the Christian Nations of the Earth.

She must, therefore, be at that time either a Heathen or a Mohammedan people—failing these, we must find her under the Mosaic Law, practising the Jewish Religion.

A Nation in a state of downright Atheism is, we take it, a *Rara avis in terris*—one altogether unknown to modern civilization.

A friend lately suggested that the Lost People's Religion might be "Israelitish," as distinguished from "Jewish." But we opine that if such Religion exist among the Lost Tribes, it must be either Christian, Mohammedan, Heathen, or Jewish, because we know of no other. All creeds must fall within one or other of these four designations.

Our first inquiry then must be, "Will the Tribes be found possessing the Rites of the Mosaic Law? Will they be, in fact,

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incorporated with, and undiscernible from, the Sons of Judah?" That cannot be!

The whole tenor of God's Revelation shows, that the "House of Israel," the Ten Tribes, is in these, the latter days, separated from the House of Judah, and that it is yet destined to be re-united to it.

Let God's word speak on this point.

"In those days 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 to your fathers"—(Jer. iii. 18).

"Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one Head, and they shall come up out of the Land: for great is the day of Jezreel"—(Hosea i. 11).

"And He shall set up an Ensign for the Nations,
And shall assemble the outcasts of Israel,
And gather together the Dispersed of Judah
From the four corners of the Earth.
The envy also of Ephraim shall depart,
And the adversaries of Judah shall be cut off;
Ephraim shall not envy Judah,
And Judah shall not vex Ephraim"—(Isaiah xi. 12, 13).

"Thus saith the Lord; Behold I will take the children of Israel (the Two Houses Israel and Judah are spoken of),

. . . . . .

And I will make them one Nation in the Land, upon the Mountains of Israel;
And one King shall be King to them all:
And they shall be no more two Nations,
Neither shall they be divided into two kingdoms any more at all"—(Ezek. xxxvii. 22).

These and many other passages show that quite down to the end of the time appointed, Israel (the Ten Tribes) is to be a People separate from Judah (the Two Tribes), and that they shall then be joined into one for ever.

But it may be urged that all this does not prove that Israel, when found thus separate and distinct from Judah, will not be like Judah in Religion, under the Mosaic Law, with the Rite of Circumcision, and other distinctive marks of Judaism. We reply, that there is no nation known to modern research, distinct from the Jews, and yet professing Judaism. Those people whom we find in various parts of the World under Moses' Law, are Jews, descendants of the Two Tribes, and they themselves have no knowledge of the whereabouts of the Ten.

Besides, what says the Word of God? There we read, Israel was "divorced from the Mosaic Law."

"I put her away," says God, "and gave her a Bill of Divorce" (Jeremiah iii. 8).

"Where is the Bill of your Mother's Divorcement, whom I have put away? For your transgressions is your mother put away" (Isaiah l. 1).

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"Plead with your mother, plead;
For she is not my wife.
Neither am I her husband" (Hosea ii. 2).

(Words spoken of the Ten Tribes, the kingdom of Israel, then in the Land, but about to be "cast away" into Assyria.)

We find, then, that the Lost People, who, by our opponent's supposition, are not to be discovered as a Christian Nation, cannot, nevertheless, be Jewish in Religion—*i.e.*, under the Mosaic Rites.

We are tied up, therefore, to the conclusion that, when discovered, "the House of Israel" the Ten Tribes, must prove to be, as many hold among us, "Heathen," or, as some imagine, "Mohammedans," "like the Afghans."

Well, now let us turn to God's Word again, and try to discover from its Teaching, what sort of work Lost Israel is to be about in the world, before its "Resurrection," and during the Ages throughout which its true character as "God's People Israel," is concealed from the gaze of the Nations.

We must go back to the very beginning of the Bible to make this discovery—to the Book of Genesis.

In Genesis xii. 3, we read "God called Abraham," and He said to him—

"I will make of thee a great Nation. I will bless thee, and make thy name great; and thou shalt be a Blessing. I will bless them that bless thee, and curse him that curseth thee; AND IN THEE, SHALL ALL THE FAMILIES OF THE EARTH BE BLESSED."

Here let the reader observe, there was no mention of the promised "Seed," ("which is Christ"). It was the man Abraham, and his human posterity, of which he was the Federal Head, who were addressed. God told him (and them) that "in Him," (and therefore in them) "should all the Families of the Earth be blessed."

In Genesis xviii. 18, we have the same promise repeated.

God spoke to Abraham in the matter of Sodom and Gomorrah. He said—"Shall I hide from Abraham that thing which I do, seeing that Abraham shall surely become A Great and Mighty Nation, and all the Nations of the Earth shall be blessed IN HIM?" The blessing here indicated as destined to be conveyed to the World, was not so much Christ—"the seed"—as what the man, Abraham's human posterity, should administer to mankind:—the Agents, in fact, who were to be employed as the honoured messengers of the Gospel of the promised seed ("which is Christ") were indicated.

But in Genesis xvii. 8, and in xxviii. 14, we have clear and explicit statements, both as to the Human Agents to be used, instrumentally by God; and as to "the Seed"—Christ—who was to be *the* Blessing itself to the Fallen World.

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The former passage runs thus:—"I will give unto thee, and to thy Seed after thee, the Land wherein thou art a stranger—all the Land of Canaan, for an Everlasting Possession; and I will be their God."

In the latter verse, God speaks to Jacob, saying—"In Thee, AND in Thy Seed"—(which is Christ, Gal. iii. 16)—"shall all the Families of the Earth be blessed."

It is obvious, then, from these repeated and distinct Promises, so clearly worded, that the Blessing to the Human Race, and all its Families, is twofold in its character.

1st, as to the AGENTS to be employed—the Human Instrumentality: These we find were Abraham, Isaac, Jacob, and their human posterity, for EVER; and—

2nd, as to the Blessed "Seed" whom these Agents were to proclaim to all Mankind; which "Seed" is, Saint Paul tells us, CHRIST, the Saviour of the Whole World.

Now God in His Holy Word does not separate these two—the Human Agents, the instruments used to convey the Gospel; and the Blessed "Seed as of One," "which is Christ."

Nay, God puts the Human Agent first, as if to mark the importance which HE attaches to His own arrangement; and Let US not dare to interfere with His designs; or separate *what He has linked together* in a Union which is contemporaneous with the present dispensation.

Well, then, who are the Human Agents thus employed to propagate the Gospel—this posterity of Abraham?

Can they, by any possibility, be only the universal Spiritual Seed of Abraham—Believers in Christ, and "Heirs according to the Promise" (Gal. iii. 29). If so, then surely God's Word has not been fulfilled?

For Believers are of all Nations, all Climes, all Races, all Languages, all tongues. We should consequently expect *all* such, quite independently of the accident of RACE, to be engaged in the work of Evangelization; of carrying Christ to those who know Him not, in Heathen lands. Whereas, in point of fact, *the Missionary Work of the World is confined to One Race*, for the most part—namely, to the Anglo-Saxons; and the true Church of God, which thus shines as a Light to the fallen Sons of Men, is composed chiefly of that ONE people, and of almost no other.

We do not see established in London, for example,—to reclaim our semi-heathen fellow-countrymen there—Missionary Stations, worked by the really godly converts of North India or of Tinnevelly. We are not aware that African Preachers undertake to teach the superstitious Spaniards, or the priest-ridden Catholics of Italy, that Christ died for the ungodly. We never hear of Maori, or Polynesian Christians, of godly Span-

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iards or Italians, impelled under the constraining power of the love of Christ, to preach the unsearchable riches of His Grace, to unbelievers in India, in Africa, in America, in Paris, in Vienna, in St Petersburgh or New York.

Christianity, *per se*, we must therefore admit, does *not* compel to the proclamation of the Gospel to the ends of the earth—to the Gentile nations—"to fill the face of the world with fruit."

The agency to be employed must therefore, clearly be that which was in precise words announced by God Himself—namely, that of the Tribes of Israel—the human descendants of the grand patriarchs of old—the Hebrew Race.

We have before us the whole Twelve Tribes of the Children of Israel. Of these, two Tribes are forthcoming in the world—the Jews. The remaining ten have apparently disappeared from sight, and for the present they are "lost."

Are the two Tribes we have with us—as the acknowledged sons of Abraham, and Israelites in the flesh,—are *they* qualified, we ask, to be the messengers of the Covenant, the agents to carry the good news to the families of the earth?

Nay! Did they not crucify the Lord of Glory—and have they to this hour, nationally, repented them of that self-accursing deed? Hear St. Paul's verdict of their fitness, and tell us if they are qualified to become missionaries for Christ to the fallen world!

"The Jews," he says, "both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men: Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins always: for the wrath is come upon them TO THE UTTERMOST" (1 Thess. ii. 14-16).

Can this portion of the Hebrew Race, then, be fit agents for proclaiming Christ crucified, to lost sinners?

They cannot be—and are not! We must therefore set the Jews aside entirely. But since the promise is certain to the Tribes of Israel, and two of the Twelve for special reasons, can *not* be available for the glorious mission devolving upon the Hebrews, it follows as a matter of mere demonstration, that, the Bible being a book of absolute truth, the TEN TRIBES MUST FULFIL this destiny.

The Ten Tribes, consequently, must be God's messengers of mercy to the world—the ministers of the Gospel to the fallen sons of Adam—the agents selected to be Christ's chief missionaries—to carry the knowledge of His blessed Name, and salvation, to the ends of the earth.

Now, our opponent's supposition originally was, that the Ten Tribes were not to be a Christian people when discovered. We have shown they cannot be a part of the Jewish nation;—also

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that they will not be found under the Mosaic Law, even if brought to light as a community, independently of the Two Tribes—the Jews.

The House of Israel, the lost Tribes, therefore, must be either Heathen or Mohammedans; and to them as such, we are to argue, God has pledged Himself to entrust the Blessed Gospel of His dear Son;—that He will give them, throughout this day of grace, as Heathen or Mohammedans, the high privilege and honour of preaching Christ to other Heathens, Mohammedans, or unbelievers, as great enemies of the Cross of Jesus as they are themselves!

Does not the reader perceive, that we have thus, by adopting our opponent's supposition, been reduced to, and landed in, an absurdity?

To state the proposition we started with, together with the conclusion which our reasoning has compelled us to arrive at, is to demonstrate the absurd character of both.

We therefore come to the result; that the premiss was erroneous—the argument fallacious in its very foundation—the conclusion consequently entirely wrong;—and that the lost Ten Tribes, so far from being, now, *not* a Christian people, must, from the very nature and necessity of the case, be discovered a Christian nation, to enable them to fulfil their allotted functions as Ministers, and Missionaries of Christ's salvation to the Gentiles, and to the Heathen World;—functions assigned to them distinctly in God's Word, from the very opening of the present Dispensation.

Our space forbids us to pursue this subject further, in the present Article. We trust on a future occasion, to examine other lines of argument, and to prove, from evidence more directly derived from the Word of the Living God, that the same conclusions await us there;—that the Lost Tribes are described constantly in the Scriptures as a "Redeemed," "Blood-bought," "Sanctified" nation—a people God hath "formed for Himself," IN ORDER THAT they might and "may show forth His praise;" —*in order that* His Way "may be known upon Earth;" His "*Saving Health* among ALL Nations;"—a Race, in fact, fitted to fulfil the Glorious Promises made severally to Abraham, to Isaac, and to Jacob;" that "in THEE"—that is, in their literal Descendants according to the flesh—in the Hebrew Nation, in fact—"SHALL ALL THE FAMILIES of THE EARTH BE BLESSED" (Gen. xii. 3; xviii. 18; xxii. 18; xxvi. 4; xxviii. 14; Isa. xliii. 21; lxvi. 19; lxi. 11: xlix. 6; lx. 3; Micah v. 7; Ps. lxvii.).

N.B.—The reader is requested to correct the following:—At line 28, page 308, and line 31, page 309, of last month's issue (No. 22) of this magazine, for "1 Kings" *read* "2 Samuel" in each case. PHILO-ISRAEL.

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IRON IN HISTORY.

UNDER the modest guise of a scientific paper read before the Philosophical Society of Glasgow in April last, and now published as a pamphlet,* a very important contribution to the archæology of man has just been made by Mr. St. John Vincent Day, Civil Engineer, in Glasgow.

Mr. Day has long been a practical, and by no means unsuccessful, worker at the subject of the Great Pyramid as a sacred monument, and his present inquiry into ancient iron manufacture was commenced chiefly to clear up an essential point in the modern explanation of that building's original construction. The point was a most knotty one to discuss, but Mr. Day brought to it (quite exemplarily as to how other men should also act in their respective parts) his large professional experience in the modern preparation of iron and steel for the market, together with unrivalled energy and dauntless earnestness in prosecuting whatever he takes up. And if the ancient structure, in whose cause he has laboured, was really built under Divine inspiration in its own primeval day, but with prophetic intention of its being understood, and conveying an important message to mankind in these latter years, what wonder that such faithful research should find itself rewarded in the end with far greater success and more widely-reaching results than could have ever been dared to be hoped for at the beginning; and yet such really appears to be the case.

