THE

Nation's Glory Leaden

BY

IDENTIFYING THE BRITISH PEOPLE

WITH

THE LOST TEN TRIBES OF ISRAEL.

EDITED BY EDWARD HINE.

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VOLUME II.

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THE

Nation's Glory Leaden,

BY

IDENTIFYING THE BRITISH PEOPLE

WITH THE

LOST TEN TRIBES OF ISRAEL.

A WEEKLY JOURNAL, EDITED BY EDWARD HINE.

NOTE.—WE DO NOT SEEK TO IDENTIFY THE JEWS, WHO ARE ONLY *TWO* TRIBES OUT OF *TWELVE:* HAVE NEVER BEEN LOST, BUT ALWAYS KNOWN. WE ONLY IDENTIFY OUR NATION WITH THE TEN LOST TRIBES; WHICH IS A PARAMOUNT GLORY, AND BENEFIT TO THE EMPIRE, DOING MORE TO SUBSTANTIATE THE TRUTH OF SCRIPTURE THAN ANY OTHER SUBJECT, AND IS MAGNIFICENTLY GRAND.

VOL. III. No. 79.] WEDNESDAY, AUG. 9, 1876. [ONE PENNY.

HOW I CAME TO RECOGNISE OUR "ISRAELITISH ORIGIN."

By E. W. C.

INTRODUCTORY NOTE BY PHILO-ISRAEL.

[We crave for the following article the careful perusal of our readers. The value of our friend's contribution consists in this—that, wholly unaided by man without reference to the pamphlets which have led most of *us* to see the truth, his mind, more than twenty years ago, by a process of inductive reasoning was enabled, by God's grace, to grasp the great truth of "Our Identity with Lost Israel;" and the reader will further perceive, what we know to be a fact, that, while adhering to the general principle, that "the Ten Tribes are assembled in the British islands as the head-quarters of the House of Israel," our friend was always unable to concur in what is termed the "Gothic or Teutonic Theory."]

PHILO-ISRAEL.

MORE than twenty years have passed since my mind was much exercised by conversation with men of culture, who were some of them of Infidel, and others of Romish proclivities. The Infidel portion of them disputed the fulfilment of prophecies recorded in the Bible, because in their opinion "The Anglo-Saxon race had accomplished the wonderful destiny the Bible had assigned to Israel, the seed of Abraham, and therefore that Book did not contain a faithful record of future events." It may be said that I ought not to have

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listened to these observations, but, being assured of *my* safety, should have left these men to their own fate. But I would ask, did not our blessed Saviour leave us an example that we should tread in His steps, and did not "He endure the contradiction of sinners against Himself"? Ought we therefore to take no account of the doubts and perplexities which may be in the minds of others? At all events I could not be indifferent to the objections brought before me by men whom I had reason to believe were honest-minded, and my perplexity was vastly increased when I found that men who were not of an Infidel, but of a Ritualistic character of mind, applied the Infidel objection in quite another manner. They said "God had a purpose in allowing the promises to Israel, the seed of Abraham, to fail of their accomplishment, because He intended the *Christian Church* to occupy *their* position." It was useless for me to contend that the Jews would ultimately realise in themselves the complete fulfilment of every promise which God had made to Abraham in respect of his seed. The Infidel portion of my objectors at once replied that a Gentile people, under the name of the Anglo-Saxon race, had carried out, and were now continuing to accomplish, the destiny which the Bible had expressly reserved for Israel. This led me prayerfully to compare the various promises which had been made to "Israel," the seed of Abraham, with the history of the Anglo-Saxon race, when the light dawned upon my soul; and I was at once convinced that *the Ten Tribes of Israel and the Anglo-Saxon race were identically one and the same people!* Then I perceived how faithfully and literally the Lord had been fulfilling all the promises He had made to His servant Abraham.

During the period I have been describing, I had no theory, no books upon the subject, to guide me. I could strictly say that the conclusion to which I was led was not the result of man's teaching, for I fully believed I was alone in the world in respect of the opinions I entertained; when, in an unlooked for manner, I happened to meet with a friend who is a clergyman of the Church of England, and to whom I mentioned the ordeal through which I had passed.

"Oh," said he, "I must introduce you to Mr. John Wilson, of Brighton, who has written a book entitled, 'Our Israelitish Origin.'"

He wrote a letter of introduction to Mr. John Wilson, and I had the pleasure of receiving from him the book he had written. I did not hesitate to communicate to Mr. Wilson my inability to agree with many of the details of his scheme, while at the same time I had full sympathy with his general principle. I was truly glad to find that such a learned and judicious man as Mr. John Wilson should have been led to discover, what I considered to be, the only key wherewith the prophetical portion of God's Word could be fairly unlocked. I then related to my Infidel and Ritualistic objectors the experience through which I had passed, and it was indeed a gratification to find them willing to admit the *probability* of my conclusion, which prepared the way for subsequent discussions with some of them, to be attended with blessing. I do not wish to encumber this very brief

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and simple narrative with any detailed arguments in vindication of the subject to which it is designed to draw attention, for I very much prefer that it should tell its own tale, in the way of demonstrating the impossibility of fairly reconciling the promises given to Abraham in respect of his seed, with nothing more than the scattered and outcast condition of the Jewish people during the last eighteen hundred years. It is true, much prominence is given in Scripture to the fearful condition of the Two Tribes, usually called Jews, and we see in them a monument of its truth; but, while THEY were to be so scattered and peeled, the prophecies of Scripture are equally clear in respect of the position to be occupied by their *brethren—i.e.*, that the Ten Tribes constituting Israel were to be like the "Gulf-stream," preserving a distinctive character in the elements which surround them, and, during the period of their expulsion from their own inheritance, so developing everything which essentially belongs to them as to be instrumental in bringing their brethren, the Jews, together with the Gentile Nations under their sway, to the knowledge of the God of Israel, thus fulfilling the apostle's words, "If the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?" And this enables us to see the manner in which *these* Children of the Promise have been trained and disciplined by the God of their fathers for the mighty destiny in store for them, even when their existence in such a character has been totally unrecognised by human observation. The Bereans of old searched the Scriptures to see if things were such as they had been told, and should not the various promises given by God to Israel be compared with the history of the Anglo-Saxon race, so that we may be able to recognise the Identity between them, and thus be in a position to convince the gainsayer that "He is faithful who hath promised"?

July 7, 1876. E. W. C.

TA POSTÉRITÉ POSSÉDERA LA PORTE DE SES ENNEMIS.—(Genése xxii. 17).

By PHILO-ISRAEL.

WE give the French version of the last clause of Gen. xxii. 17, in order that our English readers may see what word is naturally employed by our neighbours to express Jehovah's promise to "*our* forefather Abraham." It is the modern name of the great Gate which we believe is reserved by God Almighty, and soon to be transferred to His people Israel. Events now in progress are making the necessary preparations for this arrangement, which surely will be the last sign wanting to convince tens of thousands of our countrymen of our glorious Identity!

Our object in commencing this article is to introduce to our readers two witnesses, both foreigners—one a Russian, the other a Frenchman—who each indicate what most men *now* see, that Con-

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stantinople is the very bone of contention round which the Eastern Question must always revolve; and how certain it is that the result of present complications must be the transfer of the fortress, and the locality too, to Great Britain, as that one of Israel's gates without which all the rest must, and will be, absolutely untenable, should Russia succeed to its "possession."

The first is a communication published in *The Times* of July 6, from "A Russian who is not a Slav." After speaking of the natural impulse which the Russian must feel nationally to succour the Slav in Servia and Montenegro, should those States be overpowered in the present war by the Turks, the writer goes on to say :—

"General Tchernayeff and all the members of the Slavonic Committees give their assistance to the Slavs, prompted only by their personal sympathies, in the same way as Hobart Pasha and other ex-officers of the British Navy are lending their intelligence and skill for the maintenance of the integrity of Turkey. IF I RIGHTLY UNDERSTAND THE MOTIVES WHICH INDUCE ENGLISHMEN TO ESPOUSE THE SIDE OF TURKEY, IT IS THEIR CONVICTION THAT ENGLAND OUGHT NOT TO LET RUSSIA TAKE CONSTANTINOPLE. But is the Russian conquest of Constantinople the inevitable consequence of the liberation of Herzegovina and Bosnia, particularly if it is achieved with the help or consent of England? Is there any reasonable ground for belief THAT A COUNTRY POSSESSING NO POWERFUL NAVY IN THE NEIGHBOURHOOD CAN KEEP CONSTANTINOPLE FOR A DAY AGAINST THE WISH OF ENGLAND, TURKEY, AND, I MAY SAY, THE REST OF EUROPE? There are unquestionably many Russians who believe THAT IN THE FUTURE, when the vast tracts of uncultivated soil in the South will be populated, when the immense mineral riches of the Don and Donetz basin and of the Caucasus will have developed a powerful industry and a numerous Russian mercantile fleet not yet existing—then the question may arise, whether *it is natural that the outlet to the Black Sea should be in the hands of others.* The great difference between such a political belief and *the desire of immediate acquisition of Constantinople is obvious.* And I am quite sure that there are not many intelligent Russians who doubt THAT THE ACQUISITION OF CONSTANTINOPLE AT THE PRESENT MOMENT, EVEN IF ATTAINABLE, WOULD BE DISASTROUS FOR RUSSIA. SHE CANNOT YET AFFORD THE POSSESSION OF CONSTANTINOPLE."

It will be seen from the above that the Russian's views go to show :—1st. England will never permit Constantinople to become a Muscovite port. 2nd. That Russia to-day feels it would be a hopeless task to attempt to seize it "against the wish of England, Turkey, and the rest of Europe." 3rd. That, though she cannot YET afford the "possession" of La Porte, it is the goal of her ambitition in the future.

Our second extract, which is an epitome of *The Standard's* Paris correspondent's letter of July 4, giving a *précis* of Count de Warren's article in a late number of the *Revue de France*, points out more

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clearly still that "England and Russia are fatally doomed to be brought into collision" in regard to this question of Constantinople. She is, he shows, destined to be Britain's "enemy"; and as both the Russian and the Frenchman virtually admit that the Golden Horn is "Russia's outlet to the Black Sea" (*i.e.*, her Gate), these communications throw a strong, if lurid light, upon God's Word, which says, "Thy seed (*i.e.*, the Hebrews) shall possess the gate of *his enemies*."

The extract we wish to produce is to the following effect:—

"Count de Warren deals with true military frankness with the question as to whether England or Russia are fatally doomed to be brought into collision, which he decides in the affirmative; and, in doing so, he lays himself out to refute the idea generally entertained abroad, and shared in at home in some quarters, that whilst England could clear the sea of the Russian flag with the utmost ease, she is not able by land to cope with her colossal adversary. The article was written before the actual outbreak of hostilities, and what is now taking place seems to bear out M. de Warren's deductions. . . . . As to what is likely to follow, his views may be summarised as follows:—

"'England, who has already taken up a position at Besika Bay, will move her fleet to the Bosphorus as soon as the first Russian ironclad makes its appearance in the Black Sea. Owing to the naval superiority of England, Constantinople can only be seriously attacked on the land side, and that attack will prove as disastrous for Russia as the siege of Acre proved for the first Napoleon. Her army will wither away by fire and disease just as Napoleon's forces—with this additional aggravation, that England, thanks to steam and the Suez Canal, will be able to concentrate rapidly, and at a comparatively small cost, such a formidable force to cover Constantinople, that the Russians will be forced back as by the crash of an avalanche. Let us not be told (he adds) that the defences of Constantinople on the land side are *nil*, that the fortifications do not exist, that the English soldier is not partial to the use of the spade and pickaxe. We reply that, when the occasion calls for it, the English will repeat the miracles of Todtleben, and that they will find plenty of men, by paying for them, to dig their trenches for them. The example at the Crimea is there to tell us that they are sometimes slow at the outset, but they never allow themselves to be discouraged, and in the end invariably succeed. *Vires acquirit eundo* is England's motto more than ever. But then, wiseacres say their army is insufficient. Besides their navy they have but a handful of men; their resistance at Constantinople will not equal that of the Russians at Sebastopol. There can be no greater mistake than all this—it proceeds from the profound and shameful ignorance of people in France respecting all that is going on abroad. In this war, which must be a protracted one, the *gros bataillons* will soon be on the side of England.'"

Our author, of course, in his ignorance of the Identity, falls into

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the error of supposing that the British must fight for possession of the "gate" of their enemies. But we have God's sure Word to tell us that Jacob's "return," *towards which the possession of Constantinople must be the first and most important step*, shall be in "rest" and "quiet," and "none shall make him afraid" (Jer. xxx. 10). If wars of "long duration" were before *us* now as Israel, then our blessed Saviour's own words directing us not to be "terrified," nor troubled," but to "lift up *our* heads, because our redemption draweth nigh," would surely be delusive, and sorely disappointing to His people (Matt. xxiv. 6; Luke xxi. 9, 28). The Eastern Question being on us, the attitude of "watching Israel" must be one of rejoicing expectation! For we know (do we not, dear brethren in the Lord ?) that these tribulations must first come upon the "earth," and "on the inhabitants thereof"; and that we, "hiding ourselves," as it were for a little moment, "until the indignation be overpast," may confidently look for the time of Israel's glorious prosperity, her "return" to her fatherland and home, and finally for "the glorious appearing of the Great God and our Saviour Jesus Christ," who, restoring all things, will introduce the period when "the knowledge of the glory of the Lord shall fill the earth as the waters cover the sea" (Titus ii. 13; Acts iii. 21; Hab. ii. 14). May our hearts, looking beyond this time of trial approaching for the Gentile world, say confidently, "Even so, come, Lord Jesus." "Come quickly." Amen!

July 28th, 1876. PHILO-ISRAEL.

FREEMASONRY.

ALL Bible readers are familiar with the account of the destruction of the Temple at Jerusalem under the reign of Zedekiah, and the carrying off of the sacred treasures into Babylon [a list of those treasures is given in 2 Kings xxiv. 13, xxv. 13—17]; and also that they were all returned to Jerusalem after the Seventy Years' Captivity (see the list given in Ezra i. 5—11).

It undoubtedly has never occurred to the *mass* of Bible readers and students that the Ark of the Covenant, the most sacred of all objects hitherto mentioned in Bible history, *did not* perform the journey *each way* with those sacred treasures. That it did not make *either* journey seems quite evident from the fact that no mention has been made of it in any Bible list; which, to say the least, seems strange enough when the most trivial objects, in comparison, are accounted for.

The Identity question has opened our eyes; and we, believers in the Identity of the Anglo-Saxons with the Ten Tribes, do *not* believe it was carried away with those treasures. In the Second Book of Maccabees (chap. ii.)—which, if not accepted as *inspired*, can be considered *historical*—one finds that Jeremiah the prophet, acting under Divine instruction, took charge of the Ark of the Covenant and the sacred treasures belonging to it, and hid them in a cave till the time arrived

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when he and his followers could transport them unobserved to a place of safety—that place now believed to be Tara in Ireland. All Royal-Arch Masons are taught to believe that these sacred treasures were *actually* found, hidden within vaults, at the rebuilding of the Temple. Why does not that fact appear in the Bible, or in Josephus or somewhere else, rather than have remained hidden in Masonry? Is it possible that treasures so sacred would not have been immediately restored to the Temple by whomsoever found, particularly Masons? and that historians, in enumerating the other *minor* objects, would have overlooked the most inestimable treasures, and not have recorded so wonderful and providential a recovery?

Elsewhere than in the Royal-Arch Degree, Masonry does not teach that the real Ark of the Covenant, and the other sacred treasures connected with the same, were returned. *Tradition* teaches us, that exact *copies* of those sacred treasures were deposited in certain vaults, to be found at a later date, should an accident occur to the *real* treasures. *Tradition* teaches us that those *copies* alone must have been found. The *real* treasures could not have been returned after the Seventy Years' Captivity; for, had they been returned, there would have been no necessity for many of our ceremonies. Had *copies* been found, it would have been recorded by the Bible and historians. The Bible teaches that *all* the treasures taken from Jerusalem were *returned;* but, in either event, does not mention the Ark of the Covenant and the other treasures.

With all due respect for traditions, they are not acceptable when placed face to face with known history. I prefer to trust history.

If even true *copies* could not have been restored, nor the sacred treasures themselves, what are we to believe?

Masonry is, therefore, another proof to us, that the inestimable treasures never were returned.

I believe that the symbols, ceremonies, &c., &c., in connection with these *copies* were instituted by Jeremiah the prophet, a priest of Zadok, to be handed down to these "latter days," when they are to be used for the purpose of discovering the *real* Ark of the Covenant and the other sacred treasures; and also that a delegation of Masons will discover and take charge of them in the face of an astounded world, for the purpose of assisting in working out the prophecies which have not yet been fulfilled, but which will be.

I would refer to a previous article, in No. 70 of NATION'S GLORY LEADER, where I had occasion to refer more fully to Jeremiah, the sons of Zadok, the Ark of the Covenant, and the Ten Tribes, in relation to Masonry.

Some years ago I came across the following strange story, of which I presume Masonry has made use in some of the higher Degrees. In my experience I have met with something similar, but not exactly the same. It is called the

"VISION OF ENOCH."

"A mountain seemed to him to rise in the heavens, and he was transferred to the top of it. He there saw a triangular plate of gold,

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upon which were some characters which he was commanded never to pronounce. Presently he seemed to be lowered perpendicularly into the bowels of the earth through *nine arches;* and, at the bottom of the ninth, he saw the same triangular plate. He soon after built a temple under ground, similar to the nine arches seen in his vision, being assisted by Methusalah, his son. After completing this temple, he caused to be made a triangular plate of gold, and engraved upon it the ineffable characters which he had been commanded not to pronounce. This plate he enriched with precious stones, and placed it on a triangular pedestal of white marble, which he deposited in the ninth arch of his subterranean edifice. The access to this Temple of Enoch was by a trap-door of stone, or key-stone, with an iron ring at the top, by which it could be raised. No one knew of the treasures deposited in the ninth arch except Enoch himself. Enoch then built two great pillars on a high mountain near by—one of brass, to withstand water; and the other of marble, to withstand fire. On the marble pillar, he engraved certain hieroglyphics, disclosing the concealment of the golden plate, &c., underground; on the pillar of brass, he engraved the principles of Geometry, or Masonry. These events occurred before the Flood, in the part of the world known afterwards as the Land of Canaan."

Could this "Vision of Enoch," the Nine Arches, &c., be symbolical, Masonically speaking, of Jeremiah and the hill of Tara in Ireland (the present home of Canaanites), where the Ark of the Covenant and the other treasures are believed to be hidden?

Masonry is now all symbolical; many of its forms and ceremonies may very soon change to *realities.* It behoves us, therefore, in these "latter days," to be watchful and ready for any emergency.

Why not, through Masonry, force the subject of Tara to a test? There would be no danger of the Ark of the Covenant and the other sacred treasures passing from their hands into the British Museum, for they never would allow such sacrilege. They would be placed, most likely, in St. Paul's or Westminster Abbey, under careful guardianship, until the time of the Return. And there the people of Israel would flock by thousands to inspect them, and be convinced of the truth of the prophecies in the Word of God.

SAMUEL BRADHURST CLARK.

Baden-Baden, July 21st, 1876.

THE GATES: AN EXPLANATION.

BY PHILO-ISRAEL.

ONE word of correction is required in reference to Mr. Francis Newberry's otherwise excellent letter to the *Sheffield Daily Telegraph,* republished in the GLORY LEADER of the 19th July. He has by an oversight included *Brindisi* (an *Italian* Port) among Israel's Gates. It is not one of our Gates; it belongs to Italy!

Our brother has perhaps been misled by an article from our pen, at page 351 of GLORY LEADER, headed "*The Times* on England's

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Gates." But the first quotation on that page was merely an illustration of the fact (as stated) that any "Port" on a country's coast is recognised as that country's "Gate"; in order to combat the view some hold, that "the Gate" mentioned in Gen. xxii. 17 never can be deemed to mean a "harbour" or "Port." We hardly can think the transfer of San Juan from "Ephraim" to "Manasseh" is the loss of one of Israel's Gates, to be compared with the national punishment our Race deservedly incurred when Calais in A.D. 1556, and Dunkirk in A.D. 1664, were wrenched from Israel's grasp by their offended God! With the views we strongly entertain, that British Canada and the United States must ere long become "Nations" in federation with the Mother Country; and that the "States" will be, when the "Return" takes place, but one of "the Company" of Nations, gloriously to take part in that great event, we fail to see that San Juan was "a Gate" taken in anger by Jehovah from our keeping because a "Liberal" and not a "Conservative" Government held the reins! Are we not injuring our cause, we ask ourselves, by dragging our grand subject into the arena of party strife? The "Identity" is above these considerations; and the question of Israel's possession or deprivation of "the Gates" seems to us to depend on principles which, detailed by us in our article, No. 33 GLORY LEADER (September 22, 1875, vol. I.), are of a far higher order than those which relate to the particular political party which may for the moment be in the ascendant in the Government of Britain.

ISRAEL'S FUND.

FROM the great variety of evidence that has been published in the monthly and weekly magazines, "LIFE FROM THE DEAD" and "THE NATION'S GLORY LEADER," we firmly believe that the time has arrived when there can be no doubt as to the Anglo-Saxons being the descendants of the Ten long-lost Tribes of the House of Israel who went into captivity, became for many ages lost, are now found, and who will return very soon to the land of their inheritance along with Judah and Levi, according to the numerous prophecies in the Word of God.

We would therefore suggest that every believer in the Israelitish origin of the British Nation, *without waiting for others to do so*, should send in *immediately* their subscriptions to the fund.

That this fund should not only be for the purpose of defraying any expense that may occur in excavating the Mount of Tara, where the Ark of the Covenant is hidden, but that it should be also applied, more particularly at the present time, for the purpose of assisting our worthy friend Edward Hine to publish the good news more extensively throughout Great Britain, our Colonies, and amongst our brethren, the Tribe of Manasseh in America, bearing in mind the Divine statement—and which is now being fulfilled—"Thus saith the Lord, I will yet for this be enquired of by the House of Israel" (Ezek. xxxvi. 37). The very inquiry that is now being made amongst the Anglo-

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Saxons (the House of Israel), previous to their returning to the land from whence they came.

We think that every Israelite must acknowledge that it is unfair that Edward Hine, who has been selected by the Lord to open our eyes to the truth of our being Israelites—thereby throwing such a brilliant light upon the prophecy regarding Israel in these latter days —should be burdened with cares and anxieties arising from the want of means to carry out more fully the great and increasing work attending the identity of this great Nation ; and, as the present Christian dispensation is rapidly coming to a close, and the startling intimation has been given—which is very probable—that this year is not 1876, but 1880 instead, let every Israelite then *quickly* assist in giving what he can, conveniently, in aid of this grand and marvellous work, remembering that the Great Pyramid time points to 1881-2 when Israel's eyes will be fully open to see, and know, the truth of this Identity ; when all shall confess the truth of God's promises fulfilled to the House of Israel (the British Nation) from the least to the greatest.