"Were *iron* tools used in cutting and squaring the stones of the Great Pyramid?" may seem to some persons a question of comparatively small importance in itself; so long, at least, as we have the results of the work. But the full realisation of the almost incomprehensible nobility of a *Divinely-inspired* plan of a building demands that every detail, even the smallest, shall be exhaustively studied, if it is ever to be eventually made plain. And in the process of making this one in particular plain, a most salutary check has been unexpectedly given to certain modern theories of archæology, which, founded in utter rationalism, were rapidly shutting out of view the Divine creation of man, and substituting in its stead the following human ideas of how he might perhaps have been originated in a small way, and have grown thereupon.

Say the German archæologists, and after them the ordinary antiquaries of most other nations too—man must have begun as an ignorant, helpless savage, little better than an ape, and then

* "On the High Antiquity of Iron and Steel," by St. John V. Day, C.E. London: W. H. Guest, Paternoster Row.

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have risen to his present state of civilisation by his own slow improvements only, on the simplest possible beginnings. Wherefore, when these specious philosophers find, perchance, an accumulation of various implements on opening some old tomb, the rough stone tools amongst them are voted the oldest; the polished stone, or bone, the next; then the gold, copper, or bronze, as being easily worked metals; and last of all the more difficult iron, if, indeed, its terrible rapidity of rusting away has allowed its presence to remain in any tangible form. That is the theory: and then, to convert it into fact, the objects are unblushingly arranged in Continental Museums *in that order*, ticketed with dates corresponding therewith; and then used for proving beyond doubt that the history of man on earth began with an age of rough stone weapons; then came an age of smooth stone or bone; then the age of bronze; and finally that of iron, under which we are now living.

If this be true science, then, undoubtedly, science and religion are at variance; for the Bible has a very different history to give of human affairs; and, as its inspired doctrines on this head were well collected and formulated by the late admirable Egyptian scholar of Leeds, William Osburn, we may hold that the Bible declares the savagism of man to have prevailed, not in primeval, but medieval, times; and was the fruit of sin, idolatry, and wilful *degradation* from the high level on which he had been first placed by his Creator.

Poor William Osburn, however, was not listened to in his day; and the archæologists went on unchecked with their successive ages of stone, bone, bronze, and iron; repeating them in and transfusing them through all our modern literature. But then comes out the testimony of the Great Pyramid, always in accord with the Bible, and testifying that the oldest piece of architecture amongst men, so far from showing primeval savagism, is still the largest and best built to be seen anywhere yet; and with its component stones so grand, so hard, and yet so truly and exquisitely cut and squared to accurate mathematical forms and sizes, that the workmen *must* have had *iron* tools abundantly at command.

So, at least, said a practical engineer like Mr. Day, who knows what can be accomplished with iron, and what must be failed in without it, on a large scale in the open air.

But so would not admit all the crowd of archæologists and antiquaries of the societies, museums, and books; unpractical men, all of them; generally unacquainted with the grandeur of the Pyramid work as it stands under the blue sky of Egypt; and besides that, having their own previously formed theory to maintain, viz., that if the Great Pyramid is (as everyone now

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confesses) the earliest piece of architecture that has come down to us, it must, *therefore*, have been executed in the rude stone implement age of mankind, when chipped flints were the only tools in use. Perhaps, indeed, they might allow one or two of the earliest specimens of copper, but no iron on any account, because a grand bronze age according to them intervened between the age of stone and that of iron, rendering the latter impossible for the Great Pyramid's date: while they also alleged that iron is, on chemical grounds and its strong affinity for oxygen, the most difficult of all metals to manufacture, and only fully amenable to the enormous blast furnaces and highly developed manufacturing systems of modern times.

Thereupon our present author, Mr. St. John V. Day, stepped to the front, and called attention to a large piece of wrought iron which Colonel Howard Vyse had extracted out of the solid masonry of the Great Pyramid at the bottom of a deep hole he had been forcibly making in it. This remarkable curiosity had been presented to the British Museum, but was sadly neglected and undervalued as to its immense importance. True, it was only *one* piece; but one piece, even if it had been of less size than this one, preserved through 4000 years by the strange accident of having got embedded in mortar between the stones, is quite enough to prove a principle; while the years elapsed since then are far more than enough to have oxidized and caused to disappear any number whatever of its once companion iron implements in any ordinary situations and exposures.

Yet where, in that early day, did the Egyptians get iron enough for many such tools, when there is very little iron ore of workable kind to be found *in situ* from one end of the Nile land to the other?

Mr. Day had already concluded that the supply used to be obtained from the adjacent Sinaitic Peninsula, whose mineral constituents are well-known to be exceedingly rich. But he has only recently still further ascertained from the researches of Mr. Hartland,* who has established himself in that region for mining purposes, that near Surabit-el-Khadem, and not far from the Wady Meghara, there are, not traces merely, but colossal remains of iron works belonging to the earliest kings of ancient historic Egypt; on a scale, indeed, so vast, as to be testified to by almost mountainous heaps of genuine iron slag and veritable iron furnace refuse.

Here, then, was an ample source for furnishing any amount of iron tools required for the Great Pyramid: and here, also, or in the immediate neighbourhood, is the very tablet of King Cheops,

* See Proceedings, Soc. Antiq., Vol. V., 2nd series, June, 1873.

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or Shofo, of the Great Pyramid age, overlooking the scene. These engraved records begin, indeed, with a slightly antecedent king, under whom the Egyptian nation seems to have been put through its apprenticeship to the trade of working in iron. A most remarkable period too, of Egypt's career; for before that time it has no monuments; but after it, beginning with the Great Pyramid, its most unique and wonderful outcome, there commences the series of grand, though generally profane, monumental testimonies of Egypt, the marvellous record-keeping against itself of the early world, and whose practice was never altogether left off so long as that people retained the command of their foreign iron supply.

Now here is not only an overthrow of the much insisted on stone-implement-age of the modern archæologists for the date of the Great Pyramid, and a demonstration that it did not rule in the earliest ages of Egypt; but the iron manufacture, which, against all antiquarian expectations, took its place, had the further unscientific and irrationalistic feature to them, of having reached its immense magnitude and pitch of perfection *suddenly* almost, and not by the slow steps of merely human progressive developments throughout all the supposed period of the primeval infancy and savagism of the early world.

How is this to be accounted for?

By nothing else apparently than by reading the inspired history of man in the Bible, and these earliest Egyptian facts, side by side.

The forefathers of the Egyptians, as William Osburn has admirably shown, were both driven and assisted by the Divine power and by supernatural punishment at the dispersion of mankind from Babel to Egypt, there to become the future Egyptian nation, but with the burden on them of first building the Great Pyramid for other purposes than theirs. Now in coming as they did from Mesopotamia, the land of soft alluvial soil, where they had bricks only to deal with in place of "stone, and slime had they for mortar," they had no occasion then for many iron tools. Neither had they during the first two or three centuries which God allowed them to settle themselves and organize their preparations for food and government in the land they had arrived in of Lower Egypt; an almost more than Mesopotamian country, with its abundance of Nile watercourses, finely divided soft soil, and facilities for forming sun-dried bricks.

Of themselves, perhaps, these Neo-Egyptians might have been content, with wooden spades, to go on lazily and ingloriously irrigating their gardens, raising cucumbers, and living in mud huts; but that was not all the Divine purpose in sending them there. The Great Pyramid had to be constructed by them in

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hard stone, and at an appointed time, even a set day, known to God alone. Wherefore, after they were firmly settled in the land, but a few years before the Pyramid's coming epoch, divers nomade robbers of the Sinaitic hills were caused to offend the new comers, in order that on being pursued by the Egyptians these men might be brought in large numbers before the iron, the copper, the turquoises, emeralds, and other treasures of that exceptionally rich mineral region. These materials were doubtless all made due note of, though the one material which evidently then excited the Egyptian attention most, was the iron. One of their kings surnamed himself "the lover of iron;" and the nation devoted itself so immediately and effectively to the manufacture of their new supplies of the metal, that the infinite quantity of iron tools requisite for the Great Pyramid's erection were all of them ready when, at the appointed moment, Melchizedek, as a shepherd prince from Palestine, entered the Egyptian land, and proceeded to move King Cheops to commence the marvellous structure.

Such was the more than human rise of iron manufacture in Egypt. But there is more than this one case of early iron history unravelled in Mr. Day's valuable pamphlet; for he goes on to show that among the *origines* of all nations, as Babylonians, Greeks, Hindoos, Chinese, and others, both iron and steel were (in spite of modern archæologists) well and abundantly known in the earliest times of their respective histories. Furthermore, too, he finds that a special and very admirable mode of making steel, near akin in principle to the Bessemer method of the present day, was practised simultaneously, but quite unknown to each other at the time, by nations so far separated as the Greeks in the West and the Chinese in the East of the world, and this in an age many centuries before Christ. And the only manner in which he can explain the phenomenon is, by recurring to the Biblical dispersion of mankind from *one* centre, and to each national family or tribe having then received from the common Noachic stock of knowledge, whether anti-diluvially acquired and transmitted through the Flood, or given by inspiration since then, some of the same series of useful arts and practical methods which were to enable them to hold their own in the new and distinct quarters of the earth appointed to them to inhabit.

Hence, too, the Egyptian forefathers, though they might have come into Egypt from Mesopotamia with few, possibly without any, iron or steel implements, yet they brought the traditions of these metals, the modes of preparing them, and their powers, with them; so that when they were at last introduced to their almost unlimited possession in Sinai, it is less to be wondered at and more to be admired that they plunged so immediately and

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even vehemently into the manufacture and utilisation thereof. And yet, true to their Cainite nature and faith, they used these hard metals, given to them by God, most frequently for inscribing both the natural rocks and their own buildings according to their original and rebellious Babel purpose; or for "making *themselves* a name, lest *they* should be scattered abroad over the face of the earth;" and also according to their own traditions, of so engraving their histories everywhere, that their memory would not be lost were a second Deluge to overflow the earth.

Whether then in one way or another, Mr. Day does most effectually succeed in showing that not only were there iron tools in abundance at the building of the Great Pyramid—though the rationalist theories of human origin and a stone age, by the archæologists of the museums, would declare it impossible—but that those early days enjoyed far more iron help than any subsequent period up to close upon modern steam-engine times, and used it much more peaceably. Also, that from those primeval days of super-naturally assisted iron knowledge and use, men, in too many cases, retrograded and degraded down to, instead of advanced upward from, stone and bone implements; becoming thereby, and sometimes even still remaining, the most painful examples imaginable of the ultimate consequences of man determining to walk in the world according to his own lights only, and against the expressed will of his heavenly Father.

But for further and more precise particulars we must refer our readers both to Mr. St. John V. Day's pamphlet already quoted, and to a still larger work by him of nearly the same title, and we believe soon to appear. P. S.

THE GREAT PYRAMID SUBJECT IN INDIA.

AN EXPLANATION FROM THE "DELHI GAZETTE."

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

WITH reference to the suggestion made in your impression of the 8th, as to the desirability of the substance of the Lecture on the Great Pyramid *in, but not of, Egypt*, being printed, as delivered by me to the over-full room in the Metcalfe Institution, on Monday evening, the 5th, I have to thank you for the opportunity which it affords me, to make some observations, which may, I hope, prove useful.

It is, amongst other things suggested, that the Lecture should be printed, "in order to give the people an opportunity of examining for themselves," before coming to agree to the conclusion

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which the premises seem to require, viz., that there is a Mark of Special Providence within the Pyramid, made 2170 years B.C., which is responded to by a corresponding mark in a series of Chronometrical Passages, at a distance of 2170 inches, on a scale of "An Inch of Space," measuring "A Year of Time;" which testifies, in a hard, geometrical irrefutable manner, in concurrence with *an* astronomical date, cosmically developed, to the fact, that, the time of the advent in the year One of the Christian era, *was meant to be there,* AND THEREBY, indicated, 2170 years before, by the Builder of the Great Pyramid, or whoever inspired the building of that Work.

In saying this, or in endeavouring to make it as clear to others as I clearly see it myself, I hope I did not seem to supplicate "fair play" from my auditory.

With all due respect for everybody, I beg most emphatically to say, that I request "the *favour* of a hearing" from no living human being. If men choose to scoff, they are welcome to do so. They may revile (if they choose) Truth, in any shape. That does not affect *me* in the least. I am not aware that my subject has been scoffed at in India. Amongst the hundreds, perhaps thousands of natives I have been privileged to address, the subject has been received with the greatest thanks, and with great apparent reverence; and I trust for the good namesake of our Great Nation, that not one of those who are sent to this country on a higher mission than man ever could give to man, viz., "to show themselves LIVING EPISTLES of the Faith they profess, to be seen and known as such by all men,"—and of the immovable reality of which this Pyramid contains the proof of "GOD'S MARK," now on earth, yet tangible (Jer. 32-20) in the land of Egypt,—are not about to underwrite, by their conduct, that the Faith which honours, ennobles, dignifies, and exalts the helpmeet of man, is to be lowered, along with its Divine Master, to prostration before the Creeds and Apostles of such Creeds, and Worshippers under such Creeds, as *allow* of the insult, the degradation, the brutalization of their WOMEN:—of those of whom it is of the pride and honour of every honourable Wedded-Man to speak in terms, not unusually as true as the phrase is courteous, as my *better* half."

"Oh woman,
When pain or sickness clouds the brow,
A Ministering Angel THOU!"

There is a word used, very naturally, in your editorial, which, as it may lead to misconception, I shall be glad if I may be allowed to qualify.