Several of us are impressed with the belief that the opening of the Mount of Tara will not be so expensive an undertaking as some persons imagine—for this reason, because the Freemasons must join us. They are bound, from their sacred signs and ceremonies, to render us assistance; yea, it is believed that they will assist us very greatly, on account of *a certain ceremony of theirs directing to the exact spot where the Vault is.* And, besides, what Israelite would not consider it an honour and a privilege to be allowed to handle a pickaxe or a spade in so grand an undertaking as that of endeavouring to find the mouth of the vault where the *long-lost treasure is concealed*—namely, the Sacred Ark, the two Tables of the Covenant, the Breast-plate with the Urim and Thummim, the Golden Pot in which was placed the manna, &c., and, last of all, the Title Deeds of Anathoth, with the prophet Jeremiah's signature, as well as the witnesses' signatures attached to those important documents. The Ark is at present in the midst of the people of Israel, and it will go before them on their triumphal journey back again to the Holy Land of their inheritance, according to the Word of the Lord.

We herewith forward our subscriptions to Edward Hine, and leave the amount with him, to make use of it in any way he may think proper for the purpose of furthering the cause of Israel's Identity.

The amount of subscriptions in marks (or shillings) is herewith forwarded by R. W. D. NICKLE, Major.

Baden-Baden, July 12th, 1880.
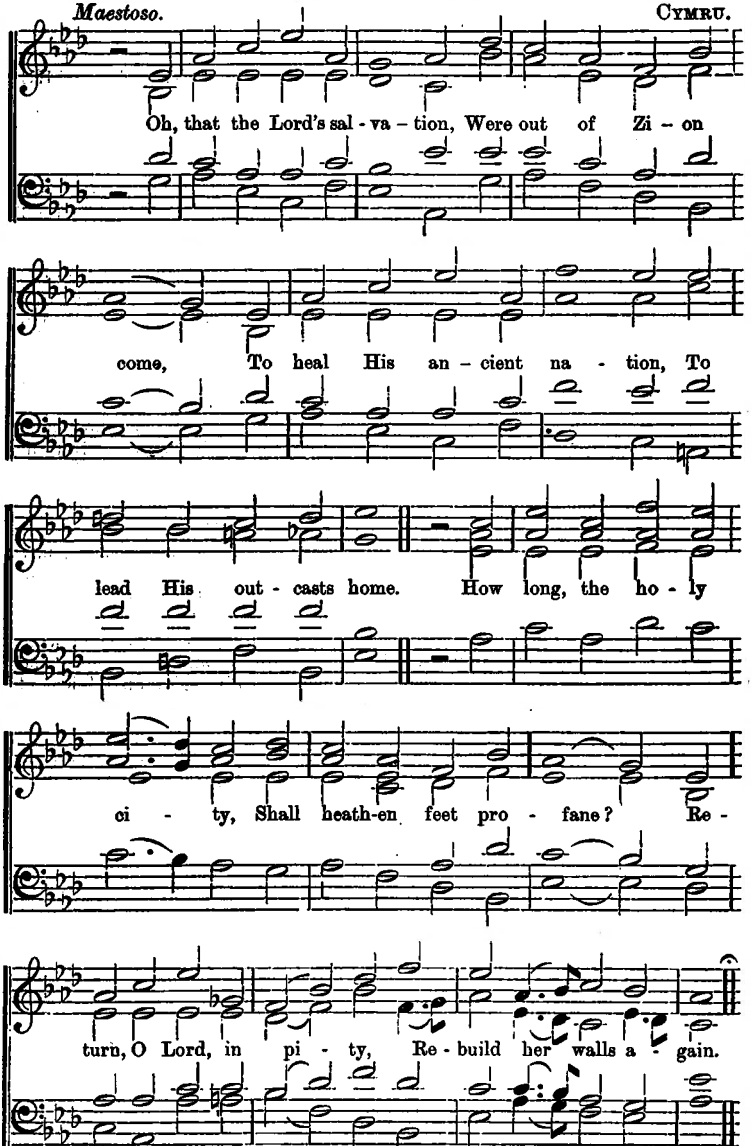
P.S.—According to the Scottish saying, "Every mickle macks a muckle."

NAMES OF SUBSCRIBERS IN BADEN-BADEN.

Miss D. H. Nickle, 2 marks ; Miss J. L. Nickle, 2 ; Major Nickle, 10 ; Mrs. Decluzeau, 3 ; Miss Bennett, 2 ; S. B. Clark, 10 ; Mrs. S. B. Clark, 5 ; Miss W. G. Tracey, 5 ; Mrs. A. Van Cortlandt, 10 ; Miss Van Cortlandt, 5 ; Edward Marston, 2 ; total, 56 marks.

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PEN-Y-GADER.



2 Let fall thy rod of terror,
Thy saving grace impart,
Roll back the veil of error,
Release the fetter'd heart,
Let Israel, home returning,
Her lost Messiah see:
Give oil of joy for mourning,
And bind Thy church to Thee.

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Correspondence.

THE POSITIONS OF RUSSIA AND AUSTRIA IN REGARD TO THE PRESENT WAR.

"The perplexity of the Emperors of Austria and Russia is the same—that the insurrectionary movements in Bosnia and Herzegovina, which has now become a war on the part of Servia and Montenegro against Turkey, is a movement claiming to be an assertion of freedom, on the part of men who are akin to subjects of these emperors. It is most important that we should understand something of this perplexity; and yet it is difficult, because we ourselves can experience nothing of the kind. The observation has been made before, but deserves to be repeated, that we alone, among the Nations of the world, do not know what it is to feel that our kinsmen are the unwilling subjects of a foreigner. France, Holland, Denmark, Italy, even Germany, know this; and French, Dutch, Danes, Italians, and Germans may more easily understand the feelings of the Emperors of Austria and of Russia than we, without a corresponding experience to teach us sympathy. There is no Englishman in any part of the world kept subject to a foreign Power."—*The Daily Press*, July 10, 1876.

DEAR SIR,—The above speaks for itself, and is a direct commentary upon Deut. xxviii. 1—13: "The Lord thy God will set thee on high above all Nations of the earth"—The head and not the tail—the chief men of the earth—the chief of Nations.

L. G. A. R.

THE PROPOSED ASSOCIATION BAZAAR.

DEAR MR. HINE,—Allow me to endorse every word you say in "The Glory Leader" of the 19th inst., regarding fancy bazaars. I, for one, feel utterly condemned in this, having been repeatedly drawn in to assist them, contrary to my conviction that much folly and evil attends them which are calculated to withhold the Almighty blessing on the money raised. I hope, however, to act more consistently in future. Others, I know, think along with me, and we do hope and pray that the Anglo-Israel Association will change its mind, give up all idea of holding one, and try to augment its funds by nobler and more Scriptural means.

July 24. Yours, G. C. F. N. B.

LEAFLET No. 1.—1s. PER HUNDRED.—BY POST, 1s. 2d.

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BY EDWARD HINE.

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THE

Nation's Glory Leader,

BY

IDENTIFYING THE BRITISH PEOPLE

WITH THE

LOST TEN TRIBES OF ISRAEL.

A WEEKLY JOURNAL, EDITED BY EDWARD HINE.

NOTE.—WE DO NOT SEEK TO IDENTIFY THE JEWS, WHO ARE ONLY *TWO* TRIBES OUT OF *TWELVE:* HAVE NEVER BEEN LOST, BUT ALWAYS KNOWN. WE ONLY IDENTIFY OUR NATION WITH THE TEN LOST TRIBES; WHICH IS A PARAMOUNT GLORY, AND BENEFIT TO THE EMPIRE, DOING MORE TO SUBSTANTIATE THE TRUTH OF SCRIPTURE THAN ANY OTHER SUBJECT, AND IS MAGNIFICENTLY GRAND.

VOL. III. No. 80.] WEDNESDAY, AUG. 16, 1876. [ONE PENNY.

GEOGRAPHICAL PAPERS.—No. I.

BY PHILO-ISRAEL.

PERIM.

IT has occurred to us that short descriptive papers regarding Israel's Gates—their position, value to the Nation, mode of acquisition, and other particulars, might prove exceedingly interesting to such of our readers as have not travelled, or to whom it has not chanced to have their attention directed to the subject. How many of us, for instance, know anything of PERIM? "Is it on the main land?" "Is it an island?" "*Where* is it?" may perhaps be the questions of some of us not yet learned in the subject of Israel's Gates. It shall be our aim from time to time, as leisure and opportunity offer, to endeavour to throw some light on spots which must soon be of the deepest interest to the whole Nation; and we cannot begin on a better than the ISLAND OF PERIM.

The readers of GLORY LEADER, of course, can tell one all about the Red Sea? They know it is now almost a large English lake; that our trade between India, China, Australia, with New Zealand, to the Eastward, and the British Islands to the Westward, almost all

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passes through this long ocean channel ; and that of the total tonnage always going through it and the Suez Canal (which connects it with the Mediterranean) *three-fourths is British.*

The Red Sea is about thirteen hundred miles long, running North-East, and South-West, between Arabia to the East, and Egypt and Africa to the West.

The Northern exit by the Suez Canal is under British—*i.e.*, Israel's —domination, by reason of her hold of the "*Lion's*" share of the Canal property ; the "*Gate*" being further supported, to the North, by a first-class fortress, Malta, situated at three days' steam to the Westward, and at all times by a fleet which has not its equal for war-purposes in the world So much for the Northern end of this great English salt-water lake.

How is its Southern exit guarded, and who holds its key ? Here we must introduce the reader to PERIM. The Red Sea at its South-Eastern point contracts its breadth, which at some portions of its extent is two hundred miles, down to about four. Nearly in the centre of the opening—but not quite—at about the twelfth degree of North latitude, is a barren Island, quite destitute of vegetation (since it has no water on its surface, and scarcely any rainfall), and this little spot is PERIM. Between Perim and the mainland of Arabia the navigable channel, which is very deep indeed, is very narrow, and exceedingly dangerous for any but vessels propelled by steam. That is the channel by which the navigation between the Indian Ocean and the Red Sea is maintained. The channels between Perim and the African coast, we believe, are broader ; but they are not much used, and are easily defended, and, if need be, closed, by ironclads ! The straits themselves are called the "Straits of Bab-el-mandeb"—*the* "*Gate*" of *Tears*—because in that "Gate," now proved to be one of "Israel's," so many fair ships were wrecked, and such bitter tears of sorrow were caused to sufferers thereby.

The population of Perim Island consists of a small detachment of Indian Native Infantry, a British subaltern, the native camp-followers of the force, an Engineer whose duty it is to distil "fresh water for the people," and who looks "after the lighthouse" now erected on the island. Without vegetation or scenery, or water, or society, the place is the dullest upon earth ; but Captain Colomb, of the Royal Navy, from whom we are quoting, tells us that the Perimites would not change places with the residents at Aden (hard by), because there is always "a breeze here, you see !" And *that* is a valid reason, as *we* well know, in those latitudes !

But how did we get Perim ? Captain Colomb tells us it was something in this fashion, (our own recollection corroborates his facts, as we heard them in India). About 1865 the French set their hearts on having a "Gate" in the Red Sea—a good commanding spot to balance the British hold on, and power in, Aden. They pitched on PERIM ; and a French admiral was told off "to annex" it ! He arrived in the French man-of-war at Aden, and there, of course, was hospitably entertained by the British governor. The latter "wanted

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to know" what was the Frenchman's object in visiting those parts, and tried to find out. The admiral kept his secret, till "one fatal evening, after an extra good dinner, he confided to the governor that he purposed sailing next morning to——Perim"! The governor was not a dull man! He saw through the "little game," and "devised the means of frustrating it, at one and the same moment." A war-ship of the Indian Navy was lying in the harbour at the time; and the governor, sitting at the dinner-table, wrote a pencil note to her commander, thus: 'Get steam up with all speed, and plant the British flag on Perim Island.' The British steamer was off before the French admiral went to bed!—*and Perim was a British Island in about eight hours.*"

At the same instant *we* would add Israel acquired one of her most important "Gates"—the gate, in fact, which opens and closes the Southern entrance to that sea which itself is the grand access to the Holy Land from the South, and by which all Israel's trade with India and the East is destined to travel for future time to come.

Such is Perim! Such is the story, which we believe to be nearly accurate, of the way in which it fell into the hands of the House of Israel. We may be sure of one thing—By God's grace, it is destined *never* to leave those hands again!

If our readers would desire to know what the Red Sea is like, for about six hundred miles of its course North-West of Perim, during August, September, and part of October, here is a true description of it:—"Air and water struggle with each other which shall be the hotter! Your eyes are dry and sore with heat; your lips crack! Talking withers your throat; silence wearies your soul! The air is full of ashes. Oh, for breath, only for breath! There is none breathable here! Let us lie in a bath all day. Alas! the ship's salt-water bath gives no relief; the water is hard and dry; and refreshment is a vain desire. Glowing morning rushes on to fiery noon! Fiery noon fades to blood-red evening! Blood-red evening to black and sultry night! But scorching, roasting heat never leaves us for a moment."

We ourselves have seen men in shirt-sleeves, bathed in perspiration, gasping for bare breath on the steamer's deck, and vainly looking for cool air, at three a.m.! And this, recollect, at sea, in a vessel rushing through the air at ten miles the hour.

THE CHARGE OF CONTINUAL BLASPHEMY AGAINST THE NAME OF THE MOST HIGH.

By Harrison Oxley.

If the British people are identical with the Lost Ten Tribes of Israel, there is unquestionably the most splendid future presented before them which the heart of man can conceive, and which will begin to take effect by the time of their Identity—that time being the set time "to favour Zion," when the kingdom, restored to Israel in their own glorious land, shall be "established in righteousness,"

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We are of opinion that this is the very brightest part in connection with our Identity, and which fills our souls with hope of the literal and full realisation of the glories which God has promised. The brightest glory (to the eye of our mind) of our Identity, and possession of the Holy Land, is that we shall be nationally "established in RIGHTEOUSNESS." For, without this choice, this heavenly blessing, the Identity, and the return to the land of our fathers, would only fall miserably below the glory of which the holy men of God have spoken. Indeed, we have only to look at ourselves—the National glories, which the Lord has bestowed upon us in our exile in the isles of the sea—glories, which are far above and beyond those of any other nation. And why? Because the Lord God would ever be true to Himself, would not deny Himself, would not break His covenant, because of HIS HOLY AND GREAT NAME. But, for want of national righteousness, with all the glories that we have upon us, we are not what the Lord says Israel shall be. We have national stains and abominations upon us, that in the eyes of the Holy One of Israel must be highly offensive, and are more than enough to cause His anger to kindle and His indignation to burn against us. Therefore, at the very time of our Identity and Restoration, the Lord sees those stains and abominations, and commands them to be put away. It is utterly a false and mistaken notion of the Scriptures to suppose that, by the introduction of Christianity, therefore God has nothing more to do with the people of Israel nationally than He has to do with the heathen nations? The Lord has had to do with us more than any other, and He has now to do with us very specially. For, if we are His people Israel, He is our God, and, by virtue of His covenant with our fathers, and by Christ our Redeemer, we stand towards God as no other peope stand on the face of the earth. Therefore, as the God of His people Israel, His eyes must be open to see upon the laws of the Nation, and their operative effects upon the Nation; "MY NATION," and "My People," as touching the high matter of HIS GLORY.

And if the Lord, the Lord God of Israel, would not suffer—no, not in the least, any acts of oppression amongst His people when under the Mosaic law—if, because of unrighteousness done to His people, He punished the authors with the fiery vengeance of His wrath, so neither will He allow or suffer unrighteous laws upon Israel now. The Ten Commandments which the Lord gave by Moses from Sinai are in righteousness; and all the laws in Israel must stand upon the foundation of righteousness, or otherwise they are unlawful. The Law of Israel—*i.e.*, amongst the British people—should be holy, it should be just and true with the tenor of the Scriptures; or, otherwise, the Scriptures become of no force—they are a dead letter, and God is robbed of His glory. The Saviour Himself accused the Jews of this robbery—nay, even Moses himself did this in whom they trusted? Therefore, being identical with lost Israel, all our laws ought to stand in righteousness, by the Divine rule which is laid down to Israel in Scripture; and unless they do stand in righteousness, they become and are an abomination.

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No one can read the Holy Scriptures, whether of the Old or New Testament, without seeing how careful God was that no wickedness should be in Israel; in the way of oppression, of burdens, and of the poor. Are our laws established in righteousness? If they are not, they have no real force in them. They may be used unlawfully; but the majesty and the dignity of law becomes a mockery, and must, according to the rule of Divine recompense, recoil upon the unjust. If, then, we are of the House of Israel, can the unrighteousness of law exist amongst us? At the very time of our Identity—at the time when the Lord is calling for salvation to Jerusalem and Zion—at that time the Lord brings the charge of unrighteous exaction against the rulers of His people; so that it is clear that He is the God of Israel—is the same Holy and Righteous One that He was in days of old. And this is the charge—the Divine charge, and therefore no mistake about its truth—"Now, therefore, what have I here, saith the Lord, that My people is taken away for naught? they that rule over them make them to howl, saith the Lord; and MY NAME continually every day is blasphemed." And that this Scripture has a distinct and direct bearing on the Identity, and not at some former period of time, is clearly evident by what follows.

But we say that a more awful change cannot be brought against the unrighteous laws of Israel than this—that they should cause the *Name* of the Holy, even the Lord God Almighty, to be *blasphemed continually every day!* Hear it, and tremble, O earth! God's Holy Name, that should be praised continually, every day is BLASPHEMED! Whence this monstrous impiety? It proceeds from bad, iniquitous laws, which grind upon the people, harden their hearts, destroy the glory and sacredness of the Scriptures, and make God's people commit the most awful thing—even to blaspheme HIS NAME! And, without doubt, one of the most iniquitous laws that was ever enacted, and is in operation at this hour—and therefore creating this continual blasphemy—is the INCOME TAX. We will venture to say that from this law, which has no foundation *in righteousness*, the NAME of God has been continually blasphemed; and that at no period of our history was *ever* the Name of God so *much* blasphemed as from that time this iniquitous law came into operation.

By this wicked law, not only are the private affairs of the honest, hard-working people of God sought to by an unjust inquisition, and the exact amount they have to exist upon published, but the hand of extortion is stretched out to take away the bread from the children's mouths. Yes, this is blasphemy! When God's sons and daughters, His chosen ones, His saints, have almost been fit to blaspheme, and deny His existence and the holiness of Scripture! Do you say this blasphemy matters not? The State will have its way. If there is any truth in the Bible, we say this blasphemy *does* matter. It is an important matter—an awful matter—for the Lord will not hold him guiltless that taketh HIS NAME IN VAIN. See to this matter! for it is the *charge* of BLASPHEMY which the

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Lord brings forth, on account of wicked laws such as that we have named, by which continually and every day His Name is blasphemed. If the name of God is holy, how dreadful a thing it must be in Israel to have laws by which His people are ground down and degraded, and which are a perpetual source of blasphemy against Heaven and its holiness! So also the workhouses. And here we have another gigantic source of blasphemy done to the Name of the God of Israel. If a man leaves his wife, it is unlawful; but in the workhouses they can be put asunder. Why? Because they are old! Because they are poor! Because they can no longer toil for their daily bread! Who made the poor? Who made the old? Is it not a terrible thing that there should be in Israel such an abomination as hundreds upon hundreds of old men and women, because they are old, all put together in great buildings like jails for criminals? Where is the sacredness of Scripture in view of such enormities! *The Name of God* the Most High is blasphemed continually, and every day, because of those evils—because of wickedness, gross, brutal, and grinding, which is fostered in the name of law, but which, to be lawful, should be in RIGHTEOUSNESS. Where is the remedy to all these evils? How shall the name of Jehovah be continually praised every day, instead of being blasphemed? So long as we have such laws as these, so long men shall be damned because they are poor! Thank God! salvation is of the Lord. "Therefore my people shall know MY NAME; therefore they shall know in that day, that I am HE that doth speak. Behold 'tis I" (Isa. lii. 6). "I will also make thine officers peace, and thine exactors righteousness" (Isa. lx. 17). "And shall obtain joy and gladness, and sorrow and sighing shall flee away" (Isa. xxxv. 10).

THE IDENTITY OF THE STONE LAID BEFORE JOSHUA.

By HARRISON OXLEY.

THE Identity of the Lost Ten Tribes of Israel being a sacred work, everything spoken of it by the sure word of prophecy must be fulfilled. And, whether Christian teachers like it or not—whether it is foolishness to them, or even obnoxious—the Identity must go on its divinely-marked-out way, seeing that God's glory requires the accomplishment of His Divine plans, for the manifestation of His kingdom, by the finding of the Lost Ten Tribes of the House of Israel; and their return with the House of Judah, from England, to the Holy Land.

We say, then, that the Lost Ten Tribes of Israel are identified—are found; and that we have, in this work, the beginning of the manifestal of God's glory upon us. No other Nation have ALL the proofs that we have; and therefore no other Nation are Ten-Tribed Israel but the British. No other Nation has the STONE: We alone have it; and, therefore, we say again that we alone are the Lost Ten Tribes of Israel. This Stone is essential to our Identity, and was

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also to be made manifest at the time of our Identity; and around this Stone all the Tribes of Israel must now be gathered.

We think that we are justified in saying that the great mystery of the Stone could never be understood until now. But, by the Identity, this great mystery is revealed.

The Stone of Jacob's pillow, on which he slept at Bethel, is the Stone of the Identity! Upon that Stone the promises of God were given which before He had made unto Abraham. We also identify this Stone with the Shepherd, the Stone of Israel, of Jacob's prophecy when he was blessing Joseph—*i.e.*, the Ten-Tribed Israel, or Ephraim, out of which the Shepherd and Stone were to appear in the latter days. We identify Jacob's pillow at Bethel with the Stone now in our midst, in the coronation-chair in Westminster Abbey.

The Stone that is laid before Joshua (Zechariah iii. 9) is the Stone of Israel—Jacob's pillow, on which he slept at Bethel, and now brought forth with our Identity, and laid before Mr. Edward Hine, who is, without doubt, the shepherd that has discovered to us the lost sheep of the House of Israel, and in whom also we are led to Identify the High Priest by whom God will gather the House of Judah to the House of Israel, and be joined unto them. Thus, the Shepherd of the Stone of Israel is fulfilled in Joseph, or Ten-Tribed Ephraim; by Joshua coming of Levi through Israel, and not of the Jews. And not only so; but we also Identify the Stone with the HEADSTONE which was to be brought forth (Zech. iv. 7).

God's faithfulness and truth to Jacob is seen by the manner of the Kingdom and Empire, which He has bestowed upon us; and therefore the Stone, in the coronation chair, is the *headstone* which was to be and is brought forth literally, as may be seen by the Identity, by all men, so plainly and so gloriously fulfilled, with the shoutings of Grace, grace unto it.

We also Idehtify this Stone—*i.e.*, we bring it forth in this time of wonder and grace to Israel and favour—the Stone spoken of in Zech. iv. 10, which is the title to our inheritance in the Holy Land; and by virtue of which we the British people are, as Israel was ever to be from Abraham down to the end of time, a SEPARATE PEOPLE from all the rest of the peoples of the earth. No other people, no other Nation, can justly claim to be Israel, save the British people. And this Stone, now laid before Joshua, establishes our claim to be the sons of God—Israel, and the true and rightful heirs to that good Land, even the Holy Land, which the God of our fathers, by His mercy for ever, is now redeeming from the curse of the oppressor, previous to the glorious return to Zion of the righteous Nation with everlasting songs.

"Sing unto the Lord a new song, His praise from the end of the earth, ye that go down to the sea, and all that is therein; the isles, and the inhabitants thereof" (Isa. xlii. 10).

"For behold the Stone that I have laid before Joshua; upon one Stone, seven eyes; behold, I will engrave the graving thereof, saith

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the Lord of hosts, and I will remove the iniquity of that land in one day" (Zec. iii. 9).

"Who art thou, O great mountain? before Zerubbabel a plain; and he shall bring forth the headstone with shoutings, Grace, grace unto it" (Zec. iv. 7).

"For who hath despised the day of small things? for they shall rejoice, and shall see the Stone in the hand of Zerubbabel; those seven, they are the eyes of the Lord, which run to and fro through the whole earth" (Zec. iv. 10).

Therefore we identify the Stone with us to be the *headstone*, and that Stone laid before Joshua, the Stone in the hand of Zerubbabel—a separated Stone, like unto the people with whom it is found. And being a literal Stone, we have a literal fulfilment by the Identity, at the present time, by which we are led also fully to establish our Identity, and to find what never could be found before by any means —the Lost Ten Tribes of Israel—the grand line of the High Priesthood now joined to us by the Identity of God's everlasting mercy to Israel; to whom be glory for ever and ever. Amen!

MY DEAR MR. HINE,—If I am correct in my conclusions touching the Stone and the High Priest, then I think it must have a wonderful effect on the Identity, and establish at once a true and proper course by which the Tara can be opened and the Ark approached to.

I believe that it is scriptural that the High Priest should be first found before the Ark, and that we have the clue to that person by the Identity and the Stone. God chose His ministers out of the Tribe of Levi, and Moses and Aaron from them; and the Priesthood is to the House of Aaron-Phinehas for ever. No one else has found the Lost Tribes but yourself; and will not God be joined to His people in the same way as of old?

The House of Aaron must stand before Him, and bring Judah to the House of Israel.

The High Priesthood being Identified, the Identity becomes established by Divine authority palpable before all men, and a grand centre established for combined action in the glorious work throughout the Kingdom and Empire. And where should the Priesthood be found but in the midst of Israel—*i.e.*, of the House of Joseph, and in Christianity—and who should he be but the Joshua before whom the *Stone* is laid? And who should that be but yourself, the selected of God to make known the glories of our Identity and God's favour too long-expectant and afflicted Judah.

May the Divine blessing be with you in all these great things!

Yours, in Hope, HARRISON OXLEY.

Kilham, Lowthorpe, 8 mo. 5, 1876.

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1882.

WILL Professor C. Piazzi Smyth, Astronomer Royal for Scotland, kindly inform believing Israelites, through your columns, whether the mistake of four years announced really could have been made in astronomical time, and still remain uncorrected?—whether it is his conviction, based on unerring science, that this is the year 1880, instead of 1876?

Can it be possible that astronomers allow so important an error—if error—to find place and belief in intelligent minds, without correcting the mistake—if mistake?

The last transit of Venus, accompanied by great outlays of money and scientific research, occurred in 1874; the next one occurs in 1882. Can it be possible that astronomers cannot, or will not, rectify the difference of four years, if that difference of time really exists? We, who are enquirers, but not scientific, would be happy to be informed. SAMUEL BRADHURST CLARK.

Baden Baden, July 21st, 1876.

RECKONING YEARS FOR THE CHRISTIAN ERA.

BY PIAZZI SMYTH, ASTRONOMER ROYAL FOR SCOTLAND.

A MOST important question, and with very grave and extensive bearings, is that which Mr. S. B. Clark has put to me in his letter of July 21—even though his chief idea in so doing is veiled is some misapprehension.

He demands to be informed whether the present year is really the year 1876 from the birth of our Lord, or whether it is not rather, and truly, the year 1880 from the same event. And, if the latter number be the correct one, he asks how *astronomers* came to make, or permit, or do refuse to rectify, so gross an error, especially when they have quite recently been fitted out by the Nation, at huge cost, to enable them to make their observations on the Venus Transit with exceeding accuracy.

This last part of the question is not very pertinent or necessary; for, though there has been little published as yet by any of the Venus-Transit parties, still there is no doubt on the mind of anyone at all conversant with the subject, that all observations for *time* were made on these expeditions with at *least* the ordinary accuracy of modern practical astronomy, which is, in these days, never less than to the tenth part of a second.

Then why, Mr. Clark would ask, have *astronomers in general* made so huge an error as to be wrong to the extent of four years in this reckoning from the birth of Christ?

The answer is, simply, that they have nothing to do with the matter; they do not, as astronomers and by dint of accurate astronomical science, pretend to know anything of the date of Christ's birth; they merely take the existing mode of reckoning the years

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among all the civilised nations as a method of distinguishing one year easily from another, and speak of each successive year by the same successive number that all other men do. This is for the general, as well as for the astronomers' own, convenience, at their own astronomical work, which goes on all the same by whatever number a year may be socially known, and whatever may have been the real commencement of the Christian era in absolute chronology. And though some few astronomers might have exceedingly desired to look into those things, and prove to themselves, for the satisfaction of their own souls, whether the numbers were real or fictitious, whenever they put "A.D." after them, they have been compelled after many trials to confess that their science, accurate though it may be where it applies, is confined to the region of dead, material matter alone, and cannot presume to enter into, and is indeed quite incapable of comprehending, anything in the infinitely exalted sphere of the life and actions of the Son of God.

To whom then should we go to ascertain whether the years of the existing received chronology of the Christian era are what they should be, or need any numerical correction?

A more likely quarter than any mere scientists of dead-matter sciences, would evidently be amongst theologians and historians; and these men have indeed already written abundantly on all the known data that bear on the case—much more, however, with the effect of making the subject difficult of comprehension to outsiders, and productive of two hotly-disputing parties within, than leading up to an undeniable conclusion alone.

It may be that it is part of the Divine purposes, that this particular point of chronology shall not be fully cleared up until the time of the end itself arrives. But in the meanwhile, to prevent anyone being needlessly shocked in his faith, by thinking that he must accept, at the very first whisper of it, an asserted error of four years in the Christian chronology he has been accustomed to respect, I would refer readers to a work now before me—viz.,

"EGYPT'S RECORD OF TIME."

BY THE REV. W. B. GALLOWAY, M.A.,

Vicar of St. Mark's, Regent's-park, London.

Published by RIVINGTONS, London, Oxford, and Cambridge, 1869.

In that work, at p.p. 401 to 430, will be found a Section upon "The True Date of the Birth of Christ investigated, for determining the Continuity of the Christian Ages with the Patriarchal"; and, in summing up the conclusions arrived at, the reverend author considers himself justified in throwing out all the theories or suspicions which have yet been uttered as to any error of either three or four years in the existing and ordinary Christian chronology. The only possible error he considers to be a fraction of a year; and that depends mainly on the different part of the year at which we now agree to begin it, together with some diversities of opinion as to whether the first year should be called the year 0, or the year 1.

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MR. GROOM NAPIER'S LECTURES.

On June 26th and 28th, at Cavendish Rooms, Mr. Groom Napier, F.G.S., gave an introductory review of the "Ethnology of the Bible" on the basis of Genesis x., which was followed by a second paper on "Elam, Ashur, Arphaxad, and Ishmael," and a third on the "Children of Isaac, the Edomites and the Amalekites"; in a fourth paper he dwelt in detail on the descendants of Keturah. He analysed the difficulties between the Sheba and Dedan descended from Keturah, and the Sheba and Dedan descended from Raamah the son of Cush (Gen. x. 5), and said that he believed that the descendants of the Keturahites, Sheba and Dedan, settled in the country of and displaced the Sheba and Dedan sons of Raamah. Lud was the father of the Lydians. Aram, the last son of Shem, was settled in Syria—Padan-Aram, the high land of Aram, the country of Laban the Syrian. Among the sons of Aram was Uz, whom Mr. Napier believed to be identical with Huz of Gen. xxii. 21, which gave its name to Job, the great man of Uz. Elihu, the son of Barachel the Buzite, of the kindred of Ram or Aram, was of this neighbourhood, North-west of Arabia, near the Persian Gulf. The age of Job Mr. Napier thought to be between Jacob and Joseph. Of the children of Japhet, Mr. Napier said Gomer was the progenitor of the earliest inhabitants of the Tauric Chersonese, or Jutland of the Cyclopeans of classic history, and of the Jotans of Scandinavia. All these people were displaced, first by Celts, and then by Saxons, whom he thought both of Israelitish descent. The Celts arrived in Europe through the shipping of Tyre, when the judges ruled in Israel; the Saxons and other Teutonic tribes much later, in the Roman period. Mr. Napier carefully considered the other descendants of Japhet, and also those of Ham, and proceeded to consider in detail the characters of the Tribes of Israel as traced in the Bible. Mr. Napier concluded with an exhibition of natural objects, which showed the Hebrew, Greek, and Roman alphabets and Arabic numerals written by the hand of God, who, he thought, taught men writing in this manner. Upon one cowry-shell from the Red Sea almost the whole Arabic alphabet was clearly written. Upon a conc-shell almost the entire Hebrew alphabet was exhibited. Mr. Napier said he had found characters in Phœnician, Etruscan, and about thirty other forms of writing, on shells and insects, but had not as yet been able to get the alphabet complete. This discovery was mainly his own, and was the greatest blow yet dealt at development.

A POWERFUL ORGANISATION REQUIRED.

In No. 75, W. S. C. suggests the extension of the principle of organisation bearing upon the Identity Question, by groups of believers throughout the country meeting periodically in Bible classes. These meetings need not be confined to Sundays. Many friends would find it as convenient to meet at a stated place, or at different friends' houses, in the evenings, or even the afternoons of week-days.

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We have a very noble instance of an example of what these meetings might be with design and good management. We commend the subjects to the attention of our readers, and much thank the good friends at Abbey Foregate for pioneering the way in so judicious a manner, trusting our readers will be prepared to do likewise.

ABBEY FOREGATE BIBLE STUDENTS' CLASS—SUNDAY AFTERNOON MEETINGS, FROM THREE TO FOUR.

The House of Israel and the British People.

June 18.—The Call of David.—1 Sam. xvi.—O Landon.
June 25.—God's Covenant with David as illustrated by the British Peoples.—2 Sam. vii.; Gen. xlix. 10; 2 Chron. xiii. 5.—F. Drake.
July 2.—The Disruption of the Kingdom.—1 Kings xii.—W. Reynolds.
July 9.—The Complete Distinction of Judah and Israel preserved in the Prophecies and in History.—Hos., Isa., Ezek., &c.—F. Drake.
July 17.—Judah and Israel, their sins and follies.—Deut. xxxii. 10–25.—George Hervey.
July 23.—The Dispersion of Israel.—2 Kings xvii.—J. Cadman.
July 30.—The Captivity of Judah.—2 Kings xxiv. xxv.—C. Ross.
Aug. 6.—The Return of Judah.—Ezra i.; Neh. ii.—T. Jones.
Aug. 14—The Final Dispersion of Judah.—Mark xiii.; Jer. xv.—C. Neile.
Aug. 20.—The Mission of Jeremiah.—Jeremiah i. 10.—F. Drake.
Aug. 27.—Britain and the Prophets.—Isa. lx.; xviii; Jer. xxxi., &c.—F. Drake.
Sept. 4.—The Reunion of Israel and Judah, and their Return to Palestine. Isa. xi. 10–16; Hosea vi. 2, 3.—F. Drake.

JOHN R. CADMAN, *Hon. Secretary.*

VOLUME THREE.

OUR readers will perceive that we have just entered upon our THIRD VOLUME; which, we suggest, is a convenient time for NEW subscribers, or for DOUBLING old subscriptions. We very heartily thank our friends for a great number of this latter class during the last month. It is an encouragement that does us good.

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All communications to be made to Mr. EDWARD HINE, 40, Chesnut Grove, Wavertree, Liverpool.

CONTENTS OF "LIFE FROM THE DEAD,"

FOR AUGUST.

If the British be not Israelites, but merely Gentiles—What then? By Philo-Israel.
When did the Hebrews first settle in Britain?—Part IX. (Continued). By Cymru.
On the Manner of the Return of the Remnant of Israel. By Thos. T. Gott.
The American Declaration of Independence. By the Editor.
The Hill of Tara.—Correspondence—Queen Victoria.

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THE

Nation's Glory Leaden,

BY

IDENTIFYING THE BRITISH PEOPLE

WITH THE

LOST TEN TRIBES OF ISRAEL.

A WEEKLY JOURNAL, EDITED BY EDWARD HINE.

NOTE.—WE DO NOT SEEK TO IDENTIFY THE JEWS, WHO ARE ONLY *TWO* TRIBES OUT OF *TWELVE:* HAVE NEVER BEEN LOST, BUT ALWAYS KNOWN. WE ONLY IDENTIFY OUR NATION WITH THE TEN LOST TRIBES; WHICH IS A PARAMOUNT GLORY, AND BENEFIT TO THE EMPIRE, DOING MORE TO SUBSTANTIATE THE TRUTH OF SCRIPTURE THAN ANY OTHER SUBJECT, AND IS MAGNIFICENTLY GRAND.

VOL. III. NO. 81.] WEDNESDAY, AUG. 23, 1876. [ONE PENNY.

AN ORANGEMAN ON THE CHURCH, THE EMPIRE, THE QUEEN, THE EMPRESS, AND THE GATES OF ISRAEL.

BY PHILO-ISRAEL.

MR. EDWARD HARPER, for thirteen years Grand Master of the Loyal Orange Institution of Great Britain, has been making a remarkable speech at a great demonstration of the Order, held at Knowsley-park, on the 3rd June last.

Personally we know nothing of this organization, which, however, seems a very staunch, loyal, patriotic, and thoroughly Protestant and Reformation-Church of England Institution, holding views to which we, judging by Mr. Harper's speech, can heartily say, Amen!

We purpose to give the reader those portions of this address which have attracted our own attention; and there can be no doubt that, though the speaker is in ignorance of our National Identity with Israel, he involuntarily confirms all we have ever written or said in regard to British Supremacy as a Nation; her possession of the Gates; colossal Colonial Empire; the Queen's sovereignty over her *Kingdom* here; while she is properly Empress of the heathen lands, and *also of the seas.*

In fact, as the reader glances over the contents of this report, it

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will be found the speech actually bristles with the known Identities of the British with Israel; and it will be interesting to note how, the facts of our case being thus acknowledged by an authoritative voice, we may appeal with greater force to the Word of God, which absolutely confirms our claim to the name of Israel, declaring that His people will be discovered by the possession of these very marks of their Identity.

Mr. Harper said, speaking to his resolution:—

"It is one that expresses genuine loyalty to the Sovereign, and calls upon us to approach her Majesty's throne with our congratulations on the successful visit of the Prince of Wales to her Eastern dominions, and on the addition to her style and title as Empress of India, Sovereign Paramount of the great Indian Empire. While the title of 'Victoria, by the grace of God, of the United Kingdom of Great Britian and Ireland, Queen, Defender of the Faith'—of the Protestant Faith—sets forth her Majesty's relationship to us, and our dutiful subjection to her constitutional rule, it should be remembered that there are princes and potentates in India, themselves rulers of many millions, who acknowledge our Sovereign as theirs, and exercise rule subject to her supreme authority as Empress of India. And why should we be ashamed to say that ours is more than a kingdom? IT IS AN EMPIRE, THE WIDEST, THE GREATEST, THE MOST POWERFUL ON WHICH THE SUN OF HEAVEN EVER SHONE. An Empire not on land only, for is not Britannia EMPRESS OF THE SEA ALSO? (Loud cheers.)

> "Rule Britannia, Britannia rules the waves,
> Britons never shall be, shall be slaves."

It has pleased Almighty God to pour out upon these islands, SINCE THEIR MAINTENANCE OF THE PROTESTANT REFORMED FAITH, SUCH GREATNESS, AND POWER, AND GLORY AS WERE NEVER GIVEN TO A NATION UPON EARTH. Our possessions embrace A THIRD of the habitable globe; our fellow-subjects are A FOURTH of the world's population. In Europe we have Gibraltar, Malta, and Heligoland; in North America, a TERRITORY GREATER THAN THAT OF ALL THE UNITED STATES PUT TOGETHER, THE CANADIAN DOMINION, where 200,000 of our Orange brothers are this day unfurling their banners to the breeze. There also we have British Columbia, Vancouver's Island, Newfoundland. Islands in the West Indies are ours; Jamaica, Barbadoes, the Falkland Islands. In Africa we have the Cape Colony, the Gold Coast, Sierra Leone, Natal, St. Helena, that lonely rock on the ocean, where the haughty Napoleon, the enemy of England and of Europe, terminated his career. (Applause.) Then there are Australia, New South Wales, and New Zealand, forming a fifth division of the world. Finally, there is the mighty Indian Empire and other dependencies, such as that where 'the spicy breezes blow soft on Ceylon's Isle.' Over all these wide-spread regions, the British flag waves, a symbol of truth, loyalty, and liberty; the British Sovereign's name is honoured throughout; God's sacred Word is translated and circulated, and Christian warriors

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bear, in the midst of danger and of death, the message of salvation, and the good tidings, 'Glory to God in the highest; and on earth peace, good-will towards men.' (Applause.) This is the Imperial rule that Britain desires, and which our Queen herself seeks to carry out. This gracious, august, Christian lady, the mother of a line, as we hope, of future kings, one who, not dazzled by Imperial pomp, nor elated BY BOUNDLESS SOVEREIGNTY, has a woman's love and a woman's sympathies, as well as a Sovereign's dignity and a Sovereign's power, reigns, aye reigns, not over the persons, but in the hearts of nearly THREE HUNDRED MILLIONS OF THE HUMAN RACE. Protestants, thank Protestantism for this, the sign in which your fathers fought and conquered."

In regard to our glorious pure and reformed National State Church, which is in no danger, save from its own false members within its pale, Mr. Harper very justly says:—

"There is a body of men from whom better things might have been expected, who are raising the cry of 'Down with the Protestant Established Church of England—down with it to the ground.' Mark, I say, the *Protestant* Church of England; for I am bold to declare in the presence of this vast assemblage, that no matter how some may compromise, and others betray, the Church of England in her Articles, in her formularies, and in the hearts of the great masses of her lay people, is essentially and intensely Protestant. (Loud cheers.) And I further say, that this good old Protestant Church of England is so closely connected with the stability of the Throne and the rights and liberties of the people, that its overthrow, if overthrown, could not fail to result in a great national convulsion."

Let the reader mark well the points Mr. Harper takes up. He says that—

1. Britannia rules the waves. God's Word declares Israel shall do so always.

2. That Britain's Empire is the "widest, greatest, most powerful on earth; with greatness, power, and glory, such as has never been given to a Nation on earth—and all dating since the Reformation." This is exactly what God said Israel should become "if they hearkened diligently to the commandments of the Lord their God" (Deut. xxviii. 1—13).

3. That the British are an inconceivably multitudinous people.

4. Possessing one-third of the habitable globe.

5. Ruling over one-fourth of the world's population.

6. With the grand Gates all over the Earth.

7. Owning a heathen empire, over which the Queen is "Empress." All which are signs and marks God has given us whereby to know and recognise His lost people Israel.

8. That Britain has a State Church to which the hearts of the masses cling, pure, reformed, intensely Protestant, and connected intimately with the throne and liberties of the people; and this, we may gather from God's Word, Israel shall have.

9. That the British translate and circulate to the earth's end

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God's sacred Word; and her sons and daughters, as "*Christian warriors*," carry the message of salvation to places where "danger and death await them," a *rôle* which our readers are well aware we have always insisted that God has assigned to US, as "His people Israel."

Taken as a whole, this speech we have just commented on, is a very striking one; and coming, as we believe it does, from one quite ignorant of our Identity, it is about as full and as fair a confirmation of all that we have written and said upon this grand subject, as can possibly be desired by PHILO-ISRAEL.

THE IDENTITY OF THE BRANCH.

BY HARRISON OXLEY.

WHEN the blessed apostle Paul was prosecuting his Divine commission of preaching the Gospel of Christ, he not only preached it, unto the Jew first, but he proved from the Scriptures that Jesus is Christ. So, likewise, the truth of our Identity must be tried by the Scriptures; and by the Scriptures it must either stand or fall. By this holy standard, all the Identifications must be measured, and, if they should come short of this standard, must of course be rejected. By this standard, and by this apostolic rule, we are led to bring forth the Identity of the Branch. The Lord says that He will bring forth His servant the Branch; but we believe that, in doing so, He will work by the Identity. And as it has been justly observed by the Editor, that this work is the most glorious that ever man was engaged in, we may expect that the bringing forth of the Branch is in truth a part of the glory of our Identity with the Lost Ten Tribes of Israel. And as there have been both false Christs and false prophets, there may, for aught we know, false branches likewise appear. It is a question, therefore, to know what are the bearings of Scripture upon the Identity of the Branch? How shall he be known? Whence is he? What is he?

In all these questions the Scriptures can only be our guide. If the Branch is to be, as the Scriptures say, "brought forth," he must be known—*i.e.*, he must be known by his Identity with the Scriptures. There is by the prophet Amos (ix. 11, 12) a very encouraging prophecy touching God's mercy and faithfulness to the House of David:—"In that day I will raise up the tabernacle of David, that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old, that they may possess the remnant of Edom, and all the heathens which are called by my name, saith the Lord that doeth this." We have here, therefore, the prophetic Word, that the Lord will raise up the tabernacle of David that is fallen down, &c., and will build it as in days of old. To build it as in the days of old must surely mean to restore the Twelve Tribes of Israel to their own land, the House of Judah, and the House of Israel, of the Ten Tribes; the latter being, according to the con-

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sumption decreed—*i.e.*, ' One of a city, and two of a family," (Jer. iii. 14.)

And the Twelve Tribes of Israel being restored must also imply that they have the House of David on the throne over Israel, for that must also be implied by the "Tabernacle of David being set up, and built as in the days of old."