You are very generously "merely demanding fair play for the school represented among us by Mr. Glover."

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There *is* no "school" that I am aware of, at any rate I am not an agent of it, or of any "Body." It was at the suggestion of the excellent and worthy Astronomer-Royal for Scotland that in England I spoke of that in which *he* had kindly instructed me. No person whatever is accountable for my having moved in the direction of India. The case needs not the backing of any school. The case speaks for itself. The use of some Seven Lines and their co-relation, tell the whole story by Arithmetic, Geometry, Trigonometry, Mensuration, an Inch Meter, and a Sign. The "School" is a very large one. It is the School of Common Sense; but it has, that I know of, no particular organisation.

If the words of a Scotch Divine, quoted by me, have the realisation which he so grandly anticipates, the antagonistic School of Scoffers will be nowhere; for he has, not more than fairly said, that the Pyramid Revelation, when duly apprehended, cannot but "evolve Flashes of Celestial Light, to operate conversions on the Scale of Nations such as the Road to Damascus, witnessed on the Scale of an Individual."

It was under the conviction that this is a result that might be fairly anticipated,—wherever this wonderful proof is rightly put forth and reasonably weighed,—that brought me to India; and I trust that the blessing of God may be graciously vouchsafed in aid of my poor endeavours, and then will that, assuredly, be the case.

Fully believing that it *is* "quite beyond the range of possibility to take in, to any useful purpose, what can be said during an evening lecture," it is my custom, *always*, to provide every person attending it, with a PLAN shewing Six different phases of Pyramid Details, and a SYNOPSIS, stating what the subjects to be developed are, and the mode, also, of eliciting the facts latent from the visible elements that the Six Figures exhibit in plan or pictorially.

Unfortunately, in the recent case, the usual programme could only be carried out, in so far as concerned the usual gift of these Two Papers to each person present; there being made a loan merely on account of my having been called upon to lecture altogether unexpectedly within the last two months at many different places, of the names of which, I had hardly even heard when I left Allahabad, where plenty of the material is now in store. But, as I gave notice to the Meeting that Plans and Synopses would be forwarded by me to the Rev. the Chaplain, if he would be so kind as to give them to every applicant, I was in hopes that that would be sufficient to meet the needs of the case. But, in my case, it is *not* to be expected that the copious contents of a very thick volume, filled to overflowing with varied information on scientific matters connected with the Great-Pyramid

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subject *could* be mastered in any one lecture. This lecture, the object of which is merely to show the "connection between Divine Revelation and pure Science," can hardly be expected to be more than an intimation, that, for those who desire to go into the subject, *in the spirit to have doubts dispelled by hard study*, the recent publication of the second Edition of the work entitled "Our Inheritance in the Great Pyramid," by C. Piazzi Smyth, Astronomer-Royal for Scotland, only just printed, must be read and studied.

To those, however, who are already blessed by being in the Christian Fold, and who need no *proof* of that, of which, by God's Grace, they have never doubted, but who are, nevertheless, liable at every turn, now-a-days, to have their minds disturbed by the doubtings of others, to such, the proof afforded by this tangible, visible, easily-comprehendible evidence of the actual acting of a *Special Providence* on the surface and theatre of this Earth, may prove to be a source of unspeakable comfort. Such persons will not require this hard line-to-line figure-to-figure proof, that the very structure of the Pyramid is made, so abundantly, to supply: nevertheless, the evidence it affords that the Gracious and Almighty God, has *once* given to Man a proof, that the events and revolutions of ages are in His manipulation—with reverence be this word, *here*, so used—will be the assurance to them, that He who has used, can so use again, and again, and again, on *this* Earth, this same power of special providence, special procurance, of which He is, in every case, the best judge, not only of the time *when*, but also of the means by which, it is to be used, and that, whatever the occasion, whatever the emergency, the thing used, however apparently insignificant, or, to us seemingly unworthy, it will be the best suited to compass the end intended.

Is it to be supposed that we can know what is best? or that God needs to be instructed, or *amended* by Man? Yet such improvers of the Godhead are they, who think that *they* could have done better, when a dumb ass was made to condemn the rashness of a prophet, or, a snake to insidiously convey evil thoughts to the mind of a woman. One case of Divine Interposition, thoroughly proved to the reason of man, is all that is wanted to establish faith in the Power of Procurance, Provision, Omnipotence of God: and, that ONE case has been provided in the Great Pyramid; from since 4040 years ago laid up there, out of any man's knowledge: and it has now, after this lapse of time been exhumed, *in order to show, to us, of this age*, that the event of the year One was predicted, as to be a thing Future to happen, when 2170 years and a-half, should have so brought the events of the world to such an Issue and Crisis, as to produce, in, and out of, the apparently orderly course of events the incarnation

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and appearance on Earth of One, Who was, by the sign here above given, due to come, and Who "in the fulness of time" appointed, did come.

The proof of this, which the Pyramid embalms, is what may be expected, through God's Grace, to work "the conversion of nations," so soon as any nations or men in them can be brought to comprehend the marvellous realities of the case.

F. R. A. G—.

THE IDENTITY OF DAN.—No. III.

By HARRISON OXLEY.

(Continued from p. 319.)

It is clearly proved, from the mass of historical evidence collected and given in the *Glory Leader*, that the stone now in the coronation chair in Westminster Abbey was brought out of Ireland; that the ancient kings of Ireland and Scotland were crowned upon the stone; and, that it was brought from the East. When the prophet Jeremiah received his final orders to build and to plant, he must have then received, also, the particulars of his work: what he was to build and to plant, where it was to be builded and planted, and how, or by what things, he was to do the gracious work. It must have been then that he also received commission to take with him the stone, the ark, the Urim and Thummim, the harp of David, with, most likely, other of the most holy vessels that were left after the captivity of Judah. Although it is said that Nebuchadnezzar took all the vessels of the house of the Lord and brought them to Babylon, it is certain that the ark, and the Urim, and those other most holy vessels, were never taken to Babylon. Had the ark, the Urim, the golden pot, which had manna, been carried to Babylon, particular mention would have been made of those things; because they were *the most sacred of all the vessels.*

When Judah returned back, there is no mention made of the restoration of those holy vessels. Once, indeed, the ark had been given into captivity to the Philistines; but so terrible were the plagues upon them on account of it, that they were glad to send it away. The universal knowledge of the Divine judgments which came on the Philistines on account of the ark, would ever after be an effectual bar to the enemies of Israel to come near to it. Had the ark and the Urim been hidden in Jerusalem, the prophet, knowing how long the captivity was to continue, would have given intimation about them, so that they might again be restored to their place and service. And it is evident these holy

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things were not in the temple when the captivity returned from Babylon; nor yet were they carried to Babylon. They must be found elsewhere. They cannot be lost any more than the Ten Tribes of Israel are lost. Both are preserved.

Had it been the design of the Lord that Judah should have possession of those things, they would have been either kept, or restored after the captivity. Why, then, were these holy things taken from them? Firstly, because the Lord foresaw that Judah would go from bad to worse. He foresaw the corruption of the high priesthood, and how totally unfitted they would become to have anything to do with Urim. The Lord foresaw how the chief priests and the rulers of the Jews would become leagued with the powers of darkness, and how they would fulfil the Scriptures in rejecting and condemning Christ. The Light and Truth was to appear by the Son of God; and Him they were commanded to hear. There were, also, other reasons for the removal of the ark and Urim from Levi. They were to serve a grand witness, in the far distant future, to the Identification of the Ten Lost Tribes of Israel, so finishing the matter, and putting it beyond all doubt, cavil, and speculation.

Had the ark and the Urim remained with Judah, the Jews would have presumed to claim all the inheritance, to the complete exclusion of the ten brethren. They would have said, as they once said before, "Get you far from the inheritance of the Lord."

There is reason to believe that the holy vessels in question were in Jeremiah's possession, and that they were brought away by him and those with him, and were by him deposited in the Mergech, by Divine command.

The Identification of the Ten Lost Tribes of Israel, and their restoration, must be under the Divine direction; and, therefore, there is reason to believe that the Lord will again, in the abundance of his grace, communicate by the Urim and Thummim. We trust we know that, when this takes place, it will be a most solemn as well as a most glorious event. Surely, then, the power of the words of Holy Writ must be felt by all, high and low, rich and poor. "Be silent all flesh." Surely, then, a mighty change must take place in all the earth.

In conclusion, we repeat, it was singular that when the great progenitor of the Twelve Tribes was blessing them, he should have made a solemn pause after Dan, and address himself to the Almighty, "I wait for thy salvation, O Lord;" but not more singular, we think, than when Rachel's heart rejoiced at the birth in her tent of a son, and she called his name Dan. And, it may be, ere long we may see, with joy and trembling, still more of the mysteries of God towards Israel.

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ORIGIN OF NATIONS.

ILLUSTRATING SOME OF THE VICISSITUDES OF JACOB'S STONE.

[The first part of this paper appeared in No. 3 Magazine, or page 128 of our First Volume. By some means the remainder was overlooked. Having had many inquiries for it, we have pleasure in producing it. In the meantime it has been printed in the form of a pamphlet under the title of "Genealogy of the Brigantes or Douglas," which can be had of H. Oakey, Caxton House, Preston.]

CHAP. III.—B.C. 695. 2408. *Of Simon Brecus coming into Hibernia.*

PROSPERITY begets discord and quarrels: such were its effects amongst the Hibernian Scots, who began to divide into factions, every man in power endeavouring to lord it over his equals, till, on the extinction of Ptolemeus and Hibertus's posterity, who had governed the island almost four hundred years, they came to the very brink of destruction.

Happy it was for them that a Gallician Scot of the Brigantine race, named Thanao, who was come into Hibernia to see his relations, after having observed to them that without a supreme head who should rule over them and challenge their obedience by his authority, it would be impossible to keep their government from falling to pieces, made them sensible that in order to remove all occasions of suspicion and jealousy, and to prevent the success of one party leaving any rancour and ill-will in the other, they must send into Spain for a man who had deserved well of the king and country, and was the fittest to restore peace to their government. Then he proceeded to give an account of one Simon Brecus, descended from the royal blood of Methelius, a man of consummate prudence and a zealous lover of peace and equity, and advised them to invest him with the supreme dignity of the state.

Thanao found it the less difficult to persuade the Hibernians into these measures, as they were already acquainted with the virtues and merit of the person he recommended. Ambassadors were forthwith despatched (year of the world 3266 B.C. 695) to invite and attend Brecus from Gallicia into Hibernia, where he arrived soon after, bringing along with him the *ominous stone*, doomed to perpetuate the Scottish name (B.C. 695), and on this he sat when crowned king of the Hibernian Scots, which was in the twenty-first Olympiad, and three thousand two hundred and sixty-six since the creation of the world.

Brecus gave Thanao, by whose advice he was chosen king, the possession of a great extent of lands (ingratitude not being yet a prevalent vice in those times) near the Cape, which was since called Promontorium Sacrum, and the river Birso. Thanao con-

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firmed to his family, both to that part of it which was settled in Hibernia and those who lived in Spain, the name of Brigantes, which has been perpetuated in the writings of cosmographers. Nay, since the Scots passed from Hibernia into Albion, the name Brigantia was by them given to the province of Gallovidia, according to the testimony of Ptolemœus, Corn. Tacitus, and F. Pineda, in his universal history.

CHAP. IV.—*Of Simon Brecus's Government and Successors. The Scots pass into Albion or Great Britain.*

Simon Brecus governed his new kingdom with great wisdom during the space of forty years. He added some good laws to the old ones, and knowing that statutes without execution are nothing but an empty sound, caused them to be punctually observed, and punished the infractors of them with great severity. Ethion reigned after his father Brecus, but not with so general an approbation; and after Ethion his son Glacus, under whose reign some broils, intervening between the king and his subjects, the Brigantes performed such exploits as soon put an end to those commotions. After Glacus the crown came to his son Noitafilus, who was succeeded by his son Rothesayus, who peopled the island between Great Britain and Hibernia.

The first of these islands that received a colony was called Rothesay from this king, and altogether Hebrides from Hibernia; but the Scots being so far increased in numbers as to want a sufficient extent of land to furnish them with the necessaries of life, sent part of their people into the northern parts of Albion, the first land they made and occupied was by them called Argathelia, and has since obtained the name of Argyle. This name was intended as an honour paid to the memory of their first founder Gathelus.

The first coming of the Scots into Albion was one hundred and thirteen years after Brecus was first crowned king of Hibernia, which, added to three thousand and sixty-six, sets this event in the 3379th year of the world—five hundred and eighty-two before the birth of Christ. The Scots who entered Albion, carried no supreme head or king along with them, but lived divided into families, or clans, each clan choosing its own chief to govern them in peace and war. To this form they kept a long time, till being greatly increased in numbers and power, they composed at last no inconsiderable monarchy. Scotland lies betwixt 54 d. 54 m. and 58 d. 32 m. north latitude.

CHAP. V.—*Of Fergus, first King of Scotland: he divides the land by families.*

. . . Things being so, I have less occasion to fear

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being accused of exaggeration in what I have said of the house of Brigantes, Douglas, or Angus, which is really the same as will be proved.