Have we not then, in the Scriptures of the prophets, distinct intimation that at the special time of God's mercy to the House of Judah and to the House of Israel, he will raise up to David the Branch ? What are all those prophecies which speak of God's glory over Israel, upon the House of David ? (Isaiah xi. 1, 9 ; Jer. xxxiii. 15 ; Jer. xxiii. 5 ; Ezek. xxxiv. 23, 24 ; Ezek. xxxvii. 24, 25 ; Jer. xxx. 21.) Do they not all seem to bear upon the Branch, spoken of in Zec. iii. 8, vi. 12 ? and do they not also all point to the same time ? That the tabernacle of David is not set up, nor built as of old, is clear, because, not only have the Gentiles possession of the Holy Land, but neither are Israel and Judah yet "come together." But when we see "the times of the Gentiles fulfilled," and the House of Israel and the House of Judah coming together, by the power of the Identity, when we are informed that it is "a short work" (Romans ix. 28), then we may also look for the raising up of the Branch, the setting up of David's "tabernacle," and "the closing of the breaches thereof." It is clear, therefore, from the united testimony of the Scriptures, that the Branch must come of the House of David. The question then, which is presented to us, is from what part of that House shall the Branch arise ? Although we most firmly believe that all the House of David will be in remembrance—*i.e.*, that no part will be broken down, nor any breaches thereof—yet, we think that it is not from Judah, under Moses, that the Branch will rise up—will be brought forth, but from a root of David's House, in Christianity. Moses was a servant, Christ is the Son, and Christ must have the headship of all things. Therefore, the Branch of David, which the Lord will raise up to feed His people, and to be their Shepherd, will assuredly be in the faith of Him "who died for our offences, and was raised again for our justification." And is there not also a Scriptural, and therefore a Divine harmony, in looking in the direction of that line, from which the Saviour Himself sprang when He was made flesh, and came to suffer ? May we not also expect that, in His coming to reign before his ancients gloriously, He will, by way of preparation for the manifestation of His glory, bring forth the Branch out of that line of David's root which once had their humble home at Nazareth ? We know that this part of David's line was most deeply, most intimately connected with Christianity, even from the very birth of Christ ; Joseph and Mary having to flee into exile, to Egypt, to preserve the life of the Holy Child ! Indeed, we conceive it to be both sound and Scriptural, that if Christ was not ashamed to be identified with this part of David's House when He came to suffer, so neither will He of the same line when He is coming in His glory. According to the rule of Scripture, may we not look for that "Branch,"

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which is to grow up in righteousness, unto David from a root of David in Christianity, and from that root also which, when Christ come to redeem Israel, was found in "low estate."

THE IDENTITY AND THE RESTORATION OF THE TABERNACLE OF DAVID WHICH IS FALLEN DOWN

By Harrison Oxley.

It may be said, Well, if our Queen is of the house of David, and her ancestry can be traced back in a grand unbroken line to the royal house of David, is not that what may be meant by setting up the tabernacle of David? We think not. There is another part of that tabernacle which is not set up, nor indeed has been for many, very many centuries. It was fallen down before Christ appeared in the flesh. It was fallen down when Christ did appear in the flesh. It was lowly and in obscurity, and Christ Himself was Identified with it. From that time down to the present, there is reason to believe that that glorious part of David's tabernacle has been down. It was that part of David's tabernacle that was Identified with the suffering cause of Christ—with Christianity, which was to the Jews a stumblingblock, and to the Greeks foolishness. Therefore, being Identified with Christ, this part of David's tabernacle became Identified with the Tribe of Benjamin; which Tribe the Lord had retained for special service to the House of Israel, and for the Gospel dispensation. It would not be Scriptural to suppose that this part of David's tabernacle which was fallen down, and from which the Son of the Blessed sprang, is now out of existence altogether; neither would it be at all Scriptural to suppose that they would be found as Jews amongst the House of Judah dispersed. For being Christians, and under God's special protection, they would be Identified with the followers of Christ, and would assuredly share with them in their sufferings, persecutions, and wanderings, which was repeatedly the lot of the early Christians. This part of David's tabernacle would become separated from the House of Judah, and would ultimately come Identified with the House of Israel in the British Isles; therefore, although it is doubtless true that there was a part of David's house that had no hand, or contract, with the deed of the Crucifixion, *i.e.*, that part which was saved out of the destruction of Jerusalem, at the captivity to Babylon, and brought with Jeremiah into the north of Ireland, there was also another part of David's tabernacle that had to share immediately and afterwards the sufferings of that Cross, which they had to bear as Christ's followers. And as God's mercy and faithfulness to Israel in the furtherance of the mysteries of the dispensation of His Divine government, by the Gospel dispensation, had chosen for the House of Israel an exile, the British isles; so likewise, from thence also we may look for that part of David's tabernacle which was from the first so intimately associated with the

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suffering name of Christ. Therefore, we think that the place where we have to look for the tabernacle of David, which the Lord says He will set up, is here in the British isles—here, where the Ten Tribes of Israel have been gathered together—where the blessings of Christianity have flourished more than in any other place in the world. And as we feel confident that this is the place where the tabernacle of David will be found—*i.e.*, the tabernacle in question—so likewise we also feel as confident it will be found with us, similiar to what it was found in those days when Christ was Identified with it.

FROM OUR LONDON CORRESPONDENT.

WHY should we not have a London Letter as well as our contemporaries? Well, it so happens that we have a letter from London, full of interesting and instructive points, and we should do a wrong if we kept it back. It is right to say the Colonel is a leading inspiration in the Identity cause, and, in her ignorance of the Welsh language, is supposed to have innocently asked, If the title to the piece of music composed by Cymru, given in No. 79, was related to *Penny-a-liner*. Cymru, with the beautiful Welsh fire flashing through the eye, replies. Here are the head lines.

NAUGHTY COLONEL—PEN, HEBREW AND WELSH—NO SUCH WORD ON THE CONTINENT—BEN IS HEBREW AND SCOTCH—PEN AND BEN THE SAME—YULE TIDE—ISRAEL'S IDENTITY STANDARD—CURIOUS ASSOCIATIONS WITH DRUNKENNESS—PLAIN LANGUAGE—WELSH AND KENTISH FIRE, ETC.

August 14th, 1876.

DEAR CHIEFTIAN,—Your two favours to hand, but I have been so pushed by the demands of the law, *not* of Moses, as to have little or no time on my hands to give any sort of expression of either thought or feeling. I am heavily loaded from now to 1877 with—but a peck or two of old beans work wonders with a game old horse. The Colonel is very naughty to say Pen-y-Gader is penny-a-liner in another speechification—unless, indeed, it be taken in a rather, very much rather, free acceptance. Pen is Welsh and Pen is Hebrew, and means the same thing in both languages. You cannot find such a word with such a meaning on the continent of Europe. How, then, did it come from Canaan to Britain, or from Britain to Canaan, if we be not the wicked Ten Tribes of Jacob? Ben is Scotch, and Ben is Hebrew, with like meaning—another curious affair. Ben in Scotch and Hebrew are the same as Pen in Welsh and Hebrew, although the Welsh Pen is used in a more definite or restricted sense than is Ben. Pen in Welsh is literally "a head"—as Pen-y-Rhaw, head of the blackbird; Pen-y-Rhiw, head of the bridle-path, &c. Pen-y-El in Welsh, or Pen-i-El in the Bible, are identical—the head or chief (whether applied to person, place, or thing) of God. Ben-Jamin and Ben-Lomond are identical Scotch and Hebrew parallels—Ben, the

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chief, or head, and Jamin, of the right hand; Ben, the chief, or head, and Lomond, of Lomond, &c., &c., &c. Pen-y-Gader is the head, top, or summit of the chair, or seat—a name of the highest peak of the Black Mountains, Eastward of the river Wyse or Usk (or Hebrew. Oosk). Taking the ranges by which it is surrounded, and its soul-like pre-eminence above its brethren, it may be freely taken, as the dear, naughty Colonel takes it, THE PENNY-Y-LINER of Welsh protectors, the veritable head and chief of a noble range of grand old mountain guards to the nestling vales, of loveliness surpassing, behind them beauteously smiling. You will have heaps of this Pen and Ben, &c., in *When did the Hebrews, &c.*; so I will not trespass further on your patience as to that. I am remarkably well in health, so far as I myself know, and hopes as how as you bees the same loike.

I forward the No. 10 to Glasgow town direct, as per royal order. I fear the music will be more expensive to type-up than letterpress, so I must think of you at Yule tide, and share my Christmas-boxes with you, for the benefit of unbelieving, renegade Israel. You can work the tunes off how you like, just which is most convenient for the time being. I have got lots of that commodity about my ungainly carcase.

The first number of Mr. Cookson is very promising, but I hope they will not put too much of the penny-tract staple into their pages. The British public have been dosed to death and the devil, with so much of darkness made visible, that any indulgence in that direction in a work of our special character must needs prove much more damaging to our cause than beneficial. I am heartily glad you have given the drink-maniacs a turn. You express very much of my own opinion on that subject, although there are many and most important considerations involved that do not appear in the report of your lecture. I have always looked upon temperance societies as more of a curse than a blessing; they abstain totally, and call it temperance, which is a lie to begin with, for temperance means moderate indulgence, or partaking without excess, which total abstinence in no way or sense recognises. The lies the frenzied advocates of abstinence indulge in are something fearful to witness. They declare drunkenness to be the cause of nearly the whole of the vice and misery extant, and the enormity of this falsehood is so patent as to flabbergast me when I see any man such a blockhead as to utter or accept it. The British are on all hands declared and admitted to be the most drunken people, or the greatest drinking people, in existence. If what the teetotallers say of drink were true, the British must be most be most knavish, vicious, depraved, and contemptible set of vagabonds on earth. Instead of this, however, they are not only the most drunken people in existence, but also the most prosperous, the most persevering, the most generous, the most just, the bravest, the most powerful, the most law-abiding, the most order-loving, and most gentle and Christian and noble race of people in existence. Perish the infernal lie! No wonder God has wrought

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so much havoc with water in these islands, since Papal Manning sent them lying afresh left and right, over drinking, with self-destroying zeal, at Clerkenwell Green. I would that you would give it them all hot from this point of view, and bring them back to the rational and sound principles of *the founders* of drink-abstaining, whose creed was that total abstinence was the best thing for any one who could not drink without making a filthy beast of himself; and the efforts of all should be directed and limited as to total abstinence, to this end, and this end exclusively. Wishing you all joy, success, and prosperity, and all friends and labourers in the Identity cause,

Yours very faithfully, my dear, good, honest man,

CYMRU.

ISRAEL'S IDENTITY STANDARD.

THIS is the title of a new journal, just started in Liverpool, and which we wish every prosperity to. It has commenced as a monthly, with the ambition of shortly being transformed to a weekly, and this discloses a courage that we greatly admire. There is plenty of room for it. It is not really the property of the Liverpool Israel's Identification Association, but is willing to report all its meetings—and they hold many. The present number reports our lecture on *The Only Cure for Drunkenness*; and will report a second one, shewing the difference between fulfilled and unfulfilled prophecy; also a lecture by J. W. Gilling, Esq., who very nobly brought Dr. Sterne, the Rabbi of Liverpool, to task, for unscripturally declaring that the Ten Tribes had ceased to exist. All the intelligent and educated Jews of Liverpool were astonished at this statement of folly; so Mr. Gilling handled the Doctor bravely. The *Israel's Identity Standard* will also report a lecture by T. C. Balmer, Esq., and others who are coming to bear the heat of the day; and, lastly, no other recommendation is needed than that PHILO-ISRAEL has and will contribute to it.

Correspondence.

DEAR MR. HINE,—I have read all your "Identifications," "Flashes of Light," and "Life from the Dead," and I do believe that you are right. I have been very much interested in them, and especially in those last numbers, and I see you have a mind to see after the A. C.

I found, in a book of mine, something about it, and I thought that I would just send it to you:—

"The future history of the sacred Ark is this:—After the building of the Temple at Jerusalem, Solomon had it removed from Zion into a proper place that was consecrated for it, where it remained, with all suitable respect, till the times of the latter kings of Judah, who gave themselves up to idolatry, and were not afraid to put the images of their gods in the holy place itself. Hereupon, the priests, being unable to endure the profanation, took the Ark, and carried it from place to place, that, by this means, it might escape the fury of these impious princes; but Josiah, who was a good man, and restored the true worship of God, commanded them to bring it back to the sanctuary, and forbade

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them to carry it into the country, as they had done. The Talmudists, however, have a tradition that Solomon learned, by revelation, that the Assyrians would one day burn the Temple which he had lately built, and carry away all the rich materials which he had placed there, took care to have a private hole made underground, where, in cases of necessity, he might conceal the most valuable things belonging to it from the knowledge of any enemies; and that Josiah, having a foresight of the calamities which were coming upon the Jewish nation, here hid the A.C., together with Aaron's rod, the pot of manna, the high priest's pectoral, and the holy oil; but that, during the Babylonish captivity, the priests, having lost all knowledge of the place where these things were concealed, they were never seen more, and were not in the second Temple."—"*Calmet's Dictionary, under the word, Ark.*"

P.S.—I thought if this should be of any use to you in searching for the Ark I would give it you. There are two or three here that take "Life from the Dead."

I remain, your well-wisher in our Israelitish Identification,

13, Castle-gate, Penrith, August 5th, 1875. ISAAC HODGSON.

MY DEAR MR. HINE,—I have sent papers on the Branch and the Identity of David's Tabernacle that is fallen; and I have a strong impression that they are of great moment at the present time. For it appears to me also that we are much nearer the Restoration that many expect.

No doubt the Great Pyramid is correct, 1881; but it is highly probable that there will not be six years to elapse yet, according to our common chronology, but that we are almost close upon the time marked out in the Word and Great Pyramid.

In reference to the Ark of the Covenant and the Return, I see Mr. Gott speaks of two persons being manifested at the time of the Return. This is scriptural. There is the High Priest of the House of Aaron, of the sons of Zadok; and there is also the Branch of the House of David. The High Priest is indispensable to the House of Judah; and the Branch also, to both Judah and Israel; for the throne of David is over both. The TWO are clearly brought before us in Zech. iii. 6. And that they both appear on the scene at the same time, is evident. Now, if the Identity is "the manifestation of the Sons of God"—if our Identity is fully proven—which it is—then it is not too much to look for the manifestation of those persons, called to their work in the Identity and Restoration.

Where, then, are we to look for those persons to arise, to take their respective places in the sacred and glorious work? Amongst the heathen? amongst the Gentile Nations? the Nations of Europe? or even among the scattered Jews? No! Where? The British Isles. Will the Branch be found a Jew, or among the Jews? Most certainly not! He will be in the faith of Christ; even so the High Priest. That the Prince will attend upon the worship of the New Temple in Jerusalem is no bar to his Christianity, seeing that he is ruler over Judah, as well as over Israel. David's Branch must be in Christianity, so likewise the High Priest.

The Shepherd—the Stone—is to come of Joseph; *i.e.*, Ephraim, Ten-Tribed. We have the Stone, and we must have also the Joshua; and he can be nothing less than one who makes known Israel's Identity as the means of bringing Judah and Israel together; and who can that be but Edward Hine? It is by the Identity that the way is opened for the manifestation of God's glory upon us. Will he not, therefore, open the way, as He did of old, by the same Tribes and the same Houses that He chose to Himself? Can the High Priest be any other than he before whom the stone is laid? Will God's High Priest not be in the Christian faith?

How could "the counsel of peace" be between them both, the prince "the Branch," and he who is to build the temple of the Lord, and to bear the glory? It can only be by the Identity that either the High Priest, or the Branch, can be known. And I have the impression that it is the way by which God intends them to be brought forth, even as the Nation of Israel and her company of Nations are now brought forth.

Therefore, behold the Stone that I have laid before Joshua. Around that

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Joshua and Stone the Tribes of Judah must be gathered, as well as the House of Israel. Therefore, to the House of Judah, we have in Joshua the High Priest. The great line is taken up again, whence it has been broken and lost—taken up by Divine Providence, for no one else can take it up; and it is given by the Identity, that both the House of Judah and Israel may be *joined together*, and that they may believe, and that God, even the God of Israel, may be joined unto them. Thus by the Identity, the way, the holy way, and means of communication to Israel by Israel's God, is again opened; and the way to the opening of the Tara, and the bringing forth of the Ark of the Covenant, with all its sacred, splendid, ancient, holy glories. And He who is the Shepherd of the Stone is the High Priest. First the Priest, then the Ark. And the Branch is found by the Identity, even by his NAME.

May the Spirit of the living God, whom I dearly invoke upon this work, rest upon us for ever! Yours in hope,

Kilham, Lowthorpe, 8mo. 2, 1876. HARRISON OXLEY.

Dear Sir,—Truly, as our Christian brother, "PHILO-ISRAEL," says, the Eastern Question is the one now foremost in men's minds. But, while such tremendous events are crowding one upon another as are involved therein, and the Inspired Pages containing this world's history are more than likely to be rapidly filled up in the literal fulfilment, or accomplishment, of its prophecies; and while earthly potentates, with their subordinates of all ranks, are casting here and there, planning and scheming, and marking out courses for themselves, and possibly preparing maps shewing the exact geographical position they purpose to occupy, regardless of *Israel's* (so-called England's) God in the matter, counting England (but truly Israel) nationally to be on the decline. How grand, how glorious, how transcendently consoling, it is to be enabled to gather round the mighty stand-point of our Israelitish Identity, and to feel ourselves perfectly secure as wrapt up in the love and oath of our covenant-keeping God, with regard to all the promises made to our forefathers Abraham, Isaac, and Jacob, and their seed for ever, and to know that not one good thing shall fail of all that He has promised us.

Now, sir, my object in writing to you at this moment is that all your readers who agree with us in this view of our grand position may, to the utmost of their ability, adopt some practical course by the which they may one and all hasten on the day when the sublime reality of our Israelitish Identity shall burst in upon our Nation, and our company of Nation's mind, and hold us as it were nationally spellbound in contemplation of the wondrousness of God's love, mercy, and faithfulness towards us, His chosen people Israel. Think, my fellow-readers, of the unspeakably glorious calm which we, as a Nation and a company of Nations, shall enjoy when our Identity is fully realized, while the Gentile Nations of the earth are in the maelstrom of their distress and perplexity. Then let me urge and entreat you to work hard to make this grand truth known, and so shorten, if possible, the days of anguish of these Gentile people, by causing it to become known to them that while one Nation trusts to its hordes of military, another to its military genius, and a third to the fanaticism of its followers, we Israel trust only in our God who keepeth covenant with us, His people, for ever, and who has made all His promises to us secure in the bond of that covenant, sealed with the precious blood of our Saviour Jesus, and out of the depth of the riches of His grace, through the same Lord Jesus, offers eternal life alike to Jew and Gentile.

And now for one or two suggestions to all who believe in our Identity with the long-lost Israel.

Firstly—Do all you can to circulate the weekly and monthly works of Mr. Hine.

Secondly—Be sure that the man whose ministrations you attend receives regularly these weekly and monthly works; and if you cannot afford to purchase two copies of each (which you should do if you can), after having read your own be sure and send it to your minister. Whether he will hear or not, send it him, leave it with him; for be sure of this, when the Lord shall roll back our

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blindness as a scroll, from the pulpits of the land must come forth the cry—We are Israel!

Thirdly—Organize, if possible, a weekly or monthly parochial meeting to study and to pray over the "Identity."

Lastly—If you can afford it, do try to get some stationer in your neighbourhood to have, say, half-a-dozen copies of the "weekly" exposed in his shop for sale, and those he does not dispose of take yourself, and give them away. This I have done for months past; you cannot spend money in a better way. Having been called to liberty ourselves, let us use it to the utmost of our ability in delivering others from the bondage of their blindness to our own Identity, and also from the power of sin, through the Gospel of our covenant-keeping God, and His Son, our all-adorable Jesus Christ.

Yours truly,

20, Clarence-road, Bow, E., August 7th, 1876. R. B. S.

VOLUME THREE.

OUR readers will perceive that we have just entered upon our THIRD VOLUME; which, we suggest, is a convenient time for NEW subscribers, or for DOUBLING old subscriptions. We very heartily thank our friends for a great number of this latter class during the last month. It is an encouragement that does us good.

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THE

Nation's Glory Leaden,

BY

IDENTIFYING THE BRITISH PEOPLE

WITH THE

LOST TEN TRIBES OF ISRAEL.

A WEEKLY JOURNAL, EDITED BY EDWARD HINE.

NOTE.—WE DO NOT SEEK TO IDENTIFY THE JEWS, WHO ARE ONLY *TWO* TRIBES OUT OF *TWELVE:* HAVE NEVER BEEN LOST, BUT ALWAYS KNOWN. WE ONLY IDENTIFY OUR NATION WITH THE TEN LOST TRIBES; WHICH IS A PARAMOUNT GLORY, AND BENEFIT TO THE EMPIRE, DOING MORE TO SUBSTANTIATE THE TRUTH OF SCRIPTURE THAN ANY OTHER SUBJECT, AND IS MAGNIFICENTLY GRAND.

VOL. III. NO. 82.] WEDNESDAY, AUG. 30, 1876. [ONE PENNY.

1881 AND THE MILLENNIUM.

DEAR MR. HINE,—The Great Pyramid marks the close* of A.D. 1881 as a critical epoch in the world's history. There is reason to believe that that epoch will be accompanied, or closely followed, by many great events. What these may be precisely, is an inquiry I must leave to yourself and others competent to pursue it. The final overthrow of the Papal and Mahometan iniquities; the rise upon their ruins of, it may be, an even deadlier form of Antichrist; the unveiling of long-lost Israel and their reinstatement, with Judah, in possession and occupation of their own land; the gathering thereafter

* The length of the "Grand Gallery" of the Pyramid, from which this date is inferred, was found by Professor Piazza Smith to be—East side, 1882·6; West side, 1883·0; mean, 1882·8 Brit. inches = 1880·92 Pyramid inches, with a probable error of about ·25 inch. At the rate of a Pyramid inch to the year, this is equivalent to the date 2nd—3rd December, 1881, with an uncertainty either way amounting to about three months. The true date, therefore, lies *somewhere* between 1st September, 1881, and 2nd March, 1882; though where, exactly, it is impossible to say. For the degree of reliance which may be placed on the Great Pyramid's testimony in general, or on this part of it in particular, the reader would do well to consult Professor Smyth's last work, *Our Inheritance in the Great Pyramid*, 2nd edition, 1874.

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of the forces of "Gog, the prince of Rosh, Mesheck, and Tubal," against the holy city and people—these are some of the events which, or the beginnings of which, both Scripture and the ominous state of Europe and the world teach us cannot be very much longer deferred. My humbler task at present, however, is to endeavour to trace a connexion which appears to exist between the above *date* and that which by many persons is assigned to the commencement of the Millennium.