Another nation of foreign original, called Picts, was settled in Scotland at that time. The Scots contracted an affinity and alliance by mutual marriages—as once the Romans with the Sabines. The Britons who inhabited the south part of Albion thought it incumbent upon them to sow divisions between the Scots and Picts, lest these two nations joining their forces together, should one day give them law. To effect this they tampered so far with the Picts by fair words and promises, that the latter, who probably did not pretend to a strict adherence to their engagements, were soon gained over to the interests of the Britons. The Scots hearing of the secret practices that went on between the Picts and their enemies, sent to Farquhard, one of Brecus's successors in Hibernia, recommending their cause to his favour, and acquainting him with the machinations of the Picts and Britons against the Scottish nation.

Farquhard sent to their assistance his son Fergus, a promising youth, endowed with great prudence and skill in war. Several families followed the prince over sea, carrying along with them their household goods—a charge of no great incumbrance in those times—with an intention to settle in Scotland. Farquhard, in order to encourage his son to that expedition, with the hopes of a new kingdom, gave him the *fatal chair* which Brecus had brought from Spain when he was raised to the throne of Hibernia.

Fergus was received with open arms by the Scots; who, having agreed with him upon such terms and conditions they thought fit to demand, made him sit in the *fatal chair*, then crowned and proclaimed him their king with a general satisfaction, 330 years before Christ, or in the 3641st year of the world, the first of the 112 Olympiad, and second of the later Darius.

Fergus seeing himself possessed of the royal dignity, returned due thanks to those who conferred that honour upon him, and being eager to shew the hopes they had conceived of him were not ill-grounded, nor he unequal to the charge he was entrusted with, declared war against the Picts, ordering all the chiefs to get forty days' provisions for their soldiers, and charging them with the maintenance of the military discipline, &c.

Being returned from the war Fergus assembled the heads of the nation and gave them directions about the best manner of dividing their lands amongst them, that everybody should henceforth know his own, and abstain from usurping his neighbour's possessions.

Seven able men were named to this effect, who employed four

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months in the valuation and distribution of the lands, according to the number of individuals each clan consisted of. Upon their return to Argyle, where the king had taken his residence, many of the principal men who deserved rewards being assembled, the allotment was made in the following manner :—

To Cornach and his clan, which was very numerous, was assigned all the land which fronts the Orcades on the north, and lies between Cape Duma or Dungsby Head and the Frith of Tayne. From Cornach the inhabitants of this province, part of which is now called Caithness, were then called Cornabii.

The second share fell to Lutorth, a principal man amongst those that came with Fergus from Hibernia, and contained all the land betwixt the Frith of Tayne and the River Ness, and stretched east and west from Cromarty quite home to the borders of the Western Ocean. This county though full of water is not so cold as could be expected so far north. It was then called Lugia, and consisted mostly of what is now the Shire of Rosse. In it stood the famous Castle of Urquhart, the very ruins of which could not be seen without admiration, in the opinion of my author, who wrote 300 years ago.

The clan of the Vates, thus called from their captain Varacht, had for their share all that lay between the Ness and the Spey, and runs across from the German to the Irish Sea, but were since on account of their turbulent disposition, drove out of that province, which being afterwards inhabited by German Moravians, was from them called Moravia, or Murray.

The Thalai, with their chief Thalao, took their habitation about the Spey, in the countries of Boyne, Einzie, Balvenie, Garsock, Fourmartin, and Buchan, to which they gave the general name Thaalia.

Martach, with his followers, had the possession allotted him of what lay between Thaalia and the Western Ocean, and included the western part of Murray, Bradenoch, and Loquhaber, which he called Marthaa.

Next came the Novantes, who possessed what is now called Lorn and Kyntire, from them named Novantia, a mountainous country, but abounding with good meadows and pasturage.

Athol, one of the chief warriors that had followed Fergus in his wars, and a descendant of Thanao, the Spanish Scot, who advised the Hibernians to crown Simon Brecus, and gave his whole family the name of Brigantes, was put in possession of that tract of land near the Caledonian Castle which was enclosed by Novantia, Marthaa, and the Caledonian Forest, and was named Atholia. It had been Athol's order that his clan should go by the name of Brigantes, which was given by Thanao to his descendants; but Athol's followers choosing rather to derive

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their name from their chief than from any other original, it came to pass that three branches of the same family were called by three different names. The first consisted of the Atholians; the second of those who retained the name of Brigantes; and the third of that part of the family that were settled at Brigancia, in Spain, who, to preserve the memory of their first founder Sayas, retained that primitive appellation, with the only change of an *S* into a *Z*, as is to be seen in the name of "Sor Maria de Zayas," author of several novels.

The Croones and Epidii, so called from their chiefs, occupied the western parts of Caledonia.

Lelgoith gave his name to the Lenox's and settled in Clydesdale, so called from the River Clyde, which is the Glotta of Tacitus.

The Silures, a furious and warlike race, took their dwelling between the Clyde and Brigantia, and through dissensions which arose amongst them, divided into three provinces—Cunningham, Kyle, and Carict.

The Brigantes, descendants of Thanao, a chosen people among all the Scots, were entrusted with the defence of the country called by them Brigantia; then Galdia from King Galdus; and lastly, with little alteration, Galloway. If we credit Bœthius and F. Pineda, it was through a particular distinction, and by virtue of a particular decree, that these Brigantes, as the most renowned for valour and services done to the nation in former times, and particularly in Glacus's reign as was observed, were honoured with the guard of the frontier province against their mortal enemies the Britons.

Some of these Brigantes being since banished from their country for their seditious behaviour, joined with the Picts and took possession of Avandia after driving the Britons out of it. This event falls in the year 3653 of the world, before Christ 318.

The remaining parts of the kingdom belonged to the Picts, who were at length destroyed by the Scots, and their provinces Mernis, Angus, Stormont, Gowrie, Forfar, Perth, Fife, a great part of Caledonia, Stirling, Lothian, Mers, &c., occupied by the conquerors. (*Page* 35 *of P. Pinedas' work, in Spanish and English.*)

In order to give the reader a clear notion of the different changes of name which happened in the illustrious family we are treating of, and the great number of years each name subsisted it will be proper to observe that the first name Sayas began in the year of the world 2408, and continued 30 years only, which added to 2408 make 2438.

The second name Scot continued 204 years, which added to 2438 amount to 2642.

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The third name Brigantes lasted 624 years, which added to 2642 make up altogether 3266, which is the same year Brecus came into Ireland by Thanao's advice.

See the authors above mentioned.

(*A true copy from Peter Pineda.*)

I. L. F.

Deanwood, 15th February, 1875.

Correspondence.

St. Ninians, Banff, 28th August, 1875.

DEAR MR. HINE,—Observing in your last number of *Life from the Dead*, that you say "The loan of £150 would relieve you from all anxiety. I and my husband are of opinion that among the ever increasing number of believers in the Identity, the loan by fifteen persons of the sum of ten pounds each would be easily obtained if suggested in your next magazine. To make a commencement I enclose P. O. Order for £10, to be repaid when your work becomes remunerative.—With our best wishes, very truly yours.

MARY W. DIGGENS.

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11 Sandringham Terrace, York, Sept. 12.

SIR,—I am not, as yet, a convert to the theory that the British nation is identical with the lost Ten Tribes, but I have read with very great interest the article by Professor Piazzi Smyth, in the September number of your journal. I cordially agree with him that the *decimal* system of weights and measures is an infidel and impious system, and ought not to be adopted by any Christian country. The Creator of the universe ordained that there should be *seven* days in the week, and the last of the seven he blessed and hallowed. The Infidels of France, having overthrown all other sacred and time-honoured institutions—including the Monarchy and the Established Church—must needs uproot this also, and ordained that the week of *seven* days should be abolished, and a decade of *ten* days substituted. This was indeed the climax of their impious folly.

Allow me to add that I was specially interested in Professor Smyth's article, as I had myself long ago arrived at the same conclusions, though of course from entirely different considerations. It would occupy too much of your space to give in detail the various processes which led me to the conclusion that the year 1882 would witness the downfall of Popery and Mahometanism both; I merely give the results. The "Hejira" took place in 622 A.D. If 1260 years be added, we arrive at 1882 A.D. Again, Constantinople was taken by the Turks, A.D. 1453. 1453 + 430 = 1883. (The Jews were in Egypt 430 years, reckoning from the call of Abraham to the Exodus.) And again, A.D. 1517 is known in chronology as the era of the Reformation. To this date add 365 years (a complete *time*), and we are once more brought to A.D. 1882.—Faithfully yours,

J. C. M'CLELLAN.

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LIFE FROM THE DEAD.

Romans xi. 15.

No. 24.

THE QUEST OF THE SUPERNATURAL, IN THE SCIENCE DAY OF MAN.

By PIAZZI SMYTH, *Astronomer Royal for Scotland.*

OF all the innumerable applications of science to the purposes of intellectual man, none can now be of so exalted and of such growing importance, even from day to day, as those which have a real and demonstrable bearing, if, indeed, they can say anything at all, upon true religion.

Hitherto, men have been satisfied if science could help them to something or other in *natural theology*, and they looked to it for nothing beyond. But that will not suffice now, partly because whatever science can say there is not only within certain limits applicable to *all* religions, but concerns the welfare of plants and animals almost as much as man; and partly because, while no one in the present day denies (it is to be hoped) some kind of Creator, though at a possibly very remote distance, according to them, either of time or space, or both,—yet there are not a few, indeed their numbers, legion already, are continually increasing, who do, unhappily for themselves, deny the truth of *Revealed* Religion.

But this being the only kind of religion authoritatively addressed to man alone, and to that religiosity of soul in him which is at once his peculiar characteristic and noblest privilege under the sun, it is therefore the only kind really worth man's contending for the truth of, as well as seeking after all possible cases of its strict authentification. And though in past generations the only method at his command was to watch for the fulfilment of prophecy, and to prove the while against German literary critics that the several Biblical prophecies were really uttered at the very old dates hitherto believed—yet now, the astonishing success which has, under Providence, attended the application of modern science to the interpretation of the ad-

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mittedly on all hands most ancient Great Pyramid, with its tangible proofs of supernatural wisdom given by Divine Inspiration—may raise new hopes of further discoveries, in many excellent breasts; and certainly should render it impossible for any able scientific explorer who believes in the Bible, willingly to rest satisfied, from this time forth, with the meagre natural-theology boundaries of the past.

Perhaps, indeed, so rapidly do things now-a-days run through all their courses, from their first enunciation among men to their destined end, that the last stage of this Pyramid question may have already come and gone, leaving only a restless, unsatisfied longing in many minds to ask the rather misanthropic than amiable question, "Why cannot modern science oftener find out for us such positive proofs of the Revealed Religion of the Bible?" While, on another side, not a few of the scientific men of the day are ready enough to quench what fire—ecstatic fire—may have been awakened in some minds of the public, by volunteering, both in season and out of it, their own professional statements, that *their* science shows them "no sign of a beginning, no prospect of an end, to simple everyday Nature; and has, moreover, never witnessed any phenomenon go against the order of Nature." That is to say, on bringing out for those gentlemen a little more clearly than they usually state it themselves, what they wish to have implied by the weaker brethren in society, "all accounts of miracles in the Bible must be false, because miracles are proved by us to be impossible; and a religion founded on false statements cannot but be false also."

It is usual to meet this phase of rationalistic objection by the remark, that although the miracles alluded to may be breaks in the order of Nature as we observe it,—that may be only a lower order, and altogether subservient to a higher order, of Natural phenomena far above our vision; of which higher order such miracles, and earthly reputed anomalies, are nevertheless integral and essential parts.

The best support of this hypothesis (rather of a negative kind, unless proved practically) ever brought out in the scientific world, and not so generally known still as it deserves to be, was that derived by Mr. Babbage from his marvellous mechanical calculating machine; and if it failed in its first object or hope of its inventor, viz., in becoming a working engine for computing our tables of the logarithms of numbers, it succeeded, as the unexpected so often does, in quite a different quarter, as thus:—

When any movement of Nature has been seen twice or thrice repeated in exactly the same manner, and still more, if similarly seen to have been repeated a much greater number of times—men, even the best scientific men, are ready to jump to the con-

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clusion that they have arrived at the absolute law of motion in that case with undeniable certainty, though at the same time they know little or nothing of what is behind Nature, or *how* she impresses her laws on the particles of matter.

Let such a man, then, seat himself before the final compartment of Mr. Babbage's calculating machine, a something vastly more complicated than any ordinary machine, though yet infinitely more simple than Nature. When this machine has been set agoing by the descent of a weight, and which may, in the usual manner of clocks, be wound up from time to time to continue the motion, the observer sees a wheel which, at every turn it makes, presents a new number to his view, and the series of numbers begins thus—1, 2, 3, &c.; *i.e.*, every successive number is greater than its predecessor by unity.

After having seen 100 of these movements regularly gone through, and found each of them attended with precisely the same simple effect, or an increase of the number last momentarily shown, by unity; most persons will be quite satisfied that they have learned the exact law of original movement impressed on the machine by its maker. Still more confident will they be after watching it through 100,000 successive and perfectly similar movements; still more so after seeing 1,000,000 of them; and quite positive after seeing them continued for 100,000,000 times; so that when the next movement, or the 100,000,001st time, is attended with just the same result, they will say they knew beforehand that it would be so; and yet, at the 100,000,002nd time, the machine, instead of increasing by unity, increases, but without the slightest jar or jolt to its general uniform smooth motion, by ten thousand and unity; the next time by 20,001; the time after that by 30,001; and so on at that rate of increase and no other, for myriads and myriads of times,—proving, therefore, that a perfectly different *law* has come into operation as to the final phenomena, though there is still one and the same original law regulating the action of the machine at and from the beginning. What that original law was, therefore, could not be ascertained by a mere on-looker, however scientific, who had only an opportunity of noting the final results, even though they appeared very simple, and though he had seen them repeat themselves in that simplicity, without fail and without any other change through one hundred millions and one of successive instances.