It may be premised that although "Philo-Israel," with, indeed, the majority of the learned, believes that the present year, 1876, is really the year of our Lord 1880, the English Astronomer-Royal has lately given his reasons for holding that our common reckoning is exactly right, and that the birth of Christ actually took place in the year 1 of our era. Without expressing an opinion, I would merely say, that as this is the simpler view, and seems to agree best with the data, it is adopted here.

The Rev. Dr. Wylie, in his work entitled *The Great Exodus; or the Time of the End Begun*, shows that the larger cycles of prophecy are developed from, or find their typical representatives in, those smaller periods or divisions of time which compose what may be called the Sabbatic system of ancient Israel. That system, based on the Creation-week of seven days ending with a Sabbath, had several successive developments; the last and largest being the cycle of the jubilee, or year of release. Each intermediate step in the scale exhibited the principle common to all—namely, the reckoning of time in periods of seven units, and the terminating or completing of each period with a Sabbath, or hallowed portion of time. The first example of this is found in the feasts of unleavened bread and of Pentecost, the first two feasts of the sacred year. The feast of unleavened bread commenced with the Passover, and lasted seven days, closing with a Sabbath, or holy convocation. From the second day of the feast (16th Abib) seven *weeks* were reckoned, after the completion of which, or on the fiftieth day, Pentecost was celebrated, a holy convocation and day of rejoicing.* In this arrangement three periods are observable: first, a day, the unit; secondly, seven days, forming a Sabbatic week; thirdly, seven times seven days, followed by a Sabbath, or the fiftieth day.

Exactly similar was the enactment of the Sabbatic and Jubilee years; only in this case the unit was a *year*. Six years the Israelite might sow and reap; on the *seventh* the land must enjoy its Sabbath. Seven times seven years land might be sold and mortgaged, servants might be held in bondage; but the *fiftieth* year proclaimed liberty throughout the land, and every inheritance returned to its first and rightful owner.

Taking these two series, of one, seven, and fifty days; one, seven, and fifty years, as typical of a still larger order of *prophetic* cycles, and noting that the last term of each series consists of the immediately preceding one multiplied into itself (rather, multiplied by its own

*Levit. xxiii. 21. Deut. xvi. 2.

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number of units), Dr. Wylie draws the following analogy :—"*Seventy years,*" he says, "Judah had to wait for release from her Babylonian captivity. *Seventy weeks of years* Israel had to wait for the coming of Messiah the Prince. * *Seven 'times'* 'The Church has had to wait for deliverance from her long bondage to the world-power. Seven *times* are equal to 2520 years (360 × 7) ; and 2520 years are nearly equal to fifty times fifty, a jubilee of jubilees." This last fact is certainly worthy of attention ; but how does the comparison hold with the preceding examples? We had, first—

	1 day	7 days	50 days.
Then	1 year	7 years	50 years.
Now we have	70 years	7 × 70 years	50 × 50 (or 2520) years.

The last term, to make the analogy complete, ought to be, not 50 × 50, but 50 × 70=3500 years.

Now 2520 years, or seven times, is a period which is no doubt plainly, perhaps frequently,† alluded to in prophecy, while 3500 is not. Yet the latter may have a significance of its own. In the first place, it is *analogous* to the "time, times, and an half" of Daniel and the Revelation, being equal to three and a half millennia. Secondly, it is the half of 7000 years, the time which ancient Hebrew tradition, and not a few Christian expounders of prophecy, assign to the duration of the world of man, as it is at present constituted. Lastly, if the 7000-year doctrine be true (as is very probable), and also the common estimate of 4000 years from Adam to Christ, it is evident that with A.D. 2000 will end the 6000 years of the world's bondage to sin, and that A.D. 2001 will introduce Israel's and the world's millennial Sabbath. Let us therefore suppose the 3500-year period to end with A.D. 2000; when will it begin? At the beginning of B.C. 1500; at which very time, if the Great Pyramid date (1543) for the Exodus be correct, the children of Israel, having entered the Promised Land, began to sow and reap, and *thence* to reckon their *first* Sabbatic and jubilean cycles.

In A.D. 2000, therefore, Israel will be celebrating her *seventieth* jubilee since she became a Nation and rejoiced in a land of her own. We know that seventy natural years make up the term of man's individual life in his present imperfect state; how appropriate, then, that the probationary life of Israel as a Nation should extend likewise to seventy of her own "great years"! Each of these "great" years being = fifty natural years, the seventieth and last would extend from A.D. 1951 to 2000 inclusive, a period which may thus claim a kind of preëminence on that account. But 3500 years is either seventy periods of fifty years (as we have considered it), or fifty periods of seventy years. In the latter view, the whole of the fiftieth period, from 1931 to 2000, assumes the character of a jubilee; it is indeed Israel's great jubilee, and we may expect it to prove to them a time of joy and thanksgiving. But, although fifty years is doubtless the real length of the jubilee period of ancient Israel, it

* Dan. iv. 23. † Levit. xxvi.; Dan. iv.; Luke xxi., xxiv.

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was founded on, and drew its meaning from, a space of 7×7 years; it is, in fact, purely Sabbatic in character and aims. We may hence consider the jubilee period to consist of two parts—one of forty-nine years, the fundamental part; and the other of one year, added to complete the cycle, and connect the Sabbatic reckoning by *sevens* with the decimal reckoning, which is alone suitable for long intervals of time. In this sense, seventy jubilees will be $=70 \times 49$ $=3430$ years $\times$ 70 years; and the seventieth revolution of forty-nine or 7×7 years will extend from 1882 to 1930 inclusive; *i.e.*, it will begin at the very date so emphatically marked in the Great Pyramid as, in some important sense, the beginning of the "time of the end."

But, although the forty-nine years from 1881 to 1930 may thus partake of the character of a great Sabbath to Israel, the period following, or from 1931 to 2000, will be the true jubilee; the former will be the last of seventy great Sabbatisms of forty-nine years; the latter will be, as it were, the seventy jubilee years rolled into one great festival, to be immediately succeeded, in its turn, by the greater Millenium-Sabbath.

Or, the subject may be treated somewhat differently by reckoning, not in natural years of 365 and a fraction days, but in prophetic ones of 360 days only.

Dr. Wylie, indeed, in dealing with the 2520-year period,* acknowledges that he had some difficulty in deciding in which of the two, the said period or any other prophetic interval of time, it should be computed. He decides in favour of the natural year, however, though with a strong bias towards the more artificial one of 360 days.† But, in the more theoretical case before us, it may be interesting to see how this method of computation would answer.

Now, the difference between the natural and the "prophetic" year is five days and the fraction ·24224; and in seventy years this difference amounts to 366 days, ·957, which is almost exactly a year. Hence it is clear, that in 3500 years, or fifty revolutions of seventy years, the difference will amount up to fifty years (more exactly, to fifty years and eighty-six days). That is to say, counting in natural years, Israel will hold her seventieth jubilee in A.D. 2000; but, counting in prophetic years, in 1950. Or, according to the former, her great jubilee will extend from A.D. 1931 to 2000 inclusive; but, according to the latter, from ‡1882 to 1950 inclusive. Thus the Great

* He makes this period end in A.D. 1792-3, the epoch of the French Revolution, commencing it with the subjugation of the Ten Tribes of Shalmaneser in B.C. 728.

† In prophetic language, as is well known, a *day* (generally) denotes a year; a week, therefore, is seven years; a month, thirty years; while a "time" (as is plain from Rev. xii. 6, 14; xi. 2, 3) is 360, and not 365, or any other number of days.

‡ Deducting the eighty-six extra days would give the more precise date, Oct. 7, 1881. That is, on the assumption that the year begins on January 1; but as the year of Israel began at the autumnal new moon, and will commence in 1881, about September 25th, a corresponding alteration will give for the opening of the great jubilee in that year, according to the shorter or prophetic computation, the date, July 1, 1881.

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Pyramid date, 1881-2 turns up again, and with a more distinctly defined meaning, by using the undoubtedly scriptural number, 360, as being both the number of years in a prophetic "time," and the number of days in a prophetic year.

I venture to mention the above coincidences, because I can hardly think they are entirely accidental, and in the hope that some of your readers may be able to set them in their true light.

It is curious that if the 3,500 period be divided into *seven* parts of 500 years each, the close of at least three of these is marked by an event of capital importance in the history of Israel. At the end of the first period, B.C. 1000, the temple was dedicated, in the height of Solomon's golden reign. About B.C. 500, at the close of the second period, the rebuilding of that temple, and of the walls of Jerusalem, was accomplished under Jeshua and Zerrubbabel in the favourable times which succeeded the decrees of Cyrus and Darius. And the *third* period ends with the birth of Christ. Perhaps from A.D. 500 to 1000, or thereabouts, may be assigned to the mustering of the Lost Tribes in these Isles of the Western Sea. While since A.D. 1500,* or from the dawn of the Reformation, the sun of Britain's prosperity and glory has been steadily rising, to be only emerged, we may hope and believe, in the noonday splendour of the Sun of Righteousness, when Christ, having received the kingdom from His Father, comes to reign in Zion among His people, and over the Nations, gloriously.

I remain, yours sincerely, JAMES SIMPSON.

Edinburgh, August 13th, 1876.

THE EASTERN QUESTION:

AND

ENGLAND'S HIGHWAYS IN THE OCEAN ARE ISRAEL'S "GATES."

BY PHILO-ISRAEL.

THE great debate on the Turkish Question, which took place on the 31st July, elicited several points, which, as a faithful "Watchman of Ephraim," we feel it our duty to notice, and duly to record in the pages of THE GLORY LEADER. In the first place, it brought our great Premier, Benjamin Disraeli, to the front, with a manful, decided, out-spoken, thoroughly English, therefore Israelitish, declaration of our national policy and national intentions. We are, of course, an admirer also of the cool and cautious utterances of the noble Lord the Foreign Secretary. Yet we cannot but feel, what perhaps others have not noticed, that in the explanations given by the latter, both in his place in Parliament, and when recently he made his memorable

* From A.D. 1500 to 2000 is the *seventh* or Sabbatic period, reckoning from the beginning of Israel's national life; but the *eighth*, reckoning from Abraham. B.C. 2000.

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speech to the deputation which "interviewed" him, he did not give us those full, complete, unreserved, and satisfactory statements as to the "reason why" of the presence of the gigantic British fleet, now representing Israel's power, in *Besika Bay*, with which the Prime Minister has just favoured this nation.

Let us notice what Mr. Disraeli said in his grand reply to Mr. Gladstone. His words were :—

"We thought that the time had arrived when we ought to take care that the Mediterranean Squadron should be somewhat more powerful than it was then. (Hear, hear.) Let us look at what is the policy of England. The policy of England has always been THAT THE MEDITERRANEAN SEA SHOULD EVER BE CONSIDERED AS ONE OF THE GREAT HIGHWAYS OF OUR EMPIRE (hear, hear), and we have always held, and do hold it, that THE WATERS OF THAT SEA AND ALL THE WATERS CONNECTED WITH IT SHOULD BE FREE AND SECURE. When we are asked what is our policy, OUR POLICY IS TO SECURE THOSE GREAT RESULTS. Well, then, under these circumstances, we felt it our duty to increase the strength of the Mediterranean Squadron. We felt that we should not be doing our duty to our country if we left great events to happen and our interests to be protected only by two or three ships. It is quite true that it was originally at the invitation of the united Ministers of the Great Powers that the Mediterranean Squadron and other squadrons repaired to those waters. It is not true that we had to consider our position at that moment; and IT IS ALSO TRUE that it was the unanimous conclusion of the Cabinet that it was our duty to see that the power of England should be more efficiently represented. (Cheers.) It was no threat to any one. (Hear, hear.) The MEDITERRANEAN FLEET IS THE SYMBOL AND THE GUARANTEE OF OUR POWER. We never concealed that we had in that part of the world great interests which WE MUST PROTECT AND NEVER RELINQUISH, and it was no threat to any particular Power that we said at such a moment that the Mediterranean Fleet, which is the GUARANTEE AND THE SYMBOL OF OUR AUTHORITY, should be there, THAT THE WORLD SHOULD KNOW, WHATEVER MIGHT HAPPEN, THERE SHOULD BE NO GREAT CHANGE IN THE DISTRIBUTION OF TERRITORIES IN THAT PART OF THE WORLD WITHOUT THE KNOWLEDGE AND CONSENT OF ENGLAND. (Prolonged cheers.)"

Now, what are the salient points in this portion of the speech which Israelites are bound to heed? They are, we think—

1st. That the Mediterranean Sea is Israel's Highway—one of her "Gates," as our friend Mr. John T. Gott has shown us.

2nd. That our duty, and function, as a Nation are to see that the waters of that Highway, and all the waters connected with it, are "free and secure."

3rd. That, therefore, the Dardanelles, the Sea of Marmora, and the Bosphorus, which are "connected with the Mediterranean," must be our charge, and kept "free, and quite secure," by *British power*.

4th. That being "the Chief of Nations," we must let other

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nations see, and feel too, that "no great change in the distribution of territories in the Levant or Turkey must take place without the knowledge and CONSENT (mark that, reader!)—*consent* of England!"

5th. That the national voice, represented by the House of Commons in Parliament assembled, took the same view by greeting the manly utterance with "prolonged cheers."

6th. That our interests in the East we *must* protect, AND NEVER RELINQUISH. And lastly, what the Premier twice repeated, and Lord Hartington acknowledged was true—viz., that "we are a great Mediterranean Power," and "that the British Mediterranean Fleet is the symbol and guarantee of that Power." Now, we would beg our readers to pause here, and to ask themselves why this is so. Why should *that* Fleet, and not the Channel Squadron, or the East Indian Fleet, be the "symbol and guarantee" of Israel's might? We answer, Because it is the pledge that through that very Sea, passing through the "Gates" there, our Nation will yet advance in glorious procession to the "possession" of "the Land" which GOD has given to our fathers for an inheritance; also, that by that very Fleet, now lying proudly at its anchorage hard by in Besika Bay, we believe the LORD GOD of Israel is preparing for the transfer to her Flag of "the Gate of Gates,"—*La Porte sublime!* We would ask, in connection with the Premier's speech, whether the tendency of his views is not *war* for England? Certainly not! No! and, again No! Let us hear what Mr. Disraeli himself stated on that point. He says:—

"It is true that we, on one occasion, found ourselves in a state of isolation. England was in a state of isolation, and the five other Powers were not acting with us. But why was England in a state of isolation? SHE WAS ISOLATED BECAUSE SHE DETERMINED IN FAVOUR of THE PRINCIPLE OF NON-INTERFERENCE. (Cheers). But England is not in a state of isolation now, because the five Powers, after various attempts to produce effects in which they were not successful, HAVE ADOPTED THE PRINCIPLE OF NON-INTERFERENCE (hear, hear)—that is to say, that they have come over to us, and the six Powers are now acting in concert ON THE PRINCIPLE OF NON-INTERFERENCE. (Loud cheers)." And surely, while this shows that the Race, GOD'S people Israel," is the "Chief of Nations"—"the head, and not the tail—above only," "and not beneath," as the Lord said she should be (Deut. xxviii. 13), it also proves that to the direction that she shall now "Enter into her chambers, shut her doors about her, and hide herself—as it were—for a little moment," she is quite ready to respond by the policy of non-intervention "when the Lord cometh out of His place to punish the inhabitants of the *earth* for their iniquity" (Isa. xxvi. 20, 21).

In the late debate our readers may have noticed the singular unanimity with which all parties described the decay of the Ottoman Empire. The leaders of the Opposition spoke of it as suffering from "impotence," and the result as "autonomy" in the component parts of the empire. Thus (says *The Times*), "Greece is gone; Servia is gone; Roumania is gone; Egypt is as good as gone; other parts of

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the Ottoman Empire claim some powers of self-government (Autonomy); and it would be idle to expect that the tide is about to turn." "Turkey," says Dr. Cumming, quoting in his turn, "is dying for want of Turks!" And all this is but the echo and fulfilment of God's precious Word, which predicted nigh six hundred years before even the rise of the Turkish power, "that the Sixth Angel poured out his vial upon the great river Euphrates, and the water thereof was dried up—that the way of the kings, those who are from the rising of the sun, might be prepared" (Rev. xvi. 12). Thus, literally and exactly, are all events marching in the pre-arranged order. And the object of them all is that God's people Israel—the British—(and the House of Judah with them) may "return" in triumph to their ancient land, as God promised to their forefathers they should do.

Reader! these things were written, and are being fulfilled, for *your* comfort, and for the assurance of your faith. *You* are one of God's people Israel; and He desires you should learn from all these glorious truths which he is unfolding to your view, that He is a faithful—a covenant-keeping God; not willing that any of His people Israel should perish, if they will but lay hold of the hope set before them, through the blood of the everlasting Covenant in Christ—that Covenant which ere long shall be universally operative throughout the vast empire of this favoured race. Delay not to close with this offer! For the Covenant, remember, is not yet ratified individually and nationally; and *you* know not, personally, what a day, or even an hour, may bring forth, as to your own brief span of life!

August 1876. PHILO-ISRAEL.

EARL RUSSELL ON TURKEY.

A PAMPHLET by Lord Russell, entitled "Foreign Policy of Great Britain in 1876," though only "privately printed," is, no doubt, intended as his contribution to the public discussion of the subject. Lord Russell begins his pamphlet by declaring—a memorable expression used more than twenty years ago—"that we may be said during the last two years to have arrived at a resting-point in our political progress," which, of course, Identity-believers know to be the reverse of truth. He then sketches, in rapid outline, the history of the relations of Great Britain and Turkey, concluding with his own despatch to Sir Henry Bulwer in September, 1860, in which he denounces, in very strong language, the corruption and inefficiency of the Turkish Government. He adds—

"I have written in this despatch that 'if no money is obtained by loan, there may come a day of reform; if money is obtained by loan, and there is no change of system, there surely will come a day of revolution.'

"These words, written in September, 1860, supported, as they were, by Lord Palmerston, were surely warning enough. And yet, fifteen years afterwards, foreign writers, in spite of this and other despatches written in still stronger terms, declared that I looked

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tamely on, that I never warned the Sultan and his Ministers of their crimes and misdemeanours, or prepared them for the retribution that was sure to follow."

We declare that there was no fault in Lord John Russell looking tamely on. We are doing the same at this period. The cup of Turkey's crime was brimming over then, and is so now; so that there was no need for Earl Russell to warn. God's decree had gone forth, and no power could call IT back. We are excessively interested in watching God's decrees as they are being minutely ("jot and tittle") carried out; but, as to warning, this is simply nonsense on the part of Earl Russell. Scripture never asked for it from him. Scripture would never have perfect fulfilment if Turkey did not go to Russia—*i.e., in part;* and Scripture would become useless if the power of Turkey did not dry up. The phrase, "Sick Man," is not the invention of man, it is the direct logical inference of Scriptural teaching. Both sickness and dying are effects of a preceding cause, and result in the "retribution." This is from God; and, as to any man being commissioned by God to prepare any Gentile State for it, we simply say that in these and late days God has never given any such instruction. Retribution is alone from God, and any sort of "preparation" that would, if it could, lighten its details, would simply interfere with God's own arrangements. The passing away of Turkey to other Powers is the climax of God's retribution, and must, in order to satisfy the integrity of Scripture, come to pass.

The second division of the pamphlet discusses the questions, "Is the Turkish Empire worth preserving?" and, if not, "What is to be put in its place?" To the first question Lord Russell makes a negative reply. His conclusion is, "not that we should attack Turkey, but that we should cease to act in her defence."

Our answer is, that it cannot be preserved. We agree that it is not for us to attack Turkey. Nevertheless we have our proper place in the settlement. She will soon exhaust herself without the need of our interference; and, when this is done, it then remains for us, as the peace Nation, to see that the territory is rightly divided—*i.e.*, divided according to the requirements of Scripture, which means that Assyria should be told off to Germany; that Palestine, with the river Euphrates as the boundary, together with Arabia, should be re-instated to the British; that Egypt should become an independent kingdom according to her old estates; and, as for the rest, it is the only part that might be considered a spoil, and we may very well agree to its passing to Russia. The portions we have named are inheritances, recognised as such by Scripture, required by God to be inherited respectively, and no power on earth could wrest them from the possession of the rightful owners. The whole of this will be settled by compromise, and not by the ferocities of war; therefore, we are quite content to give Turkey four or five years to continue her internal struggles and exhaust herself. By this time the changes must be made, accompanied, by virtue of the honour of the loans, as satisfying the rights of the bondholders, by the passing of Constantinople to the

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possession of the British—a provision that the just nature of the situation would demand.

With these perceptions of future arrangements, we quite agree with the following statement of Earl Russell's :—

"It is easy to imagine that bodies of Austrian, Russian, German, British, and French troops, should put down the irregular forces of the Herzegovinian insurgents ; but that the forces of four, or five, or even six, of the Great Powers of Europe should remedy the evils of Turkey, and should by their agents conduct the internal government of a great State, appears to me a wild and hopeless task."

GO YE AND DO LIKEWISE.

A VERY kind letter, received lately, contains the following extract. If all friends, of the Identity cause were bent upon exerting the same amount of energy in this work of God's, the Identity question would soon be known and recognised throughout the land :—

"We have convinced a parson, an Army major, and also a lady neighbour. A letter received this morning discloses the fact of the convincement of another parson, his family, and friends."

SCOTLAND AND THE TRIBE OF DAN.

MY DEAR SIR,—During a recent short tour among the Western islands and highlands of Scotland my attention was forcibly called to many of the names of towns, railway stations, and especially of ruined castles, fortresses, &c., and I subjoin a list, taken from "Murray's Scottish Tourist," 8th edition.

In *Life from the Dead* you have shown the interest attaching to the Tribe of Dan, and it may be the Scotch names of people and places, compounded with Dun, Dum, Drum, Don, Dal, Din, &c., are simply a following out of the acknowledged habit of the Tribe.

I also observed that many names begin with "Ard," and, consulting a dictionary of Scripture proper names, by the Rev. Alfred Jones, I found that Ard means "fugitive," as Ardtornish ; Tobery, chief town of the Isle of Mull, translated by Hebrew, gives "Tob"—good ; "moreh," teacher ; and these islands were the refuge of learning for many an age. Iona, too, with its remains, is just (Hebrew) "Jonah—dove : symbol of rest, peace ; the spot where these wanderers found shelter. An insignificant railway station is called "Mishmash"—in Hebrew, treasure or treasury (Ezra ii. 29). Malcolm may be from the Hebrew "Milcolm"—high king. There are small islands not far from Staffa, called "Treshinish" Isles ; but one remove from Tarshish, it seems.

Thanking you most sincerely for the teaching of your magazine, I am, yours faithfully, M. L. CARLILE.

Richmond-hill, 11th August, 1876.

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NAMES OF CASTLES, TOWNS, ETC., IN SCOTLAND.