Yet this actual case of mechanics and mathematics, though well adapted to teach men modesty in deducing the laws of unseen machinery merely from observation of a very few instances of repetition among its external and final effects, is, in the end, rather an argument for *Natural* Theology than for

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Revealed Religion; and leaves us still with a dominant scepticism of our own day, almost untouched, to contend with—viz., "Why cannot modern science oftener prove some of the supernatural truths of the Bible, if they are true, than in the case of this one and only Great Pyramid?"

Our answer here, I presume, must be in two parts.

1st, More instances of that kind may not have been intended by God, on whose will, rather than the might of modern science, the Pyramid success has depended; for had it not been for the practical operations carried out in preparation for this case at the beginning of the world and under the influence and guidance of Divine Inspiration at that time, there would have been little enough, if anything, for modern science in these latter days to operate upon at the Great Pyramid.

2nd, Some of the explorers in other physical regions have been looking in very *unlikely* directions in science whereby they might ever hope to come upon recent and legible traces of the supernatural in the Divine government of this world. And although they have long been calling out, and, in so far, surely enough, that all is dark and barren in that sense in the quarter where they are at work, yet the coming of our Lord being probably in a very different sphere, may yet be close at hand and take them cruelly unawares.

It is to be hoped, not unprepared also.

But to prevent any other persons being lulled into fatal negligence by what some *particular* nook or wholly *inappropriate* corner, in science taken alone may teach its too exclusive votaries there, let us here attempt some little survey of the various sciences as understood in the present day; and let us endeavour to ascertain how far their very characters, as such, should enable those who are great, even very great authorities therein, to pronounce dogmatically for all human kind on any *outside* question; especially when such question, outside to them, borders internally on those supernatural interferences with Nature, which are recorded in the Bible, as having really been enacted for the purposes of the one and only true religion therein described and written of, or any where existing on the earth—viz., that beginning with Abraham, if not with Abel and Seth, and culminating in the Lord Jesus Christ.

SURVEY OF THE SCIENCES.

Judging at first solely from my own professional position, I fear that the number of sciences properly so-called, in the world, is even still not very great. For astronomers generally seem inclined *not* to consider any subject of human research to have advanced to the dignity of a "science" until mathematics have

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been so far applied to it that somethings in the shape of *laws* have been made out; and are capable of being expressed, more or less, in terms of number, weight, and measure by mathematics, or by mathematicalised theory alone, in advance of observation.

Nay more, both men and sciences are largely measured by this test already in the open and impartial world; whence it comes that Section A of the British Association for the advancement of science is the section unanimously devoted to mathematics and physics. And hence also those household names, Newton and La Place, La Grange, Euler, and the Bernouillis, —or, in one word, the strongest mathematicians and the best physical inquirers by means of mathematics—are generally allowed to be, without compare, the representative men in science for their several respective countries.

And yet in many others of the sciences, at present less developed, men's hopes of help and expectation of ultimate success need by no means be directed to the side of mathematics alone.

True, that a great mathematician walks almost a king over matter; he can explain, by his "laws of motion," every observation yet made on any mass or particle, either cosmical or terrestrial, and he can compute the results of a given case more accurately than they can be observed. But, as admirably set forth by a rather exceptional president of that association a few years ago in a splendid, and splendidly true, address at Exeter—that president too being, perhaps, the most acute and successful mathematician of the present age*—mere mathematical and mechanical equations can treat only of *dead matter*. For, though they may be sometimes applied to a living body, it is only to describe in numerical terms what occurs there, when such living body is acted on by external mechanical forces as just such a weight of dead matter would be; in fact, *as* so much dead matter.

Above that lowly stratum then of dead matter, and its subjection to the laws of mechanical actions and reactions, the laws-of-motion mathematician cannot, as such, rise. No, not though he be furnished with the most powerful brain that was ever created. And we should have to wait for ages and ages if we depended only on such great mathematicians to inform us out of *their* high science of the simplest result in the neighbouring scientific domain, say of chemistry; and to tell us, *by mathematics*, what would come from a chemical union of oxygen and hydrogen.

* Professor George Gabriel Stokes, M.A., Lucasian Professor of Mathematics at Cambridge.

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SUPERPOSITIONS AND SEPARATIONS OF THE SCIENCES.

Chemistry thus forms a totally distinct range of creation power and record in Nature, from mechanics. Perhaps we should also call it a higher range, for it is certainly more difficult of investigation and of exact explanation by man; and, dead matter though it still alone deals in, it is as completely separated from mechanics as the sphere of the moon is popularly above, and actually disjoined from, that of the earth on which we live, and move, and have our being. From our earthly abode we may see that lunar sphere clearly enough in the sky, and admire it as one of the glorious orbs of heaven; but we cannot, though we would ever so much, pass thither with any of our mundane appliances. And even so it is with the mechanical mathematician and his marvellous methods in mechanics; he must leave *them* all behind, and betake him, like a child at school, to learn those of a different sphere, whenever he would enter the domain of chemical forces and effects.

But similarly again, raised above, and absolutely separated from, even this *chemistry* (as the same president well showed), there is another range of Creation in Nature, and another subject in science for man, as totally unenterable by, and inaccessible to, the chemist as such, as chemistry is to the purely mechanical mathematician. I mean the range and subject of animal life or "biology;" not one smallest speck of which animal life has ever been produced by a chemist.

And again, above that region of mere corporeal life, comes the range of mind—the thinking mind; for that ethereal realm is as absolutely elevated above, and is even still more intensely separated from, all that constitutes the mere strength of bulls and vigour of physical life, as that is above the action of any dead matter whatever, chemically corrosive exceedingly though it sometimes may unhappily be.

There natheless, or at that fourth stage of his piled up pyramid of the sciences, even the President of the British Association stopped, content apparently with the height and symmetry of his work. But now, even above that fourth ideal platform, *i.e.*, of the laws of mind, the study and interpretation of the actual Great Pyramid in, but not of, Egypt, has effectually shown us that we must admit the existence of a *fifth* region, or that of the laws of the *soul* and of whatever tends to constitute the *religiosity* of man. And this still higher region is something so confined to man alone, so self-denying in its nature and yet so infinitely elevating, that in place of comparing it to another large course or broad level stage of the President's representative Pyramid of the Sciences, it can only fitly be considered as its crowning and

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topmost corner stone—in which the whole building is perfected—and from the pointed summit of which the spirit of man, flowing outwards and upwards to the eternal, will then meet its master; and all human efforts in science will end at the feet of Omniscience, where true knowledge only begins; and in realms of goodness and mercy, power and truth, which exist above and beyond both sun, and stars, and space.

Our main business then now, lies with that topmost corner stone consisting of or exemplifying human religious attributes and relationships, hopes and fears; and as to how any *scientific* inquiry into it is to be prosecuted with most chance of success?

In humility, for one thing, we may be sure the research should be carried on; and in absence also of any rash *â priori* theories of our own; and certainly of any implicit trust in all the theories and practice too, formed already for any of the lower, and therefore totally irrelevant, and even misleading, science ranges of Creation, as so well shown in the British Association President's model construction of them, so far as he went.

Therefore, when a purely physical and corporeal anatomist rises in the crowd, and tells you that *his* science (whether by aid of a new object glass to his microscope, or a more sensitive galvanometer) is going to ascend to the beginning of things, and discover the origin of *man*, who has both mind and soul; consider that such an idea is just two stages more absurd and absolutely impossible than a mechanical mathematician undertaking by mechanics to prove why oxygen and hydrogen by chemical combination form water; or a chemist with his coal-tar dyes thinking that he is going to reproduce the *lives* of the plants which originally elaborated that colouring matter; or a farmer expecting, by increasing his stock of cattle, or modifying the twist of their horns, to acquire a power of solving metaphysical problems.

OF ASSERTED MATERIAL ETERNITY.

But have not some of those same primary dead-matter sciences—less elevated perhaps in their subjects, but longer cultivated by man, and brought more completely within the power of his analytical calculus—have they not, the reader may ask, made very grand discoveries, and laid down the perpetual laws of Nature, which she can never overpass; even proving the everlasting, ever self-supporting, self-maintaining, character of both our solid earth and the material heavens as we see them to-day?

Sundry men have attempted to do so, that I freely allow; and I need not here do more than allude to some of the actual boastings of geologists, that their science shows positively no signs whatever of a beginning of earthly things in any different

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manner from that in which mere changes in a circle are being made now. A tolerable proof, indeed, is this, in reality, of how imperfect or inappropriate those men's science must be as a guide in such an inquiry; and we might set to work very usefully for them, as well as others, to illustrate their point at once, but that the truth or falsity of the geologist's belief in eternity of dead-matter action, being wrapped up (like the kernel of a nut within its shell) in the sometimes similarly asserted characteristics of a far grander and better worked out astronomical problem,—we had better spend the little time we have in discussing that higher game.

DISPROVED IN ASTRONOMY.

The astronomical statement which I have just alluded to was this—viz., that every perturbation of each one of the planetary orbits never went, even throughout all its longest secular changes, beyond certain limits of variation; and that therefore the planetary orbits might continue for ever, the planets always circulating round the sun at a constant *mean* distance, and with all other features constant on their mean also.

This assertion of mechanical and positively dead-matter eternity was given out as the conclusion of "Physical Astronomy." But that idea I would beg the reader to reform altogether, for it is nothing of the sort. Physical astronomy itself, true and perfect as it should stand before God, takes account of everything in existence as it exists, and because it exists; but in the above mentioned stated result of calculation by a few fallible mortals—calling themselves physical astronomers, indeed, but being only the beginners of a vast science of the future—there is reference not to everything in Nature, but only to the two, three, or more leading terms written down in some particular human theory.

Grant only that such theory *is* correct, and does include everything in Nature, or cannot be interfered with by anything else in Nature, and then such mechanical consequences as those that were calculated will, and must, assuredly flow from it. But if that theory is *not* correct—if it has left out certain existing influences which, though slight at any instant, go on accumulating with time—what becomes then of the long predicted results? Why, simply this, that they are *not true.*

We owe, therefore, an inestimable debt of gratitude to certain distinguished mathematicians and natural philosophers * now living, for having recently emancipated all modern society (if, indeed, modern society chooses to accept the gift) from their

* Chiefly Sir W. Thomson of Glasgow, and Professor P. G. Tait of Edinburgh.

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previous deferential thraldom to the merely artificial results of the great French analytical mathematicians of last century; and for having shown by the most irreproachable calculations, and equally high mathematics, that there is a steady consumption of power going on everywhere throughout the material universe. And that though the time be long, yet it *cannot* be for ever, before the reputedly eternal planetary orbits shall terminate in zero, by the planets themselves falling into the sun, and the sun itself into another sun or suns, and all of them eventually becoming dark and cold, dull and inert together, *unless* some supernatural interference for their continuance takes place from without, similarly to that display of it which they demonstrate must also have occurred when the universe which we see was first set agoing.

Demonstrating, in fact, that the starry heaven is at this very moment moving on like a clock, wound up with an amount of energy for going by itself through a certain length of time, but *no more;* and the source of that power by which it was formerly wound up, and is now going, is as totally different from, and absolutely superior to, its own daily working, as the thought and voluntary act of the winder of an ordinary clock are of a higher nature than the action of its wheels of mere dead matter upon other wheels, curiously teethed and wrought, no doubt, yet composed only of other dead matter also.

Go, therefore, where we will, all Nature in its entirety testifies to the former action of a great Creator, creating by his supernatural will things that are vastly beneath himself, and ill qualified, therefore, to speak of Him fully and completely either in act or much less in intention. So that, indeed, we ourselves know not, of ourselves and of all our physical science to boot, *why* either we or the heavens were created. We know only that here we are now, going, together with all visible things, through a course of changes which, of or by themselves alone, *must* eventuate ultimately in the ages in catastrophe.

A gigantic catastrophe, without doubt; no less than the catastrophe of a universe so called; and yet, for all that, a universe surrounded on every side by illimitable and inscrutable mystery of mysteries. The scientifically unknown, unseen, but *necessary* Creator's will the only reason why the starry heavens ever began to exist; and the same Creator's merciful regard the only security against the sudden occurrence of a day at any time when neither heavens, nor earth, nor man shall continue in being anywhere.

WHEN DID THE LAST SUPERNATURAL ACT TAKE PLACE?

"Nay," argue some of the eternity of dead-matter philosophers, "we have not consented yet to anything that you say about the

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future. We do now admit that as to the past, there was an act of creation once: an act, if you like, of supreme, super-natural, as well as extra-natural will; but it was a long time ago—in fact, not less than nine hundred thousands of millions of years since, according to our latest and justest computation. And if that was the last time that the Creator ever interfered with the laws of Nature in this world, we are justified in taking as most probable a similarly long period for the future, before he will interfere again. And in that case, does not man stand practically alone in this world, his own ruler, governor, self-helper, self-developer, educator, and strengthener, both now and for nine hundred thousands of millions of years to come?"

Now, conclusions of science are very stubborn as well as grand things, within their own limits. Let us inquire, therefore, what the limits are of the species of science on which this calculation was made. And when we find that it was entirely based on questions of dead matter of the mechanical form, we may rest quietly assured that its stupendous figures of time cannot pretend to apply necessarily to anything even in the next and nearest distinct creation-region, or that of chemical action, dead-matter action though that also be. And, if so, much less can they apply to the biological realm; far less still to the mental; and infinitely less to the spiritual and religious range of act and being.

But for each of the latter and very different ranges of subject, have we to take greater or smaller time figures?

Smaller, without doubt: for the successive and totally distinct strata of the sciences, representing really the very creation-portions to which they apply, do, in the very act of lying one upon the other, show that the lowest is necessarily the oldest, and the highest as necessarily the most recent.

While, therefore, we may at once conclude from thence that the age and date of religious man are smaller, and probably very much smaller, than the nine hundred thousand millions of years given above, or the three hundred thousand millions strongly insisted on by another school, it may form a much more difficult inquiry to ascertain *how much* smaller; and yet, until we have done that, the first principles of any and all exact science will not have been satisfied in this particular case.

How, then, are we to proceed therein?

Evidently for the same reason that the age of the mechanical stratum of dead matter in creation was obtained from the study of the thing itself within its own science realm, and on that account has been universally considered triumphant and unassailable, so we can only expect to obtain a definite and really pertinent, as well as true and scientific result for the uppermost

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stratum, or religiosity, in man, or man capable of religion, by studying that stratum in, and for, itself also. That method is, therefore, without doubt—and according to all the experience, of methods, derived from the older, simpler, and better understood sciences of lower realms—the true principle to work upon in the highest, in order to gain *its own* numbers, whatever they may be.

Now although, as just hinted, such a research may prove a very long one before full and widely convincing results are arrived at with exactitude, yet we are not without several fair approximations already. I except here at once all the theories of the linguistic scholars; for they have blinded themselves at the very beginning of their researches by assuming for spiritual man an origin which they borrow from the far lower and completely separated science-stratum of mere biology. But I do not except, and, on the contrary, refer with great satisfaction to, the works of the late William Osburn, of Leeds, particularly his "Religions of the World"; the lectures of the late Professor Goodsir in the University of Edinburgh; and the more recent work by his brother, the Rev. Joseph T. Goodsir, on "Ethnic Inspiration"; for all these men have obtained their results on this subject by following precisely the very principles here laid down, and have kept their conclusions more free from contamination with other and lower science-subjects and the prejudices engendered thereby, than any others I am acquainted with.

And what does the reader think that on such principles these most trustworthy authors have found for the very earliest date contained in that topmost stratum, or the upper corner stone, in the Pyramid of the Sciences, representing religious man? Not any hundreds of thousands of millions, nor any millions even of years, but only a few, very few, simple thousands of years!

In plain scientific fact, then, and its most rigorous deductions, we, as Adamic men, are, through, and by means of our spiritual nature, closer far to the Great Creator—why should we not at once call him God—closer in time, at least, when viewed through that spiritual attribute or religious capacity placed within us, than when we take our stand on any other feature-quality, either of ourselves or of anything else in all the wide world.

So very close indeed in time, or to the epoch when the very Creation act was performed on the *religious* platform of being, that the all-important and solemn question *will* rise vividly before us as to whether the Creator may not be, after all, not so very far from any of us even at this instant; and may perhaps still be directly governing, and, whether men like it or not, actually interfering in, the affairs of humanity both present and to come.

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INTERFERENCE IN HISTORY.

Now, this is precisely the question on which almost all educated men are battling at this very moment. Battling with acrimony, and the greater part of them marching along in parallel courses on either side of an unfathomable abyss in lines of argument which will never meet.

One class sets up their own human ideal of what the Great Creator, the Mighty Lord of the Universe, *should be;* viz., they say that he should be able to make, and ought to have made, a creation-machine capable of going on by itself, and without any further help from its Maker, almost unlimitedly long as to time. They will not, therefore, admit as true, or even as possible, any allegedly observed case of supernatural interference in anything in Nature, through all past history, because, forsooth, it is against their theory of what would be the most dignified course for God to take. They overlooking all the time that that lamentable theory of theirs is a purely human-reason theory, or one formed upon, and applicable only to, the elements contained in the mental science, or possibly some still lower science, stratum of man's Pyramid of the Sciences—that is, in a realm of Creation totally separated from the religious even in man; and if so, how vastly separated from the Creator himself, before whose infinity and beneath whose omniscient gaze the whole Pyramidal pile of human sciences of every kind shrinks into mere nothingness.

Refuted, however, at this point, the same class of oppositionists, in their obstinacy, sink still deeper into the mire of error against the very principles of all science when, closing their eyes firmly against there being any religiosity in man, and denying a topmost corner stone to complete the Pyramid of human intellectual being, they shut themselves up wholly in the mental science stratum, declare on their own *ipse dixit* (as the Italian Government is more especially now doing) that the human mind, if only through its earlier years educated in school science, can afterwards teach itself everything, religion included, without any aid from Revelation. Wherefore these men, prize-takers it may be at their several colleges, will bring up again, and boldly declare, and haggle and argue, and must needs know the why, and the wherefore, that *they* have never seen in all *their* days a single case of interference with the laws of Nature. Meaning, however, thereby, "in the science realms of dead matter;" as, for instance, that they have never seen a measurable portion of something made out of nothing. And of course they have not, or at least there is no necessity that they should have seen it, when that part of creation, according to their own recent and

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highly approved of scientific calculations was full, finished, complete, and perfect, some nine hundred thousand millions of years before they were born.

This very serious chronologic difficulty, right in their way though it be, these men are not so ready to see as others can clearly see it for them; and so they go on quite unabashed, making and remaking before fashionable audiences their vain and most unscientific demand—to be shown one of their own-desired, low-creation, *dead-matter* miracles, to prove or disprove withal a *spiritual* realm problem.

IRRECONCILABLES.

On the other hand, however, that class of objectors are fired at across the abyss by men almost as unreasonable as themselves; and, though with most opposite affirmations, yet falling into the very same principle of error in the end.

These men begin, expecting with a high hand to prove the whole case the opposite way, by merely reading out of the Holy Scriptures accounts of the several miracles in Hebrew history as there recorded. They believe those records themselves, and so do I. But then the other party do not, and will not; they have, in fact, made their eyes so blind to religious light and truth that they cannot see any claim in that Book of books to the incomprehensibly glorious character of a book written by the inspiration of God. Therefore, it is no argument in their eyes to tell them simply that *so* it is written.

But the pro-Biblical party either will not see the futility of continuing merely to read to those who will not hear, or they have recourse to discoveries in the evidently merely mental and biological realms, for the express purpose of proving their desired points in the spiritual! A gross mistake for anyone to commit; but in a scientific and religious man, who should know better, it is a doubting of the power of God to defend his own cause in his own way before the sons of men; or, in a word, it is doing in the present day over again that for which, in the times of David, "the anger of the Lord was kindled against Uzzah, and God smote him there for his error, and there he died by the ark of God."

It sounds well enough at first that the bishops and nobility, the rich and the learned of this country, are rushing together in London in crowds to form a "Palestine Exploration Association," and that they send out year after year parties of men to dig with pick-axe and shovel on the site of Jerusalem. But for what? To discover any bit or scrap of mere human testimony to the ordinary human part of the human history of the medieval Jews of Jerusalem. And when, after an expenditure

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of many thousands of pounds sterling, a bit of a roofing-tile of an old dwellinghouse, or a paving stone from the Cheesemonger's Alley is extracted out of enormous depths of rubbish, they rejoice over it as a religious triumph forsooth—as a proof too of the truth of the Bible (which phrase, if it means anything of value, should mean the truth of the supernatural in the Bible); and announce their finds to the world as "the recovery of Jerusalem."

But in what way do those things so discovered prove the *Divine Inspiration* of Scripture, much less demonstrate to unwilling minds that any *super-natural* interference with the order of Nature for religious ends did once take place in that locality?

The things discovered, being of the earth most earthy, prove nothing more than what no one among the educated unbelievers ever attempts, or has attempted, to deny—viz., that there was on the site of Jerusalem in classical ages a tolerably large city; that its inhabitants were men, and had all the usual wants and common attributes of living men, collected through several centuries in any large city in such a climate and country. Now this, so far from proving the one needful thing to be scientifically proved in the present day, and which the sceptically inclined do stoutly deny—viz., the *Divine Inspiration* of Scripture and the truth of the *Miracles* of the Bible, goes rather the other way: for with every additional bit of pots and pans and mere human biological testimony of a once human Jerusalem which is dúg up and thus paraded through London society by clergy and literati, there will be a growing prejudice among unbelievers that no material and positive proof of a Biblical miracle either exists, or ever will be found, either in Jerusalem or anywhere else. And certainly nothing of the kind has been found yet through all the years that those expensive and multitudinous operations of the Palestine Exploration Association have been going on. While their so-called "Recovery of Jerusalem" has been confirmed by none of the supernatural scenes—such as the revivification of the nation of the Jews, their return after 1800 years to rebuild the Temple for Mosaic worship, their sudden conviction as a nation that they pierced their own Messiah, their recognition of and reconciliation with their long-lost brethren of the kingdom of Israel, and the various other and further manifestations which the Bible prophecies tell of, as appointed to wait on the only real religious recovery of Jerusalem that there ever will be—viz., its restoration to its proper Lord and Ruler, Christ, when he returns in glory as King over the whole earth for ever and ever.

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TRACES OF THE SUPERNATURAL ELSEWHERE AND OTHERWISE DISCOVERED.

But man's failure or extremity is ever God's opportunity, and even in this very matter—or procuring for mankind, in the present age of science, an undoubted *scientific* proof of the reality of Divine Inspiration in times of old, and stating also *how* old—God left not himself without witness in the world. For without our at present alluding to a very different class of discoveries and phenomena which may be brought to light before long at Jerusalem and its neighbourhood,—and referring now only to the descriptions in previous numbers of this work, recounting the most unexpected manner of the coming forth, through means of science chiefly, of the Great Pyramid in Egypt within these last very few years, the reader will not fail to perceive that that building is, and must be, no other than the very monument which Biblical prophecy, by Isaiah, stated upwards of 3,000 years ago should come forth in that land in the latter day, and even "to be a sign and a witness to the Lord of Hosts."

An eminently religious monument therefore, and of Revealed Religion; for though it began by showing its credentials of Divine Inspiration at first only in science, to secure due recognition and acknowledgement by the scientific of the present age, yet it soon went on to indicate both the religious history of man from the beginning of nations, the paths appointed by God for that history to run in through the agency of the families of Israel, past, present, and to come, and the life beyond the grave.

And if believing Christian men are staggered only, and not convinced, at so much really connected with Revealed Religion having been brought to light at the Great Pyramid by the visible labours of merely two or three poor and humanly unassisted workers there, when the wealthy and powerful Palestine Exploration Association, excavating wilfully and ambitiously on the very site of Jerusalem, has failed so totally, let them look to Revelations xi. and see how,—while positive instructions were given in the spirit to the Disciple of Christ, to rise at a definite moment in these latter days, and, just before the finishing of the mystery of God with regard to the human race, to *measure the Temple of God*, otherwise shown to be the Great Pyramid;—so, in an equally positive manner, he is instructed as to "the Court without the Temple," or the lands of Palestine and Arabia, *to measure them not*, and leave them out of his scientific explorations.

Will it not then immediately strike any believer in the truth of the Bible that, though all unwittingly the human instruments on either side may have acted,—success beyond all expectation

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has attended the labours, however weak and humble, which were in the *direction* indicated as being required of some Christian man at this particular time in the Divine government of the world. And that non-success to as eminent a degree has afflicted all the annually repeated expensive efforts of an enormous Association dispensing thousands of pounds year after year, but in a locality which was Divinely forbidden just as distinctly as the other was recommended.

Or again, to take the whole proceedings in the more scientific vein of this paper;—failure to find a case of interference with Nature has attended all researches amongst any quantity of biological and material data, simply because the Creation realms of those subjects were completed millions, and even hundreds of millions, of years ago. But a true case of actual and supernatural interference *has* been found when studying the religious teaching of the Great Pyramid; not only because the Creation act was begun far more recently in the topmost, or religious, stratum of the pyramid of the sciences (or of Nature rather), but because that stratum, or that act of Creation, is not completed yet!

The Creator is, happily for man, still at work there. The Great Pyramid in Egypt yet stands before us without its summit, corner stone; and the religious nature of man is, alas! not yet perfect; nor will it be, until the arrival of its living head and upper corner stone itself, which, as both Old and New Testaments teach, is Christ.

PRACTICAL CONCLUSION TO BE DRAWN.

Hence the working rule to be deduced for the benefit of those who would join in the grand and much-needed quest of the day by modern science, after any recent or historical traces of the supernatural in this world, is by no means doubtful; and may be formulated thus:—

Keep to what is connected with man in his highest attribute, viz., his religious faculty. *Mind* in man is also a high thing, but not so high as *soul;* and, in this particular quest, mind will only be useful in so far as it may finally lead up perchance to "a find" of things of the soul; *i.e.*, to some deposit of them made in a far earlier age, but with prophetic intention by the supernatural depositor that they *should* be discovered, and play some useful and important part, in these last times.