Dunoon
Dundee
Dunskaith
Dunbar
Dunblane
Dunlop
Dunkeld
Dunning
Dunottar
Dunragit
Dunrobin
Dunse
Duntocher
Dundrennan
Dunmore
Dundaff
Duncan
Dundonald
Dundyvan
Dunsyne
Duncrieff
Duneaton
Dundas
Dunglass
Dunedin
Dunrodburn
Duntroon
Dunolly
Dunstaffluage
Duniguoich
Dundarrow
Dunaverty
Duntulan
Dunveganloch
Duncannon
Dunbeath
Dumfermline
Dumbarton
Dumfries
Dumphail
Dumbiedykes
Drumlanrig
Drumclog
Drummond
Drunshoreland
Dumbuck
Drummuir
Drum
Drumlithie
Duntocher — in Hebrew, portion of Dantochen
Duncrieb
Dunsfillan
Dunira
Dunnichen
Bridge of Dun
Dunsinane
Dondargue Castle
Duncansby, St.
Dunnethead
Dolbeattie
Dolswinton
Dolguharn Castle
Dalrymple
Dalmellington
Dalry
Dalmally
Dalziels
Dalmahoy
Dalmarnock
Dalhousie
Dalkeith
Dalbriada
Dalree
Dalmuir
Dalserf
Dalcross
Dalwhinnie
Dalnaspidal
Dalguise
Dalnacardock
Dallas
Dalray
(*Irregular.*)
*Den*ny
*Din*swoodie
*Den*nistoun
Kild*rum*my
Gor*don*
Aber*deen*
*Tan*tallon
Eden
Ed*in*burgh
*Ann*an
Lun*din*
*Dry*men

AN INTERESTING SCRAP OF HISTORY.

THE following is extracted from "A Short History of the English People," by John Richard Green, Examiner in the School of Modern History, Oxford, and published in the present year by Macmillan and Co., London. It is to be found at p.p. 26, 27, and refers to Caedmon, the first of the Saxon poets, who flourished at Canterbury in the seventh century. As will be observed, Mr. Green gives the story, in great part, in the words of an earlier historian, and it seems to gain in the simplicity and quaintness of the phrases employed. J. C.

Glasgow, August, 1876.

Though well advanced in years, Caedmon had learned nothing

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of the art of verse, the alliterative jingle so common among his fellows, "wherefore. being sometimes at feasts, when all agreed for glee's sake to sing in turn, he no sooner saw the harp come towards him than he rose from the board and turned homewards. Once when he had done thus, and gone from the feast to the stable, where he had that night charge of the cattle, there appeared to him in his sleep One who said, greeting him by name, 'Sing, Caedmon, some song to Me.'

'I cannot sing,' he answered; 'for this cause left I the feast and come hither.'

He who talked with him, answered, 'However that may be, you shall sing to Me.'

'What shall I sing?' rejoined Caedmon.

'The beginning of created things,' replied He,

"In the morning the cowherd stood before Hild and told his dream. Abbess and brethren alike concluded 'that heavenly grace had been conferred on him by the Lord.' They translated for him a passage in Holy Writ, bidding him, if he could, put the same into verse. The next morning he gave it them, composed in excellent verse, whereon the abbess, understanding the Divine grace in the man, bade him quit the secular habit and take on him the monastic life." Piece by piece the sacred story was thus thrown into Caedmon's poem. "He sang of the creation of the world, of the origin of man, and of all the history of Israel; of their departure from Egypt and entering into the Promised Land; of the incarnation, passion, and resurrection of Christ, and of his ascension; of the terror of future judgement, the horror of hell-pangs, and the joys of heaven."

* * * * * * *

The temper of Caedmon brings him near to the earlier fire and passion of the Hebrew, as the history of his time brought him near to the old Bible history, with its fights and wanderings.

Correspondence.

DEAR MR. HINE.—In answer to Major Nickle's appeal, I have great pleasure in enclosing you an order for £1 for the "Israel Fund." Please acknowledge the receipt in the weekly Magazine.—Yours, most truly and grateful,

A BELIEVER IN THE ISRAELITISH ORIGIN OF THE BRITISH NATION.

Cheltenham, August 11, 1876.

ISRAEL'S IDENTIFICATION ASSOCIATION.
SHIPLEY AND SALTAIRE BRANCH.
Meetings held EVERY FRIDAY EVENING in No. 2 Classroom,
SALTAIRE CLUB AND INSTITUTE,
Commencing at 7.30 p.m.
To more fully develop and disseminate the truth of the proposition that the British people are descended from the Lost Tribes of Israel, and to promote the search into the general history of Israel and Judah. Admission free.

London: Printed for the Proprietor by ROBERT BANKS, Racquet Court, Fleet-st., and Published by W. H. GUEST, 29 Paternoster Row, and S. W. PARTRIDGE & Co., 9 Paternoster Row, E.C.

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THE

Nation's Glory Leader,

BY

IDENTIFYING THE BRITISH PEOPLE

WITH THE

LOST TEN TRIBES OF ISRAEL.

A WEEKLY JOURNAL, EDITED BY EDWARD HINE.

NOTE.—WE DO NOT SEEK TO IDENTIFY THE JEWS, WHO ARE ONLY *TWO* TRIBES OUT OF *TWELVE*: HAVE NEVER BEEN LOST, BUT ALWAYS KNOWN. WE ONLY IDENTIFY OUR NATION WITH THE TEN LOST TRIBES; WHICH IS A PARAMOUNT GLORY, AND BENEFIT TO THE EMPIRE, DOING MORE TO SUBSTANTIATE THE TRUTH OF SCRIPTURE THAN ANY OTHER SUBJECT, AND IS MAGNIFICENTLY GRAND.

VOL. III. NO. 83.] WEDNESDAY, SEPT. 6, 1876. [ONE PENNY.

"AND THE GREAT CITY WAS DIVIDED INTO THREE PARTS."

BY PHILO-ISRAEL.

THE sixteenth chapter of the Book of the Revelations of St. John-the-Divine is one of the most momentous to the House of Israel at this particular juncture, because it pictures to us, from the 12th verse to the end of the 21st, the events which we are actually witnessing at this present moment, or which are shortly to befall the world, and our race, the House of Israel, prior to the grand triumphant Return of the Twelve Tribes of God's people to the Land that He "hath given to their fathers for an inheritance" (Jer. iii. 18).

Let us see to it for a short time, and trace the march of events as depicted in the symbols our Lord presented to St. John's eye for *our* instruction in the latter day.

At the 12th verse we have portrayed the gradual dissolution of the Ottoman Empire—"Turkey drying up for want of Turks;" the members of the body-politic gradually dropping off, and claiming "Autonomy," or self-government. Contemporaneously with the events as they relate to Turkey-in-Europe, and the development of

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events in the Levant which are to help "the kings—those from the rising of the sun" (the British and their Eastern Rajahs under the sceptre of the Empress of Israel)—"to prepare their (rail) WAY" in the Euphrates valley, there issue three unclean spirits, like frogs, going forth unto the kings of the earth and of the whole (Gentile) world, to gather them together into the place belonging *to the Hebrews*, and called, in their language, Armageddon. These evil spirits, our best commentators correctly enough declare, are let loose already; one issuing from the mouth of the Dragon—the foul spirit of infidelity; a second coming from the mouth of the Beast—the evil spirit of Romanism and Popery; and the third from the mouth of the False Prophet—the lying spirit of the false religious teachers of the day; whose combined influence, begun now and at work to-day, culminates in the yet future events connected with the great "war of Armageddon," where it shall be "Israel against the world in arms." While, therefore, the "three foul spirits" are at work, and before their work is done, "the Seventh Angel poured his vial into the air."

The loud rumblings of the great and mighty tempest shortly to break on Europe; of the Cataclysm of the Eastern Question; of that Deluge which is soon to be poured out upon the *Gentile* Nations, is figured to us by the "voices, and thunders, and lightnings" which we are actually hearing everywhere now, in the reports hourly reaching us from the scene of the war in Turkey, in the warlike preparations of Russia, and from the capitals of the German and Austrian Empires, as well as from that of the French Republic. And what follows? Why the horrors of the Eastern Question!—"an earthquake, such as was not since men were upon the earth; so mighty an earthquake, and so great."

An earthquake this, both physical and figurative, real and representative; one which Isaiah (xi. 15) probably indicated should "utterly destroy the tongue of the Egyptian Sea"; the attendant on that great hurricane which will dry up the seven streams of the Nile's outlets, and also, possibly, the Suez Canal—an earthquake which shall rend the Mount of Olives; heave, or "lift up," the land about Jerusalem; and cause such changes about the basin of the Jordan, the Dead Sea, and the valleys between the Mediterranean and the latter lake, as shall open up a great inland canal—events and changes which Ezekiel seems to describe in chapter xlvii. 8—12; and Zechariah in chap. xiv. 4—10. And this earthquake, too, will be political; for it is described in our passage in the Revelations as one of the terrific judgments connected with the punishments of the "men" upon "the earth," which synchronize with the "Return, *in peace*," of "Israel," and their Restoration to the Land of their glorious "Inheritance."

But now we come to the 19th verse; and it is with regard to it we wish to give our readers some thoughts which have been pressing on us lately—fraught, if we mistake not, with events great and glorious for the British; full of promise to the State-Church of our

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land; and another, and quite unlooked-for, Identification of the British, and of the British ALONE, as "God's people Israel."

What says the 19th verse? "And the great city was divided into THREE parts, and the cities of the Nations fell. And great Babylon came into remembrance before God to give her the cup of the wine of the fierceness of His wrath." Now, we have here the picture of three different classes of *Ecclesiastical* establishments; for we assume with Elliott, Cumming, and other prophetic writers, that the apocalyptic CITY is a Church. We have then—

1st. *The* Great City, or National Church, *par excellence.*

2nd. The Cities, or National Churches, of the "Gentiles," or Nations.

3rd. Babylon, the Sorceress—the great Church, or City, of chapter xvii. 18; the Church of ROME, Papal.

The difficulty is to identify "*The* Great Church," or "City," which is contrasted with the "Churches of the GENTILES," and with that other "Great Church," the evil one, the allusively-contrasted one, the imitation of the truly "Great Church," which is God's Church.

We believe, and submit it to our readers as the truth, that "*the* Great City," or Church, of the first clause of verse 19, is the Church of the "House of Israel," which God honours and recognises; regarding which nothing evil is added, as is the case of the other "Great Church" established by Satan as *his* imitation of the true one. Whenever the seer mentions *that* false Church as "the great one," he always adds a description which marks it as the base copy (see Rev. xi. 8, xiv. 8, xviii. 18—21, xix. 2).

The "Great City," regarding which the Word of God makes no deprecatory remark, is, we submit, that Church which, contrasted with the Churches of the Gentiles, or "Nations," and of the false "woman, drunk with the blood of God's saints," is *Israel's.* It is God's own Church; the one which is His testimony and witness in *our* midst, that we are His people, and He our God—*the Established Church of England,* to which we ALL belong, either as conforming or non-conforming members.

Now, what does the passage predict shall at this very period be the condition and fate of this "Great Church"? That it shall fall? Nay! that is the destiny of the Churches of the Gentile "Nations," during the commotions of the mighty earthquake! That it shall be "disestablished and disendowed"? Nay! God's Word does not say a syllable about that. It says merely, it shall be "DIVIDED INTO THREE PARTS." And what, we ask, is the condition to-day of this "Great Church"—this pure, apostolic, reformed, glorious Church of England? It is torn and rent, and internally disordered, by the conflicts and passions of *three distinct parties.* There is a "tripartite division" of the Church actually observable, and more decidedly imminent, which even now has shape. For have we not—

1st. The High Church party, leaning to Ritualism and Romanism;

2nd. The Low Church party, standing by the grand old evangelical truths of the Reformation and God's Holy Word, on which her Articles are based;

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And 3rd. The Broad Church party, which, favouring neither, rather savours of Free-thinking and of the German Neology?

The "Great City," or "Church," which has its home in these Islands, its representatives in America, Canada, Australia, New Zealand, South Africa, in the vast continent of India, and Ceylon—the Church to which belong the Church Missionary, the Jews, and the many other grand evangelical organizations of the day, which are *world-wide* in their magnificent operation—is indeed divided, even now, *into three parts*. But it is *not* to fall. God's Word does not say a word about *that*. *It is not to fall*, be sure of that!

The Churches of the "Nations," of the Gentiles, they will and must "fall," and be destroyed in the Cataclysm now approaching; but Israel's Church and Israel's Race are safe, though rent by discords, which only await the Identity to be healed. And does the Apocalypse teach us *that?* Yes, it does. For when the earthquake has done its work, and the judgments on the Church of Rome are spent, the scene which Revelations xix. exhibits to us proves that the "Multitudinous Seed" of Israel, the "Much people" in the seat of power "in heaven," "the chief of Nations," raise four times over the grand chorus of the *Hebrew* shout (the first Hebrew shout we recognise in the Revelations of St. John), crying, AFTER the Identity, "Alleluia!" "Alleluia!" "Amen; Alleluia!" and yet again, "Alleluia!" (verses 1, 3, 4, and 6); "Praise the Lord!"

Reader! these passages show us—do they not?—the Identity of the British and their Church, in a new, startling, and unexpected light! What other National Church is now threatened and experiences this "tripartite division"? The Churches of the Gentiles, we see, must *fall*. But the Church of England healed, and its discords removed, shall stand for ever! The fears of a recent writer in No. 8, Vol. IV. of the August part of *The Armoury*, entitled "The Table d'Hôte—an allegory," (which we strongly recommend our readers to peruse) shall never be realised. He says, speaking of the present divisions in our Church, and anticipating the very words of prophecy we have been considering, that "her toleration of a great diversity of teaching is now, alas! degenerating into such an abuse of liberty, that there threatens to be ere long a *great* TRIPARTITE *division*, if some check is not put to this license."

The "*tripartite division*" is already on us, and must end in a full development; because GOD says it so shall be! But that the Church of England shall be "overthrown" and "broken up," her "candlestick removed," and her "unfaithfulness punished" for causing these mists of Ritualistic darkness we all so much deplore, as the writer fears, *we* cannot and must not for a moment believe, because this Great Church is Israel's; and God's Word is silent as to *its* overthrow, *its* rupture, or *its* removal; but rather marks, as one of its true Identifications in these our latter days, that it shall present, as we see it does, the aspect of an establishment "*divided into* THREE PARTS," but destined to be healed for ever.

August 22nd, 1876. PHILO-ISRAEL.

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THE ISRAELITISH ORIGIN OF THE ANGLO-SAXONS.

By J. C. Balmer.

My object is to prove the Israelitish Origin of the Anglo-Saxons, and to show the distinctness of the Anglo-Saxon Tribes from the other Tribes who inhabited that portion of Europe designated by the Romans "Germania," the southern boundary of which was the rivers Rhine and Danube.

When first noticed, the Anglo-Saxons occupied that portion of Europe now known as Denmark, including the duchies of Sleswick and Holstein, and some adjoining islands.

Ptolemy was the first writer whom we know to have mentioned the Saxons. By a passage in his geography, and by the concurrence of all their future history, it is ascertained that before the year 141, B.C., there was a people called Saxones, who inhabited that part of Europe.

The "Sakai," who, in Latin, are called Sacæ, were an important branch of the Scythian Nation. They were so celebrated that the Persians called all the Scythians by the name of Sacæ. They seized Bactriana, and the most fertile part of Armenia, which from them derived the name Sackasina, or Sacecine, bounded on the south by the Araxes. (It is important to note the situation of this territory, because the "Halah" and "Habor," to which the Ten Tribes were carried by the Assyrians, lay about two hundred miles to the south, on the Caspian Sea.) They defeated Cyrus, and reached Capadoces on the Eluine. This important fact, of a part of Armenia having been named Sackasina, is mentioned by "Strabo," and seems to give a geographical locality to our ancestors, and to account for the Persian words that occur in the Saxon language, as they must have come into Armenia from the northern regions of Persia.

The Asae is clearly identified as the ancient name of the Saxons, as it is the same by which they are named in their ancient poem, "The Voluspa," where it occurs several times—

> "Odin hastened, and sent his darts into the crowd;
> This was the first slaughter of men in the world.
> The wall of the city of the *Asae* was broken,
> Vaner made the fields to be trampled by war."

That some of the divisions of this people were really called Saka-Suna is obvious from "Pliny," who says, "Below the river Cyrusari the Sacassani, which is but Saka-Suna spelt by a person unacquainted with the meaning of the combined words (Isaac's sons, or sons of Isaac), and the name Sacassani, which they gave to that part of Armenia they occupied, is nearly the same sound as Saxonia. We find Israel calling themselves the House of Isaac. "For in Isaac shall thy seed be called" (Gen. xxi. 12).

"Now, therefore, hear thou the Word of the Lord. Thou sayest, Prophecy not against Israel; drop not thy word against the House of Isaac" (Amos vii. 16). This was addressed to them when they (Ten

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Tribes) were told that they should go into captivity, and fully accounts for us finding them bearing that name.

And the name Sacassani, which they gave to that part of Armenia they occupied, is nearly the same sound as Saxonia.

It is also important to remark that Ptolemy mentions a Scythian people, sprung from the Sakai, by the name "Saxones."

Nineveh was destroyed by the Medes and Babylonians about 621, B.C., and the Assyrian monarchy divided between them; and there is no doubt Israel, taking advantage of the opportunity thus offered, escaped and planted themselves in Armenia, to the north of Assyria, as previously demonstrated, and, during the several eruptions caused by the victorious armies of Alexander the Great and succeeding conquerors, they resumed their nomad state, wandering northward and westward, and found their way to that part of Europe where they are mentioned as dwelling by Ptolemy. He remarks them as dwelling north of the Elbe. They are not mentioned again until a century after.

Sharon Turner states: "Although the Saxon name became, on the Continent, the appellation of a confederacy of Nations, yet, at first, it denoted a single State;" and it appears they were so much isolated that the Romans did not come in contact with them, though continually devastating with fire and sword the people intervening between them and the Saxons.

How forcibly this illustrates the promise of God to them—in the first place, indicating the care He bestowed upon them whilst travelling through Asia, and Europe, to the spot where we now trace them.

"But now saith the Lord, who created thee, and He that formed thee, O Israel, Fear not; for I have redeemed thee, I have called thee by thy name; thou art Mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shall not be burned" (Isa. xliii. 1, 2).

This passage of Scripture is one dear to Israel, and that which in the hour of death has strengthened and been a source of consolation to the thousands of Israel passing from death unto life; and, mark! to Israel alone—for to them it was addressed, and it is they who have benefitted by it, having had free access to the pages of God's Word.

It depicts the situation of Israel passing through the wilderness of the people, exposed, as they must have been, to the rigours of climate, and harassed by the swords of their enemies, but o'ershadowed by the wings of the Almighty.

In the second place—

"For I am the Lord thy God, the Holy One of Israel, thy Saviour: I gave Egypt for thy ransom, Ethiopia and Seba for thee. Since thou wast precious in My sight, thou hast been honourable, and I have loved thee: therefore will I give men for thee, and people for thy life. Fear not: for I am with thee: I will bring thy seed from the east, and gather thee from the west" (Isa. xliii. 3—5).

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It will be seen that this was exactly the position of Israel in Europe, with a rampart of men between them and the Romans, which enabled them to renew their strength, which must have been reduced to a low ebb by their trials and troubles whilst passing under the rod during their migration from Armenia, and to prepare themselves, by becoming acquainted with the sea, for the great duties that lay before them, all to culminate to the glory of God.

Sharon Turner says, "The Saxons were one of the obscured Tribes whom Providence was training up to establish more just governments, more improving institutions, and more virtuous, though fierce manners, in the corrupted and incorrigible population of imperial Rome. And they advanced with a steady and unreceding progress to the distinguished destiny to which they were conducted; and, when they did become known, it was at the time when the signal was given for the breaking up of the Roman Empire."

As to the Jutes and Angles, their names were simply territorial appellations—Angles, from Angulus (*i.e.*, the Angle), the shape of the land they occupied; and Jutes, from their territory jutting out into the sea.

That the Saxons, Jutes, and Angles, were kindred nations, is clear from the identity of their language. They were branches of the same stock. Some dialectic differences of pronunciation may be traced, but no real diversity of language.

We have also this important fact. An ancient historian says:—"The Jutes were Jews of the Tribe of Dan, and that the Jutes, Angles, and Saxons, were kindred nations." What makes this statement the more valuable is the fact that the Tribe of Dan had two portions in Israel; one on the sea coast, the other inland to the north. Therefore it is only to be expected that one portion of the Tribe of Dan should appear with this division of their brethren; the other, having escaped, arrived in Britain some centuries before, as we have authentic record that the Muatha da Danan, or Tribe of Dan, arrived in Ireland, bringing with them four monuments or curiosities of great antiquity; one being the Coronation Stone now in Westminster Abbey. This Stone had a very ancient prophecy attached to it, as follows:—

> Unless the filled decrees of fate give way,
> The Scots shall govern, and the sceptre sway,
> Where'er this Stone they find and its dread sound obey.

Our Most Gracious Queen Victoria is a lineal descendant of Fergus, the first king of Scotland crowned upon it, and this line of sovereigns have reigned in these islands for the last 2200 years, and we may regard it as an evidence of the Providence of God in depositing the Pillar of Witness with this portion of Israel, for among them have always been the seven thousand men who would scorn, and never have bowed the knee to, Baal.

The Saxons told their own story thus:—They had come (they said) of the three stouter people of Germania—*i.e.*, Saxons, Angles, and Jutes. (*To be continued*).

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"TOO GOOD TO BE TRUE."

STRANGE, but true. Such is the idea. "It cannot be. It is too good. I cannot believe it. You must be wrong. This can never be, at least on this earth. All this sickness cannot be removed. Why, this would not be earth at all." We cannot help it; possibly your objections may be right, and we may be wrong. We may not understand God aright; perhaps He does not *mean* as we say. He does. However, we do not *trouble* ourselves about that. We *may not* know what He means, but we *do* know what He says. "Well, what does God say?" He tells us in His holy Word: "God is not a man that He should lie." And we believe this. We do *not* know what He *means*, but we *do* know what He says.

Then—and this is coming to the point from which we started—He also saith, "The wilderness and the solitary place shall be glad for them, and the desert shall rejoice, and blossom as 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; they shall see the glory of the Lord, the excellency of *our* God." Of course, as we before observed, we do *not* know what God means, but we do know what He says—that is, that the wilderness shall be glad for *some* people, the desert rejoice, and blossom as the rose; that it should blossom abundantly; that the glory of Lebanon should be given unto it, as all the excellency of Carmel and Sharon. And we think it our duty to look for this wilderness that has blossomed as the rose since it has had the presence of the people of God in the midst of it. We have not far to look. Our own dear island home, once a "wilderness," once a "solitary place," once a "desert," has fulfilled every requirement of the text, and beautifully answers to the Lord's description of the "wilderness" made "glad," the "desert" "rejoicing even with joy and singing," and the people—yes, the people—can "see the glory of the Lord, the excellency of our God."