If such deposit was really made by men of old, acting under the inspiration of God, happy indeed should be the modern finder, and all who hear of, or attend to, the news; while, no doubt, some further illustrations will then be found in the *Book* of Inspiration concerning it. Some passages, for instance, with-

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out certain meaning before, but vivified and pointed at once by the new and more practical discovery. For the secrets of God are held as firmly closed by His Word until their appointed time of manifestation, as they are also declared and published by it to the finite sense of man, when that time has arrived.

It is not, therefore, so much by human might or power that such discoveries are to be made, as by patient waiting on the Spirit of the Lord: by reading His Word continually in every new phase the world may be passing through, and trying everything, if necessary, over again in the new light in which it may then be presented; but holding on finally only to that which shall approve itself *supernaturally* both just and true; or until the more grandly supernatural end of this dispensation shall have arrived, and have placed man in completely new and advanced *religious* relations with his Maker.

WHEN DID THE HEBREWS FIRST SETTLE IN BRITAIN?—PART II.

By CYMRU.

As we consider we have given sufficient special or exclusive attention, so far, to the Scriptural consideration of the subject, we propose turning our attention for a while towards the historical side. Inasmuch as the sole object and scope of this paper is limited strictly to the setting forth of our own views of the subject in skeleton, and so that others may follow up and satisfy themselves as to whether our views are antagonistic to Scripture or any other evidence or authority or not; it must be borne in mind by our friends that no attempt is herein made to advance everything that can be advanced, or to prove all that can be proven, in support of our views, any further than appears necessary to us to set those views clearly and distinctly before them for their consideration. The subject really is one embracing so wide an area that, to attempt advancing and proving all we have at hand, as we go along, would prove a labour altogether disproportioned to the limits in this journal at our disposal—or, at all events, to the leisure at present at our command.

Our belief, after long and careful study of both Scriptural and other records, is, that the ordinary or generally received opinion as to the first settlers in Britain, and their origin, is not the true one. Historians appear to be generally agreed that the aborigines of Britain were a tribe of Gauls, who emigrated from the continent, probably a thousand years before the Christian era. This conclusion, taking the ways of learned and scientific men and all

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things into consideration, would seem to be the only one to which the great body of historians hitherto could reasonably come. The Bible seems to give us a very different and far more reasonable origin. See, how this vast body of learned men, by their researches and opinions, corroborate unwittingly the records in the Word of God! Secular history places the first colonization of Britain by man as PROBABLY 1000 YEARS BEFORE CHRIST. We have already seen that Jehosaphat, king of Judah, and Ahaziah, king of Israel, made a joint fleet of vessels 900 years before Christ, for a joint trading to Britain, or Tarshish, or the Isles of Tarshish; and we have already seen also that Dan must have possessed a knowledge of Britain, in all probability, at a period earlier than 1000 years before the Christian era. What a testimony to the truth of the Bible this is! Historians say that, previous to the Roman invasion, the Britons inhabiting the southern part of the island had made some progress towards civilization; while, in the north, they were wild and uncultivated, subsisting chiefly by hunting, wearing the skins of animals killed in the chase, and dwelling in huts made by the branches interwoven in the forest. Most probably, of the "wattle and dab" style of architecture some modern specimens of which might, some 20 or 30 years ago, have been seen gracing the more retired nooks of the Welsh and English borderland. This evidence conclusively proves that Britain was first peopled from the south. Dan (named after their mart owners, the Syrians, Phœnicians) must have come to Cornwall (Tarshish) for their tin. Another testimony to the truth of God's Word!

The religion of the Britons was Druidical; but its origin WAS UNKNOWN TO THEM, the historians. Some of the Druids accompanied the Gauls in early ages; others say that Druidism was introduced into England BY THE PHŒNICIANS, *who were the* FIRST *merchants that traded to this island,* and who monopolised, for a considerable time, *the profitable trade in tin and other valuable metals.* What a testimony again to Dan, and the superior skill of the Hebrews in the working of metals contributing to their monopoly in this lucrative business by way of the great deep! According to Diodorus Siculus, the ancient historian, their government, though monarchical, was free, and their religion was Druidical. Their religious ceremonies were performed IN HIGH PLACES AND DEEP GROVES, and consisted in worshipping the God of Nature, and rendering him praise on the yearly accessions of the seasons; and they supported their religion BY VOLUNTARY TITHES AND OFFERINGS. Despite the corruption and philosophical atheism in which the Druidical religion became involved, *they were in possession of learning as extensive and useful as some of that of other Christian countries,* who, from the eighth century to

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the Reformation, were wholly employed in scholastic divinity, metaphysical and chronological disputes, legends, miracles, and martyrologies. What marvellous testimony all this is! Diodorus Siculus says of the Druidical Britons in Britain, the exact counterpart of what the Bible says of Baalitish Israel in Palestine. The priests of Baal slaughtered human victims upon their altars —so did the Druids; the priests of Baal burnt human sacrifices with fire—so did the Druids; &c., &c.

Julius Cæsar, in his Gallic War Commentaries, says:—"The Druids inculcated the doctrine of the immortality of the soul, and of its transmigration, and discoursed with the youth *about the heavenly bodies, the size of heaven and earth,* AND THE INFLUENCE AND POWER OF THE IMMORTAL GOD." Of what other people on the face of the earth does Cæsar thus speak? How totally different to the Continental nations, who had more gods and goddesses than they had days in the year! How like unto Israel!—how utterly unlike their European neighbours! We shall presently see that Britain was the centre of this European system of Baal and Druid, even as Syria and Palestine were of the Asian. How full of significance Cæsar's testimony is! The Druids, at the time of the Roman invasion, exerted their greatest zeal and skill in resisting the Roman usurpation; and the invaders, fired with resentment, strove to exterminate the Druids. Their priests were subjected to the most barbarous cruelty, in consequence of which numbers fled to Anglesea, and even perished in the flames afterwards, by order of Suetonius; and numbers were slain in an abortive attack by the Britons, after which the strength and splendour of the Druids greatly and rapidly declined. God declared He would drive Israel into the wilderness, and would plead with them there. Behold both fire and sword pleading against Israel in the wilderness! Jehovah said he would lead Israel into the wilderness, and would speak comfortably unto her. Behold the glorious message of Christ's glorious gospel comforting her in due season! Here we have the Romans commissioned by God to do His pleading with fire and sword, and to cut off and destroy the curse and destruction of Israel and Judah, both in Palestine and in Britain. The Roman invasion, in either direction, appears to have been ordained for this express purpose and end. Dr. Kennedy informs us that, in St. Patrick's time, not less than 300 books of the Druids were burnt.

The Roman invasion by Julius Cæsar on the original inhabitants of Britain took place about 55 years before Christ. The Cantii, or Kentish Britons, opposed him in his first expedition, and compelled him to fight near Dover. Fighting among the waves with great courage, Cæsar, seeing his troops disheartened

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by the enemy's attacks, ordered up his vessels with his artillery of catapults, and poured from their sides various missiles, stones, and arrows. The natives sustained this discharge WITH UNSHAKEN INTREPIDITY, and the invaders made no impression till the standard-bearer of the 10th Legion rushed forward crying aloud, "Follow me!" whereon the Romans were incited to a close and desperate struggle, which at length forced the Britons, and secured the Romans a landing. Four days after, a violent storm dispersed the Roman fleet, and the Britons again attacked the invaders.

Warned by bitter experience of the character and power of the Britons, Cæsar's attack next year was of a much more formidable character. His cavalry and infantry amounted to 37,000 disciplined warriors, and were under an able commander. Cæsar landed WITHOUT OPPOSITION, and marched AT MIDNIGHT in quest of the British forces; leaving 10 cohorts and 300 cavalry to guard his ships. Having traversed a distance of 10 or 12 miles, he found the Britons on the banks of a river, preparing and forming on rising ground, to oppose the passage of the Romans, and to give them battle. They were repulsed by the Roman cavalry, and retired to a position in the woods, *fortified by nature and by art.* All the passages were blocked up by heaps of trees felled for the purpose; and thus they remained, till the 7th legion of the Romans erected a mound against their works, and took the place, and drove the Britons OUT OF THE WOODS. Next day, Cæsar pursued the retreating Britons, when messengers from Quintus Atrius told him that a violent storm had shattered nearly the whole of his ships and driven them ashore. Upon this Cæsar returned, and found 40 ships totally lost; and the residue were so much damaged as to cause their reparation and strengthening to become a matter of great expense. Prophetic intimation of the Roman end, when God's purposes against Baal should have become fully accomplished! After the ships were refitted, Cæsar again advanced, and found the Britons again assembled IN GREAT NUMBERS, AND FROM ALL QUARTERS. The Romans were briskly attacked by the British horse, while on the march, whom they repulsed with great slaughter. Soon after, the Britons attacked the advanced guard of the Romans, whereon the two first cohorts of his legion were sent to their assistance; but the Britons broke boldly through the midst of them, and returned WITHOUT THE LOSS OF A SINGLE MAN. Next day, the British appeared on the hills, some distance from the Roman camp. ABOUT NOON, Cæsar sent out three legions, and all the cavalry, under C. Trebouiers, to forage; the Britons rushed *suddenly* on the foragers from all parts—the Romans returned the attack, drove them back, and continued the pursuit till they

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routed them, and slew *a great number*. The Britons left, and did not engage the Romans again with their united forces. The sun worshippers and fire worshippers were smitten at the hour when their god was at his greatest altitude and power! How significant all this historical evidence is, when looked at from our own point of view, and as carrying out the declared purposes of Jehovah with his people Israel in the wilderness, as testified by the prophets! If this fierce people could make such a desperate stand against the able Roman commander and his highly trained soldiers, and under so many and very great disadvantages, surely they well maintained the reputation of that people spoken of in the Scripture as a people scattered and peeled, and terrible from their beginning and hitherto.

"A straw will show which way the wind blows." The Britons painted themselves in battle to make themselves appear more terrible to their opponents. They had war chariots. Their war chariots had weapons projecting from the axles, with which they mowed down the ranks of the enemy. This appears to have been essentially and exclusively a British idea and a British contrivance. These axle weapons must have enormously increased the power of a numerically inferior people while using them in battle. How is it, if these Britons came from Gaul, that the Gauls possessed not these advantages? The Romans themselves were ignorant of such an advance in the construction of implements of warfare. Prophetic exception! The British have ever since shown a like superiority over other nations in the art of constructing their weapons of war. Now, this straw, this exception, this solitary feature alone, is an indication of something radically wrong with the historians, as to their opinion as to whom the first peopling of Britain is to be attributed. It is an universal rule, that every country in its oldest and longest established parts, shows much the greatest comparative advance in settled pursuits, and in general improvement in the appliances, and comforts, and elegancies, and luxuries of life—together with a higher stage of general mental culture and refinement. For example, compare the eastern and older settlements of the United States of America with those of the west or back woods, and note the great and indisputable difference. Examine every other country or colony on the earth in the same way—and with a like result. In olden times, the same universal rule obtained. Ancient Britain, as the historians declare, proved the universality of the same rule. In the older settled or southern districts, there was improvement in civilisation—in the younger or northern, wildness and non-cultivation. If the opinion or conjectures of the historians be correct, that Britain was first peopled by a tribe of the Gauls, by virtue of the foregoing

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universal rule, the Gallic people of the Continent should have shown, by virtue of their much earlier and longer continued establishment, a most decided superiority over the ancient Britons, and in every direction, in the matter of civilisation and improvement. The testimony of Julius Cæsar shows this not to have been the case; so here we are, if we accept the opinion of the historians, brought face to face with a difficulty as great as it is exceptional. This all goes to prove that the historians are wrong—very wrong; and that the first settlers in Britain must be looked for as coming from some other, and a very different quarter.

Julius Cæsar divides Gaul into three parts, and these divisions embrace the whole country lying between the waters of the Atlantic on the north and west, the Pyrenees and the Mediterranean on the south, and the Rhine and the Rhone on the east. It is curious that Belgic Gaul, the nearest to Britain, should have been less Celtic than Celtic Gaul. The nomenclature of Cæsar proves this indubitably. This is another feature that goes against the historians. How curious it is that Celtic Gaul should be that portion of Gaul that *apparently* had less to do with the Celts of Britain than had Belgic Gaul. But, according to our views, the testimony of Julius Cæsar is a very strong corroboration on both general and special grounds. Let us, therefore, as briefly as may be consistent with clearness, commence with Dan and our own views, and follow this seafaring people up to the time of the Roman invasion.

We have already seen, from Scriptural reference and comparation, that the ships of Dan and the ships of Tarshish were one and the same. The class or kind of vessels in use in the days of Tyre can be easily learnt from a perusal of the book of Ezekiel. The nature of the Roman ships or galleys is whipped into every lad, together with moral axioms, with a judicious mixture of frowns and birchings during the scholastic period of life. Further description, therefore, is superfluous. Whether the Phœnicians themselves first discovered and traded to Tarshish (Britain) or not is of little or no moment. When Dan became aware of Tarshish and its natural resources, we may be sure that such a people, by reason of their superior qualifications in all things appertaining to metals, would very quickly take precedence over all others, and would soon monopolize the whole trade and traffic. Considering the kind of vessels in use at that period, propelled by sails and oars, and the comparatively limited tonnage of the vessels themselves, we arrive at the conclusion that the voyages to Tarshish of necessity partook of the character of a series of coasting stretches—the vessels putting in to ports or stations by the way for the purpose of refitting or revictual-

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ling, or for local trading in addition. Hence, calling-places between Tyre and Tarshish would be found at Crete, Malta, Sicily, Balearic Isles, the Straits, &c., and at several successive points on the Spanish and Portuguese coasts, and on the western and north-western coast of France; whence, putting straight across "the Chops of the Channel," Cornwall was reached, and the great ocean journey from Tyre to Tarshish became accomplished. From the great violence and the frequency of the storms in the vicinity of Britain in the winter months, and the inclemency of the weather, we conclude these trading voyages to Tarshish to have been restricted to the summer months. To carry on the mining and smelting operations on shore in the production of metal cargoes for the ships, Dan must have required a proportionately considerable fixed population in Britain, not only to prepare and work the metals for transport to Tyre, but also to cultivate the soil and provide all necessary food for the resident population and the shipping. Dan must, from time to time, have made overtures to others of the different tribes of their own countrymen. Their self-interest, quite as much as their natural affection towards their kindred flesh and blood, must have demanded at the least thus much; and, no doubt, those overtures were, to greater or less extent, favourably entertained, and eventually accepted and acted upon. Here, then, we have the true source, from our own point of view, of the first settlers in Britain. This would be about 1000 years before Christ, more or less, and 200 years at least before the completion of the Assyrian captivity of the Kingdom of Israel.

These first settlers must have increased considerably in numbers during these 300 or 400 years previous to the Babylonish captivity of the House of Judah. Besides, during the number of years during which the hostile eruptions from Phœnicia, Syria, and Assyria, into Palestine occurred, the number of refugees availing themselves of the means afforded them by Dan of joining their countrymen in Tarshish, at different times, must have been considerable in the aggregate. The tribe of Dan, knowing and possessing Tarshish (Britain) locally, must have indulged in occasional explorations by sea to greater or less distances, and must consequently have acquired an extended knowledge of the land and its natural capacities and resources. We must bear in mind that the whole Hebrew people were principally a pastoral people—a nation of shepherds and husbandmen. We can, therefore, readily understand that the bulk of these pastoral refugees would naturally incline to their more usual modes and habits of life and occupation. As these hostile irruptions of their enemies extended over some years, we can see how easily Dan could have carried great

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numbers of these periodical refugees to different parts of the British Isles, and known unto them as being those best adapted for pastoral pursuits, and could have gone back to Tyre with their return cargoes of worked metals. These migratory operations, from first to last, must have resulted in a considerable accession of numbers to the strictly trading portion of the community. Although the whole of these migrations may have amounted in the aggregate to a considerable sum of totality, yet, we have every reason to believe, from the word of God, that at most it could only have been derived from a small fractional part of the whole of Israel. But 700 years form a very considerable period; and one, within the limits of which, such fractional part of an extremely and exceptionally prolific race of people could increase very greatly in point of mere numbers. We accordingly find, at the time of the Roman invasion, that they had so increased in numbers, and had so spread abroad and "passed through their land like a river," that the whole British Archipelago was more or less peopled and possessed by them; and that they existed in such numbers as to enable the comparatively small district of the Cantii to oppose a very formidable force against Cæsar, at a moment's notice, on his first landing. It would be extremely interesting to know to what extent the indomitable energy and resistance opposed to Cæsar were referrable to the relative numbers of the Britons to the Romans; and how far this heroic stand against the then greatest people of the earth was referrable to the superior natural courage and prowess of the Britons individually. There is one strange feature in Cæsar's descriptions of his encounters with these fiery and impetuous Britons—he never says, nor attempts to say, even to so small an extent as approximately, how many Romans and how many Britons were actually pitted against each other in any one of their engagements. This looks as though ambitious as well as able Cæsar wished all his victories to be regarded at Rome as being far more meritorious than they really were. This appears all the more reasonable when we remember that Brutus and other leading and powerful Romans, jealous of the victorious arms and extended conquests, as well as of the already great and growing popularity and power of Julius Cæsar, were busily plotting in secret against him at Rome. Cæsar, doubtless, had many and staunch friends, who from time to time kept him well informed of all that was taking place in the Capital, and of his danger. Hence we have a more than sufficient motive for the great General dressing up his reports of his battles, and in such way as to captivate the imagination of his countrymen at Rome, as well as flatter the pride and vanity of the soldiers under his command by the use

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of such phrases—as applied to his British opponents—as "*in great numbers*," &c., &c. How much more satisfactory it would have been if Cæsar had but roughly estimated his British foes in plain and definite figures and numbers. Cæsar (and his soldiers also) knew better than to let his countrymen at Rome into the secret that these dreadful British almost finished him off with, it may have been, but an equal number, or even a much smaller number of men than those under his own command. In any case there can be no reasonable doubt, therefore, that these ancient Britons well sustained their character, as given by God Himself, of a people terrible from their beginning and hitherto. But let us return more particularly to Dan. "Dan shall judge his people as one of the tribes of Israel. Dan shall be a serpent by the way, an adder in the path, THAT BITETH THE HORSE HEELS, so that his rider shall fall backward. I HAVE WAITED FOR THY SALVATION, O LORD" (Genesis xlix. 16-18).

Dan having carried all their refugee countrymen to Tarshish, destined to go there, continued to trade to Tyre, &c. They would naturally be very inquisitive to the last as to the course of events in Palestine, and would doubtless make a point, in any case, of visiting the coast for information. They would still have dealings, although of a more circumscribed character, with Judah, for about 130 years after the captivity of the House of Israel. Then came the Babylonish captivity of Judah for 70 years. The services of seafaring Dan, on the occasion of the Babylonish successes, must again have been called into requisition to a certain extent. It is a very remarkable thing that the prophet Jeremiah, after having declared unto Seraiah the terrible judgments of God against Babylon, whose prince had shown him such marked personal consideration and honour, disappears; and the 51st chapter of the Book of Jeremiah closes with the intimation—"Thus far are the words of Jeremiah." The last chapter is evidently a contribution from another source, and is doubtless appended to the words of Jeremiah, in recognition of the truth of his declarations, and of his being a true prophet of the Lord. Turn to Ezekiel xvii. 22-24, and read God's declaration of taking off the highest branch (the regal) of the high cedar of Judah, a *tender twig* from amongst the young twigs, and that He would plant it on the dead tree—of Israel. Next, turn to Jeremiah xxxiii. 15-26, and see what God says about the seed of David never failing to be rulers and kings before Him, and over His nation Israel—FOR EVER! In the pages of this journal, and of kindred publications, we have had it shown to us how Jeremiah and Baruch, together with the tender twig of the highest branch of the high cedar of Judah (a beautiful daughter of King Hezekiah), are believed to have arrived in Ireland; there is no

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necessity, therefore, for tracing this particular planting upon the high mountain and eminent, and upon the dried tree. The downfall of Tyre, and the consequent ruin of seafaring Dan, occurred subsequent to the return of Judah from Babylon. Dan's great mart gone for everlasting, and rival marts receiving them with frowns and open hostility, there was nothing left for Dan but to bid farewell to the east and steer for Tarshish. "Pass over to Tarshish; howl, ye inhabitants of the isle." Henceforth their naval excursions were limited to intercourse with their countrymen in England, Wales, and Scotland. Henceforth, "the daughter of Tarshish passed through her land as a river, for the strength of her ships was laid waste." When ruin and desolation reigned supreme over Palestine, Dan doubtless collected many fugitives of Israel, at different points, and disembarked them in Ireland, with Jeremiah and his precious charge, and finally settled down themselves *en masse*.

THE TRIBE OF BENJAMIN AND WILLIAM THE CONQUEROR.

By CAPTAIN HENRY GORDON PALMER.

IT was prophesied of Benjamin they should "ravin like a wolf, and in the evening divide the spoil." Now, I think I can show that the title of William I. of England absolutely implies that this was accomplished by the Normans in 1066. The title of Conqueror given William was not intended to convey an idea of victory, its meaning was then totally different to its present one, and it did not refer to battles. He was the first of his family to enjoy and wear this crown, and he was not entitled to it by descent; it came to him as a spoil, and the word conqueror was used at that time in the chase with this meaning. Blackstone says "What we call '*purchase*' the Feudalists called *conquest*," and Blackstone uses the word purchase, in law, to describe all acquisition of property *by fraud, by force,* or *by contract,* by any means but those of *descent.* In fact, it was the opposite to *hereditary.* Purchase comes through the old French *pourchassèr,* from the Latin *perquisitio,* and conquest from *conquisitio,* their common root being *quæro.* Shakespeare and previous writers plainly show that these words were once synonymous and etymologically nearly related. Toland on the Druids tells of eagles not killing sheep on their own island, but making their *purchases* in distant places.

In Richard III., Act 3, we find—

> "A beauty-waning and distressed widow
> Made prize and *purchase* of his wanton eye."

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Anyone who wishes to pursue this investigation will find it more expanded in the 15th August number of *Notes and Queries*, 1857, by my late father, under the heading of "Purchase;" but I have given enough to prove that William succeeded to the throne by *conquest* or *purchase*, the meaning of these words having been changed, and that he literally divided the spoil in the evening, like some strong beast of prey. Another interesting fact is that his descendant, Richard Cœur de Lion, was crowned King of Jerusalem in the Holy City itself, and his banner had the inscription, "Mon Dieu et mon droit." Many others of his line enjoyed that dignity. I am not sure whether our Queen has still any right to be so honoured; The Norman battle cry was "Ha Rou;" "Dex aide." That of the Saxons in their battles with the Picts was, strange to say, "Alleluia."

I mentioned in a former letter to you the similarity of Irish music and that of the Israelites; we have also in Ireland at this day, a dance called "Pedro Pill," which I find is well known to the Arabs, and under the very same designation. Our Queen's name and title were well known to the Tuatha de Danaan, for Queen, or Coinne, meant Chief Woman of their tribe, and Victoria is derived through the Latins from the Irish "Vochtara," or Conquering Lady. The Latins attained that word and other Irish words through the Etruscan districts, very probably; for instance, fasces, hernæ, &c., &c.

The above is less strange when we find that Irish was the Court language of Scotland for centuries, notably in the time of Kenneth, the Queen's ancestor.

Correspondence.

DEAR SIR,—A nautical correspondent suggests an intelligent enquiry concerning that flag we are all so proud of. I send the following reflection upon a third part of it in case it may be worth inserting, or be suggestive to other minds:—

1. The "Union Jack" consists of three Crosses, united when Scotland and Ireland were respectively joined to the British Crown under one Sovereign.

2. The three Crosses are—St. George's for England, St. Andrew's for Scotland, St. Patrick's for Ireland.

3. Scotland boasts of St. Andrew as her patron Saint, and he is said to have been crucified on such a cross as is borne on our "Jack." But let us try to go farther back; for one Scripture reference is of more value than many popish legends.

4. It has been suggested that the tribe of Ephraim settled more especially in Scotland, and that in their party-coloured plaid we have the representative of the "coat of many colours" so strikingly alluded to in the life of Ephraim's father, Joseph.

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5. If this be so, we ask whether there is any reference to a cross in Ephraim's history? It appears there is, in the most important particular given of his life.

6. Jacob (Gen. xlviii. 14) *crossed* his arms when blessing Joseph's sons.

7. Now Jacob *crossed* his arms for the especial benefit of *Ephraim*, not Manasseh; so the cross must refer to Ephraim.

8. We find Scotland bearing a cross as their national legal symbol at the present day.

9. But the Scotch cross is St. Andrew's, not the Latin or Greek cross.

So when Jacob *crossed* his arms to give Ephraim the birthright, he was forced to make what we call *St. Andrew's Cross*, now borne by Scotland and no other.—Yours truly,

ALEXANDER B. GRIMALDI.

SIR,—Being much interested in the question of our identity with the tribe of Ephraim, may I be permitted, for my own satisfaction, to ask for an explanation on one point? In the 12th of Judges, verses 5 and 6, we read that the test of those who were Ephraimites lay in whether or not they would properly pronounce the word "Shibboleth," the sound of the "Sh" being pronounced by that tribe as if it were "S" only. Now, we can pronounce the "Sh" perfectly. How is this? I should also be grateful if any light could be thrown on the mysterious omission of the tribe of Dan from the list of the "sealed" in the 7th chapter of Revelation.—I remain, sir, yours obediently,

ANGLIA.

SCOTLAND AND ISRAEL.

Mr. ED. HINE.—SIR,—I have read several of your pamphlets on the Identity of the British nation with the lost Ten Tribes of Israel, and I wish to let you know of an ancient saying I heard to-day. I and some other young men were talking of the equinoctial gales, and one of them said his father told him that in the part of Scotland from which he came the days of the Spring Equinox were called "*the borrowing days*," as it was said "*that about this time the children of Israel borrowed from the Egyptians before setting out from Egypt.*" I enclose my card, and am, your obedient servant,

ALEXIUS.

Glasgow.

END OF VOL. II.

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