Being one of the people, we hear God saying to us, "Strengthen ye the weak hands, and confirm the feeble knees; say to them of a fearful heart, Be strong, fear not; Behold your God will come with vengeance, even God with a recompense; He will come and save you." Don't be afraid! It is true we hear the din of warfare, but you have no need to be afraid; if your God has come with vengeance, it is not upon us His vengeance will fall. He is come to us with a recompense; He will repay fury upon our adversaries, but He "will come and save us." All this God says—yea, and much more. Is it too good to be true? No, it is not! Is anything too hard for the Lord? We think not. Then why "too good to be true"?

Brethren, are you blind? Brethren, are you deaf? Brethren, are you lame? Brethren, are you dumb? We have a word for you, if you are. The Lord has a gracious promise for you: the time is near at hand, yea, even at the door; the days of our exile from the land are nearly accomplished; the decree has gone forth: "I will bring the

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blind by a way they knew not; I will lead them in paths they have not known; I will make darkness light before them, and crooked things straight. These things will I do, and not forsake them."

We can already see with our eyes Thy gracious promises, O Lord, being fulfilled in us; we can see the "blind people" being brought forth by our Identity with Israel; and we are certain it cannot be long ere Thou will restore Thy people Israel to their own land, which Thou gavest to our fathers for an *everlasting* heritage. So we are bold to say, Rest in the Lord, O afflicted brethren! "A few more years shall roll," and all your diseases shall be removed, for the Lord hath declared it. Is it, O Lord, that we know not what Thou meanest? Well, we can trust Thee, for we *know* what Thou sayest—and that is, "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped; then shall the lame man leap as an hart, and the tongue of the dumb sing." "And the ransomed of the Lord shall *return* and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away" (Isa. xxxv. 1, 6, 10). Brethren! is it, I ask, "Too good to be true"? If you think it is, we dare not agree with you. God says it is not *too* good for Him—then why for you? If you will *not* believe us, surely you *will* believe Him. God, you know, is "truth." He *cannot* lie, He *will not* deceive. Rejecting this, you do not reject our words. We do *not* know what God *means*, but we *do* know what He says.

Dear readers! if God's words be *literally* true, as we believe they are, and that, upon the Identity being established, all these things must come to pass, is it not a glorious cause—a blessed and holy occupation—this labouring for the advancement of the knowledge of our Identity? Who among us has not some loved one, stricken down by the hand of the Almighty, who would share in the amnesty from suffering? Then, surely, you will lend a helping hand to spread this knowledge abroad, to procure the ending of sorrows. Verily, you will in no wise loose your reward.

What are these rewards? You will share in this immunity from suffering; your sorrowing and sighing will be ended; all tears will be wiped from your eyes; the causes of *death* removed, and, as a natural consequence, your life will be renewed. "The days of our life" will then not be "threescore years and ten," but "the *child* shall be an hundred years old," and men and women will then be seen leaning on their staves. Because of infirmities, as now? Oh no, but for "very age;" and those men and women, not of another generation, but people that we know, or it may be even ourselves. This is our hope, this is our assurance, founded upon the sure Word of the Almighty. It is *not* too good to be true, at least to us.

SAMUEL BANNELL.

NEW LIGHT ON THE EASTERN QUESTION.

CAPITALISTS of the present day have become so accustomed to large engineering enterprises, that even the proposition to make a new sea,

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about the size of France and Spain combined, for the purpose of bringing Timbuctoo within ten days' sail of England, which is contained in the curious little pamphlet bearing the above title (London : E. Marlborough & Co., Ave Maria Lane), will doubtlessly secure the support of a large number of persons interested in the development of commerce—although, as the author (who, discreetly perhaps, withholds his name) remarks, the result of this on Africa from a commercial point of view would be difficult to estimate, but of its advantage to the material prosperity of that continent there can be no question. He thinks, too, that it would not only benefit Central Africa; but would, in all probability, be the means of giving rain to Palestine, and of causing trade routes to be established between Egypt and the new sea. The writer is in favour of the Euphrates Valley line—continued so that a graceful curve may be formed, connecting Alexandretta with Bagdad and Mohammerah, and thence through Beloochistan with Mooltan and Lahore; a second and sharper curve forming the Indo-Chinese Railway, connecting Lahore with Delhi, Calcutta, and Pekin, with branches to Canton and Pekin. The result of these improvements is to be the rising up of a new Nation, and the creation of a new centre of commerce and civilisation. Syria is to become a great centre of trade; it was so centuries ago, and received the commerce of surrounding countries into its lap; it was felt to be a convenient emporium then, it will be found so again, but under improved circumstances. There is no part of the world so well adapted as Syria for a universal depôt and market. A conference of nations interested in the scheme is to create a new nation, to hold the country under the combined protection of all the Powers, without being subject to any; and, to form the new Syria community, the Jews—and of course, the Ten-Tribed Britishers, of all countries, "whose right to possess the land is indisputable"—are to be collected there. In every business, craft, profession, or trade, we find the Jew and the Britishman—and this, too, in every land—so that as a people they are acquainted with the languages of the whole earth, and, what is more, now the whole earth is acquainted with the English language; so, if it is needful to have another Nation handling the commerce of the world, here they are, of all the most capable, needing no training, for experience in the business of the world has grown into their very lives. There can be no doubt that the carrying out of the author's views would create a large amount of business, so that during present depression his book should be carefully studied.

A POSTSCRIPT ON PERIM.

By Philo-Israel.

A friend, on reading our recent "Geographical Paper on Perim," remarks, "How wonderful it is! it is a miracle in itself, that any men will live on such an island! It must be living within the reach of a furnace blast!" The fact is, residence on such a place cannot be conducive to health, or cheerful for the military occupants.

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The annexed extract we have taken from an Indian paper, printed and published in London on the 18th August, shows that the island garrison is not yet in a satisfactory sanitary condition ; and next, that the subaltern, who formerly was considered of sufficiently exalted rank to hold this "Gate," has now been replaced by Captains and Colonels, as commandants of this still weak military station. The Editor says:—

"Attention is drawn to Perim. Captain DALMAHOY was only a short time stationed there, when he became alarmingly ill, and died on his way home. Colonel KER, of the 6th Bombay Native Infantry, who succeeded him, has now been ordered to England on medical certificate. Perim is not well garrisoned ; it is perhaps not without reason."

The fact is, that "Perim" is so near the great Gate Aden, and so completely covered by British supremacy in the Mediterranean and Red Sea, to say nothing of her gigantic power in the Indian Ocean, that it will never, except in time of actual war, be needful to occupy it with more than a slender force.

Our friend wants to know the name of that Governor of Aden so alive to his Nation's interests when France had set its heart on having an Eastern "Gate" to set at nought Jehovah's promise to "our forefather Abraham." We are at present unable to supply the information, but trust ere long to do so. In our next "Geographical Paper," we hope to give some interesting details regarding Israel's capture, occupation, and future need of that chief of all "the Gates," *now "in possession—"* the "Gate," or Pillar of Hercules, the Rock of Gibraltar, that "place of arms," that "trophy of English valour," which, Macaulay tells us, in his burning words, "was so manfully defended, through disastrous and perilous years, against fleets and armies of a mighty 'coalition.'" PHILO-ISRAEL.

OUR NUMBERS.

As we are not aware of the numbers of those who believe themselves to be the descendants of the Ten Tribes of Israel, would our leader, EDWARD HINE, fix upon a date, for the purpose of calling upon every Israelitish committee in Great Britain to ascertain in their towns and villages the numbers of those who believe that they are Israelites ? Having done so, to send in their reports immediately to Edward Hine, so as to enable him to publish the information in his Magazine, thus enabling us to know our strength and influence at the present time.

Our colonies (as soon as possible) could send in their reports in a similar manner, when, no doubt, a vast number would appear to have received their sight, no longer blind to their exalted position amongst the Nations. R. W. D. NICKLE, Major.

Baden-Baden, August 18th 1876.

[Our impression is, that the forthcoming Feast of Tabernacle time would be the best period for so desirable a purpose.—EDITOR.]

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NOTICE.—DRUNKENNESS.

EDWARD HINE'S lecture on *The only Cure for Drunkenness* will shortly pass through these pages in its full and proper form. It contains a mass of Scripture evidences, and would take nearly two hours to deliver, which shews that only a curtailed and unsatisfactory report of it has yet been rendered. Nevertheless, what is given is sufficient to show that no Teetotal Society is yet grappling with the subject of drunkenness, but simply playing into the hands of party and narrow purposes. At the close of the lecture we shall deal with the (so-called) *Temperance Star*.

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OUR readers will perceive that we have just entered upon our THIRD VOLUME ; which, we suggest, is a convenient time for NEW subscribers, or for DOUBLING old subscriptions. We very heartily thank our friends for a great number of this latter class during the last month. It is an encouragement that does us good.

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THE

Nation's Glory Leaden,

BY

IDENTIFYING THE BRITISH PEOPLE

WITH THE

LOST TEN TRIBES OF ISRAEL.

A WEEKLY JOURNAL, EDITED BY EDWARD HINE.

NOTE.—WE DO NOT SEEK TO IDENTIFY THE JEWS, WHO ARE ONLY *TWO* TRIBES OUT OF *TWELVE:* HAVE NEVER BEEN LOST, BUT ALWAYS KNOWN. WE ONLY IDENTIFY OUR NATION WITH THE TEN LOST TRIBES; WHICH IS A PARAMOUNT GLORY, AND BENEFIT TO THE EMPIRE, DOING MORE TO SUBSTANTIATE THE TRUTH OF SCRIPTURE THAN ANY OTHER SUBJECT, AND IS MAGNIFICENTLY GRAND.

VOL. III. No. 84.] WEDNESDAY, SEPT. 13, 1876. [ONE PENNY.

THE OPPONENTS, AND THEIR OBJECTIONS, TO THE IDENTITY.

BY PHILO-ISRAEL.

IT has sometimes struck us that our adversaries would be benefitted if they could hear and ascertain the absurdly divergent views they entertain among themselves in contending, as they do, against the really overwhelming evidence now forthcoming in proof of the proposition that the British races are absolutely identical with the Lost Ten Tribes of Israel.

We purpose in this paper to draw up a list of these arguments of our opponents, showing them in juxta-position, and thus clearly exposing their wonderful contrariety.

Commencing with the foundation of our subject—the distinction between Judah and Israel—we find such divergencies as these:—

A. says, "There is no Israel now at all! Scripture does not say we are ever to hear of the Ten Tribes again! No doubt they are mingled either with the Jews or the Gentile Nations of the world, and have finally disappeared."

B. affirms, *au contraire,* "It is clear the House of Israel is some-

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where in the earth, but there is no use in looking for them before the Millennium! They will be found *then, of course*, for God's Word says so!"

The reader will observe the contradictions! We should recommend A. and B. to discuss the matter between themselves, and decide, once for all, whether Israel—the Ten-tribed Nation—exists at all, or is finally blotted out of being. Another set of opponents take a different ground:—

C. declares, "It is utterly opposed to our sense of God's justice to imagine He would select one Nation as the object of special favours, and doom all the rest of mankind to punishment."

D., on the other hand, regards the above as an absurd objection, but contends that "The subject of the Identity of the British with Israel is *too good to be true*. One heartily wishes it were so; but, really, it is difficult to credit the tale. The Red Indians, the heathen Chinese, the Negroes of Africa, may be, nay, probably, *are* of Israel; but to say that the British are *the very people*—that *is* too much!"

Now, if C. and D. could meet, and argue out their views together, they would soon see whether God has, or has not, revealed that He has selected one Nation as His own, and marked His preference by special and peculiar blessings. What C. and D. require is knowledge of God's Word, and information as to what He has said and promised to perform.

But here E. intervenes, and *he* avers "That the views entertained by Mr. Hine, 'Philo-Israel,' and the rest of them, are quite beneath the notice of Christian men and women! The expectations of the latter, as believers, are wholly spiritual. But these writers hold up material and temporal greatness for Israel as what should Nationally be the object of their aspirations!"

F., on the other hand, gravely asserts that "The promises to which we point as the heritage of the British are scriptural enough; but that they cannot be theirs, because the British are a drunken, ungodly, stubborn, wicked, grasping, money-making, bad race, unworthy of favours which are really destined and reserved for "God's own people," who will come forth in a body as patterns of all that is good, godly, true, and holy, in the latter days."

Do not our readers see that with such as E and F. it is of no avail at all to argue? "Identity" facts and prospects *must* be foolishness to *them;* what they really require is Bible knowledge. E. has to learn, by controversy with F., that the material greatness and grandeur are, *with spiritual blessings*, exactly the very things God has promised to grant to "His people Israel." F. has also to be taught from God's Word that Israel was never anything but an evil, stiff-necked, perverse, naughty Nation; further, that there is nothing in the Word of God to show that Israel now is in the slightest degree different in character, *Nationally*, from the Israel of the wilderness, the Israel of the Land of Promise, or the Israel the captives in Medea! A change, doubtless, will come; but it will, Nationally, be effected only on the Identity being proclaimed—when

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the Spirit is poured out on the masses, and "the new covenant" promised is ratified with the House of Israel—viz., the British Nation!

But now G. and H. come on the scene. G., who is a good man, and wants the thing to be true, objects that "We British cannot be Israel! The Ten Tribes were to be a "scattered" people, to be found as heathen, '*among* the heathen,' 'dispersed, down-trodden, despised'; whereas we British are just the opposite of all this!"

"No," says H., "that's not the line to take at all to put these mad Israelites down. The *true* objection is this: Israel was 'to dwell *alone*.' Balaam predicted *that*; and the British don't 'dwell alone!' Besides, they *are* reckoned among the Nations, which Israel was *not* to be."

Now, if G. and H. could only be brought together, and forced, Bible in hand, to discuss this subject with each other, they would correct each other's mistakes, and thus become prepared to see the "Israelitish origin of the British." G. would find that *he* was applying the Scriptural denunciations against *Judah* to the House of Israel; while H. would see that the British actually *do* dwell "alone" among the European Nations, and that the "House of Israel," as a fact, is not now "reckoned up" among the Nations!

"Ah! but, says J., "this is a most pernicious doctrine; it denies the Messiahship of Christ, and the call of the Gentiles!"

These absurd and false allegations are not adopted by K.; *he* sees they are not true. He finds no such fault with the Israelitish theory; all he can say is, "This is an absurdly harmless thing! *cui bono*? What's the good of the Identity? what good (or evil) will it do to man, woman, or child? and why trouble the Church with so trivial, so useless a discussion?"

Now, either J. or K. must be woefully in error. Would it not be better if these two were quietly to meet, and talk over their respective objections to the Identity, before they ask *us* to oppose their contradictory arguments with the double-edged sword of truth?

But here comes a learned divine, the Rev. Mr. L. *He* perceives the importance of the subject; "But the truth is, 'Philo-Israel,' that it is of such vast scope, such immense depth, so very grand in its proportions, that I feel it is beyond *my* poor powers to grasp! I have not *time* to undertake the study of it! I plainly see I shall have to burn all my Commentaries, re-write all my old sermons, turn my back on all my old views and platform SPEECHES *about the Jews;* and at present—well, I have not, you see, *time*. But the subject is *very interesting*, oh! *deeply interesting*; and I hope one day to read your writings on it!"

So much for the clergyman. But, surely, if the Rev. Mr. L. could have an earnest discussion with A., C., E., F., G., H., J., and K., he alone would be quite able to dispose of most of their objections, and we should be saved the time and trouble of combatting their most discordant, provoking, contradictory, and (some of them) really absurd arguments against what is the most glorious, comforting,

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scriptural, God-honouring, and Christ-glorifying truth revealed in modern times to poor, suffering humanity.

We have not, in the above, by any means exhausted the list of the contradictory objections and arguments of the opponents. Our readers' intelligence and recollection will be able to supply a large number of similar ones in constant use. What we have said will suffice to show that our adversaries are at variance on an inconceivable number of irreconcileable arguments; and that, "union being strength," they are no match, united or in separation, for us Israelites; who, having the Word of God to support us, hold views quite consistent with its teachings, and really glorifying to the Great God and our Saviour Jesus Christ, the glorious, covenant-keeping Redeemer of "His people Israel." PHILO-ISRAEL.

August 15th, 1876.

RELIGIOUS USES OF OUR IDENTITY.

BY EDWARD HINE.

(*Continued from page* 296, VOL. II.)

NATIONAL PRAYER.

THE first great RELIGIOUS USE coming forth from the truth of the Identity of the British Nation with the Lost Ten Tribes of Israel is, that of *leading the Nation to prayer.*

At the first onset of this subject being presented to us, we may see very much in it, and yet have differences of opinion in regard to it. We declare that if, only for the present, we are enabled to see much in it—that it would be a grand thing, because then we should be bound to study the Scriptures more intelligently; with simply the idea upon the mind, we could not fail, as we read the sacred pages, to have thoughts suggested to us by God Himself upon Identity matters. Light must respond to light; hence the more we studied, the more the subject would fasten upon the mind. The importance and grandeur of the matter would develope before us, when we should be led to see that before any great result could accrue to us from it, that we must first make the subject a matter of earnest prayer. Before even we can become united in opinion upon this grand and potent question, we must lay hold of prayer. God says so, and His Word is sure. He says, "Yet for all this I will be inquired of by the house of Israel (*i.e.*, the British Nation) to do it for them." "Put Me in remembrance; let us plead together" (Isa. xliii. 26), a chapter referring to the bringing forth of the blind people, or Identification of Israel. "Ask Me (*i.e.*, by prayer) of things to come concerning my sons"—alone referring to the Identity—(Isa. xlv. 2). "Produce your cause, saith the Lord; bring forth your strong reasons (*i.e.*, the Identifications) saith the King of Jacob. Let them bring them forth and shew us what shall happen" (Isa. xli. 21). "Ye that make mention of the Lord, keep not silence (*i.e.*, strive in prayer), and give Him

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no rest (*i.e.*, be importunate in prayer) till He establish, and till He make Jerusalem a praise (*i.e.*, a glory utterly impossible to happen *before* the Identity, it being dependent upon it) in the earth"—*i.e.*, not as the Pulpit so often falsely tells us, in the heavens or spirit world—(Isa. lxii. 6, 7). Therefore seeing that the great "things for to come" in connection with our Identity, and which tend to our national peace, happiness, prosperity, nobility, and greatness, and upon which revolves the bringing forth in the splendour of the ripeness of a full maturity, the glories of the Church of Christ in the grandeur of that pureness that shall be attractive and inspiriting to the universal creation—we say, that as all this depends on the Nation's prayers, and alone depends, we cast, and are authorised to cast, this duty and privilege upon the Nation, making mention of National prayer as one of the first great Religious Uses of the Identity question.

Infidelity Trampled under Foot.

Another Religious Use is, that our Identity leads to the certain, positive, and absolute trampling out of Infidelity. We speak courageously, and declare it boldly, that it is not by the preaching of the Gospel of our Lord and Saviour Jesus Christ that the great result will be achieved. Again we declare it, that God never at any single period of history designed the means of *preaching* for this purpose. If He had, then would His own design have been a failure—and we hold it to be impossible for any one of God's designs to fail. It would be a failure, because we have used the means or institution of preaching nearly two thousand years, and have, at the present time, more churches, more chapels, more clergy, with far more energy and piety among the body, together with other ministers educated and lay, and, without doubt, with far more numerous religious appliances and agencies than at any former period, and yet it is a fact that in these self-same present times we have a far greater amount of real wickedness, of pronounced religious indifference, coldness, and positive aversion than has ever existed before. This is fairly illustrated by taking the condition of London, which is not only the metropolis of this country, but of the world. In it and its suburbs we have nearly four millions of souls, and yet only three-fourths of one million have any thought or care to assemble themselves for worship on the Lord's-day; and, alas! much of this number may honestly be described as mere formal and nominal worshippers—unthinking people, who use the house of God for the parade of dress, or other base purposes. The same proportion runs through all our large towns, and presents the basis for an average throughout the other, and the rural districts; and if the present ministration of preaching was continued a thousand years or more, it would not alter the results we now possess.

The great use and design of preaching hitherto is for the keeping of the truth and the creation of a witness. Christ commanded that the Gospel should be preached throughout all the earth, not for the conversion of

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the Gentile Nations, but "for a witness" (Matt. xxiv 14). Had it been commanded to accomplish the former design, then again facts, which are sometimes stubborn things, would pronounce it a failure, for there has been no such accomplishment. Nay, without any desire on our part to disparage the institution of preaching, but simply with the desire to state the truth boldly and plainly, and to bring the Pulpit back to a sense of its proper level, we declare fearlessly the possibility of preaching, as having been the means, to some very large extent of causing growth to infidelity. It is a most common question among infidels—Whom are we to believe? They tell us of scores of men who preach or proclaim such a doctrine, of scores of others who flatly and coarsely deny it. They instance the fact that scores and scores of men vehemently assert that such and such a statement is made in the Bible; that, on the other hand, scores and scores of men declare that there is not a vestage of the idea, or even the merest approach to it, to be found in the Book; and, in the face of these violently opposite declarations, they justify themselves in taking the middle course of infidelity. And, notwithstanding what the pious clergy can say upon this point, it is nevertheless a lamentable fact that this position is taken by an immense multitude, which, by so much, is a growth given to infidelity. Then we have the same tendency to infidel-making by the very prevalent system of spiritualising away the meaning of the Sure Word of prophecy, whereby it is so often sought by preachers to instruct and impress mankind that it is justifiable to insult God by altering and correcting His declarations, extracting His true and natural meanings for the purpose of substituting some nonsense of their own. Thus, when Scripture declares that Christ at His second coming "shall so come in like manner as ye have seen Him go" (Acts i. 11)—*i.e.*, with bodily substance—they declare the impiety that He has come in the form of wafer-bread; that the memorial that was to be observed "in remembrance"—*i.e.* in His absence, and "till He come" (1 Cor. xi. 15, 26)—was, for all this, partaken of before His bodily and actual presence; that the Nationality of Israel, by some double-dealing of their own, was converted into a Corporation, by them called a Church, and which some Baptists declare alone include those who have been under the water; the Independents, denying this, claiming that it refers to infants who have been sprinkled; the Wesleyans being satisfied that it only touches those who are connected with class-leaders and a penny a week and shilling a quarter; while some of the clergy assert that Apostolic succession is the pivot of the whole thing which Dissenters have lost.

Then we have the amazing theology that the Return of Israel to Palestine means a RETURN to Heaven—a statement that rigidly implies that the poor men had once been there, but had lost their heavenly nature. Then Zion, declared by God to be purely an earthly locality, is claimed by them to mean the eternal purity of heaven, they not being at all disconcerted at the fact, that God declares that dreadful and fiendish things shall be enacted there.

Then the RE-BUILT, revised, enlarged, and vastly-improved Jeru-

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salem is transformed by the logic of fancy, either into heaven, or into *Jerusalem the golden*—a sort of hammock city, suspended by an appliance superior to india-rubber; indeed, by one party the whole Church is visibly and *permanently* lifted up into the air, suggesting that the saints might at times find rest upon a rainbow. Earth means heaven, and heaven earth; Assyria, Egypt, Samaria, and places of fixed and earthly habitations, are assigned to boundless space; indeed, much of the Bible goes through a thorough metamorphosis by the act of man. And this is the intelligence emanating from the institution of preaching! That with such misapplications and gross inconsistencies—with the glory of the immutability of God's Word swept away—with His verities, and His oaths, and His declarations trampled under foot—can we be surprised that the ministration of the pulpit has made so little headway, and possesses so little influence? These are special days; they are the days that God is speaking; and the intelligence of the Nation's mind is not to be insulted with impunity. Trickery and ignorance has had its day; now honesty and fearless truth has got to speak. And, thank God! it shall, no power hindering. As far as the Nation is concerned, its religious thought is in the hand of a small clique—so small, that, comparatively speaking, it can hardly be said to be national thought. This has now to be formed, is now in formation, and shall influence every capable mind in the kingdom. We do not believe that our countrymen are unreasonable, and, in their bulk, wanting in intelligence. We fully believe that if we can show them that the prophecies are living powers —can be understood in the very words they are issued, and interpret themselves—that they would be disposed in their masses to look into the matter, and their respect for the Word of God would be won; that, if we could show them that they are in reality, in themselves, their very national history, but living out, positively acting out, "Moses and the prophets," that we should win them for God; that if we could but show them that matters are now actually taking place, and being fulfilled in detail, that were predicted thousands of years ago by the voice of prophecy—predictions, not simply by the one or two, three or four, but pages full, leaf after leaf—score upon score of pre-declared events that cannot by any possibility be found verified in any other country, and that alone read as fulfilled prophecy in our Nation, the British Empire—matters and predictions of such natures as to render it impossible that they should have been created in the mind of man, therefore could only be by the inspiration of God—we say, that if we could only get them to look at these things thoughtfully, that then we should at once obtain from them their verdict, that the Bible was divine and their veneration for it would be secured. Ay! if we could but bring before them the development of "Moses and the prophets" in, as it were, a grand moving panorama, then we should succeed in crushing out their infidelity; for there is no greater power for this purpose than this, the Scriptures testifying, yea, Christ Himself declaring, that if "they hear not Moses and the prophets, neither will they be persuaded, though one

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rose from the dead" (Luke xvi. 31). We could not have a more valuable testimony to the real power of Moses and the prophets than this. It is the certificate of our Lord, who declares that the matters connected with the two Houses of Israel can cope with infidelity. Moses and the prophets are Judah, the two Tribes, under the Mosaic economy, as they are to this day, and as the Almighty wills them to be for a time; and "the prophets" refer to the House of Israel, the Ten Tribes—*i.e.*, the British Nation under the splendour of the ordeal of acting out the details of the decrees of the prophets. And Christ declares that the display of these two powers is sufficient to stamp out the sin of infidelity. Nothing can be plainer than this, because in the parable we are told of the rich man in torments coming to the remembrance that he had five brothers on the earth upon whom the ministry of that day, like much of the ministry of our day, failed to produce or effect the right impression, and the man in torment desired that a more powerful ministry might be sent to them in the form of one sent to preach to them, gone forth from the dead. We all know that this would be a powerful ministry—that a preacher from the dead would be the most popular man of the time—that, having an experience of the hereafter, that no living minister could have, he would be readily accepted, universally believed; hence the wish that such a one might be sent. But what said the Saviour? Powerful and convincing as that ministry would be, yet they had already a more powerful one in the midst—"Moses and the prophets," or fulfilled prophecy, which, no doubt, was then, as alas! it is now, much in disuse.

This is the institution we seek to revive. This is the power we aim to bring forth, and surely its power could be appreciated now. We are verily the embodiment of the Prophets. We now nationally come forth to give the lie to the abominable "give-and-take," "cause-and-effect" theories of infidelity. We do this by our ancestors having been without a "king many days;" by our non-possession for some time of "Jacob's pillow;" of its ultimate recovery to our nation; by blindness in part having happened to us; by our old name having been withheld from us; by our language being rooted in the Hebrew, but disguised by a miracle; by our becoming an island nation; by our isles responding to prophecy, by a location in the north-west; by renewing our strength here (these are all connected with Moses and the prophets); by the formation of our monarchy; by our being a multitudinous seed; by inheriting the desolate heritages, or the possession of large colonies; by their occupying "the sides," the "coasts," the ends of the earth; by their encircling all other nationalities, or girting the earth; by thus becoming "a nation and a company of nations" (these are all issues from Moses and the prophets); by being a Christian nation, redeemed by Christ; by possessing the gates of our enemies; by being the most highly favoured nation; by our national heraldry, the Lion and the Unicorn; by lending to, and not borrowing from, other nations; by being philanthropic; by our veto on the slave

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trade; by doing the missionary work; by being the means of blessing to all other nations; by being "high above" them all, "the head and not the tail"; by being an undefeated nation; by our hundreds putting ten thousand to flight; by exercising lordship over the Gentiles (all these have creation in "Moses and the prophets"); by our preserving the weights and measures of Israel in our midst; by our nation *alone* doing this; by our care of the poor; by the constitution of our country and the laws of the land being based upon the Ten Commandments; by our being thoroughly exceptional in this; by the circuits of our judges; by our swearing in the Name of God in our courts of justice; by our country being cut up into hundreds, and our parishes into wards; by our being a Sabbath-keeping nation; by the writing of the Ten Commandments upon our national posts; by the rehearsing them week after week, teaching them diligently to our children.

Brethren! by these, and hundreds more, we are seen as verily the embodiment and living out, as a nation, of Moses and the prophets; and it is in this light that we are to come forward. This is what is meant by bringing "forth the blind people that have eyes." These are the facts that we are now about to become witnesses to; thus we become specially, and very specially, witnesses for God, to prove before all our nation that God is God; that all our people may know and believe Him, and thus in this way understand that He, the Great God is He. It is in this way that our Identity will shortly stamp out infidelity.

This cannot be done by the simple preaching of the Gospel. It is impossible to effect this glory by the alone use of this means; and so earnest are we in delivering our judgment in this matter, that we beseech the reader not to be impressed by the reading of our statement, and we implore the same not to be swayed in opinion by any dictum from the professional or amateur preacher, but alone be influenced by the Word of God, whose word is pledged that preaching cannot stamp out infidelity, that other means are required to be used to effect this purpose. We find it in Isa. xliii., and nothing could be plainer than its speech. Verse 8: "Bring forth the blind people that have eyes [This bringing forth is the Identity of Israel], and the deaf that have ears [This we take as referring to Judah]; let all the Nations be gathered together [All Israel was to become a Nation, and a company of Nations, and these Nations are referred to. It could well be rendered, 'Let all Israel's—*i.e.*, the Ten Tribes only —Nations be gathered together']; and let the people be assembled: who among them can declare this, and show us former things? [*i.e.*, Who can show how the past history of the country has tallied in every particular to the outline of Israel given in the prophecies] let them bring forth their witnesses [These are clearly the Identification,* and the object of *God's command* in bringing them forth is], that

* See "Forty-seven Identifications." By Edward Hine. Price 6d. S. W. Partridge & Co., and W. H. Guest, Paternoster-row.

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they may be justified: or let them hear, and say, TRUTH, [Which intelligent people are saying.].

Then God gives us the avowed object of all this, the real reason for this bringing forth, the purpose that the Identification is to serve. He distinctly recognises the wide-spread power of infidelity—that, notwithstanding we are the people He has chosen, yet the bulk of the people neither believe in Him nor understand Him. This is the declared Bible state of Israel up to the time of their Identification, and truly our Nation corresponds exactly to the description. Many other Scriptures distinctly recognise the preaching institution as being in the midst of Israel. This Scripture testifies that it made very little impression upon them, because infidelity was rampant in the Nation; hence the necessity of the Identity as the cure for the evil. Scripture perverted, prophecy spiritualised, had little or no effect; hence the need of bringing forth Moses and the prophets. Identify Lost Israel, "bring forth the blind people." Why? To stamp out infidelity. How can the Identity do this? Because "Ye are My witnesses, saith the Lord, and My servants whom I have chosen, that ye (*i.e.*, Israel) 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. . . . . therefore ye (Identified Israel) are My witnesses, saith the LORD, that I am God."

Yes! This is what will come out of the bringing forth of the blind people of Israel—this is the real issue of our Identification: the rooting up and destruction of accursed infidelity in our midst; and there is not a line in any part of Scripture to testify that it can or will be done by any other way. The Identification is God's plan, His own plan, and the man would indeed be an insignificant nobody who would attempt to presume upon credulity by asserting that he had a superior plan to that that God declares He alone will use:—The Identification of the British people with the Lost Ten Tribes of Israel. And thus we show a grand RELIGIOUS USE of the Identity question—the swift and sure destruction of unbelief in God.

(To be continued.)

THE GREAT MOUNTAIN BEING MADE A PLAIN BEFORE ZERUBBABEL.

BY HARRISON OXLEY.

IT cannot be disputed that the Identity is bringing to light the glory of the Scriptures of the prophets, far beyond anything that the heart of man has ever conceived. We have come to glorious times—to the House of Israel, and to the House of Judah; and we are permitted to see the fulfilment of things which God has declared in ancient times; therefore we say, times of glory. It is certain that we have come to the times which were set before the prophet Zechariah in vision, and which are given us in chapters ii., iii., iv.

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It is evident to us that we have the Identity times set before us in "the candlestick all of gold," with its "seven" branches of lamps, and "seven pipes," and "two olive trees." And what is this "candlestick all of gold," but the light of our Identity shining through the Divine Word? The Word of God also is light; and the lamp, being all of gold, sheweth the beauty and excellency of the work of the Lord—the Identity. A glorious sight it must have been to the prophet to see in that vision! Kinsmen! is it not more glorious to see the reality? Light is glorious, but how much more glorious where darkness has so long reigned! We have been in darkness—the House of Israel has been long in darkness—lost to themselves, and lost apparently to the world. This candlestick all of gold is the means of bringing them to light; and, by this glorious light, the Lord, who is for ever a God in Israel, sets before us, and brings into view in a very special manner, the House of Israel—*i.e.*, the Lost Ten Tribes of Israel and the House of Judah. Therefore, assured by the Identity, is the time of salvation to Judah.

The two olive trees—the House of Judah and the House of Israel. In this beautiful vision we have now the interpretation. We have the Stone, Jacob's Pillow, the Identity, the Eyes, the Witnesses, the two Olive Trees, and the Glory of God, shining upon the House of Israel and the House of Judah, through the Candlestick all of gold. And when the holy prophet had considered the glories of the vision, what then? He did not understand. Then the angel spake unto me saying, This is the Word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by My Spirit, saith the Lord of hosts. Who art thou, O great mountain? before Zerubbabel a plain; and he shall bring forth the headstone with shoutings, Grace, grace unto it (Zec. iv. 6, 7).

By the glorious light that now shines upon us through our Identity, those visions given to the holy prophet can be unfolded. The lost House of Israel and the House of Judah are by the Identity brought together, and stand together before the Lord. It is the time of light and salvation to them; therefore, the candlestick all of gold. It is the time when the stone laid before Joshua should be brought forth, and upon one stone seven eyes.

(*To be concluded next week.*)

Correspondence.

E. HINE, ESQ., LIVERPOOL.

MY DEAR SIR,—I do not look upon you as a politician, further than the Hebrew Question. But Turkey going to pieces looks so probable, some motion might be made for obtaining for Britain "Crete," "Cyprus," and even "Rhodes." These islands, have ever been troubles to Turkey, are not integral parts of Turkey, and even now the Turkish fleet is in the Ægean Sea to keep the peace, when, in Turkish interests, it might be much better employed.

The Servians pay dearly for listening to Russian intrigue, and, as I expected, the Cretans have not profited by the lesson.

Could you get it hinted to some of our great ruling men the propriety

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of looking after our interests, by hinting to our Resident or Ambassador at Constantinople to suggest to the Government there the advantage to them of ceding these islands to Britain in consideration of a money payment (or cancelling of bonds), as, besides the cash, the operation would set free the troops in these islands, and the war material, and—more important still for Turkey—would tend much to moderate the Russian ambition to obtain Constantinople and Turkey in Europe, and so make the Mediterranean a Russian lake.

Crete is the key of the Bosphorus, and Cyprus the key of the Levant, and Rhodes would help to connect them.

These islands would be of immense advantage to us in the event of Russia invading the land of our fathers, and for keeping open the Suez Canal in the event of the invasion of our East India possessions.

Would not these islands be splendid jewels in the British Crown! With equal laws, and equally administered, they would be prosperous, and the people happy. See if you can give the idea a lift.

My dear sir, yours very truly. WM. DAVIDSON.

Seaton Carew, 18th August, 1876.

N.B.—I do not make much account of the natives; they are not fit to govern themselves and their neighbours. The Greeks can neither govern themselves nor anybody else.

THE CLERGY.

SIR,—Your statement about the Clergy, *as a body*, is painfully true. In the first place, they are very scarce; and many of those we have are *most* inefficient. I have several times quoted to some of them Ezek. iv., but they generally sigh, and immediately imagine the chapter applicable to a great many others, but *never* to themselves individually.

Earnestly wishing you every success in your arduous but glorious undertaking, Yours truly, F. K.

VOLUME THREE.

OUR readers will perceive that we have just entered upon our THIRD VOLUME; which, we suggest, is a convenient time for NEW subscribers, or for DOUBLING old subscriptions. We very heartily thank our friends for a great number of this latter class during the last month. It is an encouragement that does us good.

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THE

Nation's Glory Leaden,

BY

IDENTIFYING THE BRITISH PEOPLE

WITH THE

LOST TEN TRIBES OF ISRAEL.

A WEEKLY JOURNAL, EDITED BY EDWARD HINE.

NOTE.—WE DO NOT SEEK TO IDENTIFY THE JEWS, WHO ARE ONLY *TWO* TRIBES OUT OF *TWELVE:* HAVE NEVER BEEN LOST, BUT ALWAYS KNOWN. WE ONLY IDENTIFY OUR NATION WITH THE TEN LOST TRIBES; WHICH IS A PARAMOUNT GLORY, AND BENEFIT TO THE EMPIRE, DOING MORE TO SUBSTANTIATE THE TRUTH OF SCRIPTURE THAN ANY OTHER SUBJECT, AND IS MAGNIFICENTLY GRAND.

VOL. III. NO. 85.] WEDNESDAY, SEPT. 20, 1876. [ONE PENNY.

THE ISRAELITISH ORIGIN OF THE ANGLO-SAXONS.

(*Continued from page* 55.)

PREVIOUS to passing into Britain the Saxons occupied the whole of that territory bounded by the rivers Rhine and Elbe and the German Ocean; but after they had passed into Britain we find that the territory, though still called Saxonia, had dwindled down to little more than the size of the Saxony of the present time. We also find that as the Jutes disappear and pass into Britain the Danes make their appearance and are first mentioned about the sixth century, and give their name to the land vacated by the Jutes. That a remnant of the Saxons remained behind is apparent; but we are not left in doubt as to what became of them, for Wittichind mentions that the Huns made such slaughter and desolation in Saxony, that the wretched survivors, quitting their country, went and served other nations. Also, in the commencement of the seventh century, the French king, Clotaire II., exterminated the chief part of the Saxons of Hanover and Westphalia, and the historians of those barbarous times unanimously relate that he caused to be beheaded every inhabitant of the vanquished tribes who exceeded the height of his sword. The Saxon name was thus nearly extinguished in those

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countries. It is only reasonable to suppose that the survivors would join their brethren in Britain, and thus complete the passage of the outcasts of Israel into the islands of the sea, for we have in the prophecy by Ezekiel (chap. iv.) the time given when this event should take place: "For I have laid upon thee the years of their iniquity according to the number of the days, three hundred and ninety days; so shalt thou bear the iniquity of the House of Israel. Lie again on thy right side, and thou shalt bear the iniquity of the House of Judah forty days: I have appointed thee each day for a year." The forty years appointed for Judah expired, and was fulfilled by the destruction of Jerusalem by Titus, in 70 A.D., and their subsequent dispersion.

Therefore, the forty years in the case of Judah are from the commencement of our Lord's ministration upon earth—namely, 30 A.D., which gives us the starting point for the 390 years appointed to the House of Israel—to whom it was to be a sign—and which expired in the year 420 A.D., one of the most remarkable epochs in the history of these islands, being the exact time when Britain was freed from the Roman yoke, and the time when the Saxons commenced passing into Britain, thus collecting the outcasts and the escaped of Israel in these islands, and thus setting up the kingdom referred to by Daniel, which has become a great mountain, filling the earth, and which has not been left to another people.

Therefore, there are no grounds for the arguments advanced by those who advocate the Teutonic theory, and the Bible is a greater authority than any Greek or Roman historian. The Almighty declared, and He has gathered Israel in these islands, thus fulfilling the prophecy: "I will make her that halteth (Judah) a remnant, and her that was cast afar off (Israel) a strong nation" (Micah iv. 7). We need not be surprised that the Saxons are found without the laws or the prophets, for we find such a state is clearly indicated, as will be seen by the following: "Behold, the days come, saith the Lord God, that I will send a famine in the land; not a famine of bread, nor a thirst for water, but of hearing the Word of the Lord" (Amos viii. 11).

"And the Lord shall scatter thee among the nations, and ye shall be left few in number among the heathen, WHITHER THE LORD SHALL LEAD YOU. And there ye shall serve gods, the work of men's hands, wood and stone, which neither see, nor hear, nor eat, nor smell. But if from thence thou shalt seek the Lord Thy God, *thou shalt find Him*, if thou seek Him with all thine heart, and with all thy soul. When thou art in tribulation, and all these things are come upon thee, even in the LATTER DAYS, if thou turn to the Lord thy God, and shall be obedient unto His voice; (for the Lord thy God is a merciful God), He will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which He sware unto them (Deut. iv. 27—31) (1451 B.C.).

It must be borne in mind that this promise was written about 700 years before the Captivity, and clearly foreshadows the backsliding of

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Israel. It depicts the exact position of Israel in Europe—cast out, serving idols, punished, and reduced in numbers, but, by the mercy of God, afterwards protected and isolated from the destroyers, and allowed that tranquility necessary to increase their numbers to enable them to fulfil the great destiny set before them.

(*To be continued next week.*)

OUR IDENTITY WITH THE LOST TEN TRIBES OF ISRAEL, OUR NATIONAL SALVATION.

By Harrison Oxley.

It is certain that, by the Identity, the greatest changes will most surely be effected that has ever taken place in the world; and, thank God! those changes, will be for the better; indeed, for salvation and glory. The Scriptures, both of the Old and New Testament, are so clear and so full upon this subject, that it is scarcely possible, now that the sacred work of the Identity is in actual operation, to fail to see the glory that is to be revealed. That such a national salvation, is an absolute necessity is evident, and that the times—the particular times in which we live—were foreseen by the Almighty, is also further evident and are met by this great national work of the identity.

We say that, it is an absolute necessity which must lead to a glorious manifestation of God's mercies over Israel for ever, by His Divine government being so established among us as shall fulfil His Divine will and Word, given in the pages of inspiration.

The Identity, being set and declared to this end, becomes at once invested with a grandeur and glory that is positively far above everything else, whether it is called after a religious or by a political name; because it is clearly that POWER which the Lord has called into operation for the special manifestation of His glory to Israel, and, by Israel, through all the earth. To the enlightened, the Identity is the only hope of salvation to the Church of God, and, being so, the pages of Divine revelation are at once become bright with glory. For if, by our Identity, the God of Israel—the Mighty of Jacob—is our God, then assuredly we must come into the full enjoyment of the numerous and glorious blessings which He has promised to bestow nationally upon Israel when the year of His redeemed is come. This glorious truth of our Identity is the grand turning-point in our future national destiny. Once this established, our way of salvation is clear. The evils inseparable from our blindness—*i.e.*, ignorance of our Identity—vanish away, and the blessings of the knowledge of our origin and heirship must flow in, which must prepare the way for the kingdom of God. But what are the immediate advantages that flow to us by our Identity? They are at once grand and multitudinous. Grand, inasmuch as they affect every part of the British Empire. The Identity gives an everlasting stability and cohesion to the whole empire, so that, unlike all heathen empires, whether ancient or modern, the British Empire—the Empire of Israel—must stand immoveable, to

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end of time, upon the Rock of God's Word. And if God was a God to Israel aforetime, and has been still a God to us, though we have been ignorant of our Identity, how much more will He be a God to us under the greater blessings of the new and Gospel dispensation, when our Identity is established, and we are planted in the land which He gave to our fathers! The very fact of our being identical with the Lost Ten Tribes of Israel strikes at the root of the old existing institutions, and establishes a new economy on the grand old foundation which the Lord Himself laid when He gave the promises to Abraham, Isaac, and Jacob. For He said unto Moses, "This is MY NAME for ever, and this is my memorial unto all generations" (Exodus iii. 15). This great truth being established in the midst of us, the way then becomes at once clear by which the promises of Jehovah to us nationally must take effect. And when, moreover, we are seeing the hand of the Lord working to the Identity, in preparation for the glorious Restoration, by the events which are now taking place in the Turkish Empire, we may reasonably believe also that all the good which He has spoken concerning Israel in the latter days shall also appear. The great truth which the Identity is called forth to do is this, doubtless—that the God of Israel is our God, and that we are His people. The national acceptance of this truth brings us at once into a new and higher national life, and, by calling us to participate in a higher life with God on earth, at the same time also is the means of removing those terrible evils which are beyond the power of present institutions, whether civil or religious, to remedy — the existence of which amongst us creates endless divisions in the Church, renders in a great measure the name, the holy name of Christianity powerless, and fills the land full of revolting and hideous buildings in the shape of police stations, and prisons, and goals, and union workhouses, and courts of law; all of which, we say, are monstrous evils to exist at all in Israel, and which never can exist under that new and glorious era of RIGHTEOUSNESS which the Identity shall most assuredly establish.

When God hath spoken that He will establish RIGHTEOUSNESS in Israel, He will establish—and that speedily, and in such an effectual way as shall cause the meek to rejoice, and the poor to bless HIS NAME.

THE GREAT PYRAMID.

DEAR CHIEFTAIN,—A lady friend, well known to you personally, and much esteemed by all those who know her, for her zeal, courage, address, and earnestness in the Identity cause, once, awhile back, expressed her surprise that if the Great Pyramid really was a Messianic erection, and of such importance in connection with God's dealings with man in these last days of the Gospel, Jehovah should have suffered the building to be so dreadfuly mutilated by the hydra-headed monsters who are happiest when most michievous. I was puzzled for a while by so self-evident a proposition, and was at a loss

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to make any sort of satisfactory reply to this adroit sword-thrust; and I was making up my mind candidly to admit that I knew nothing at all about it, and to be added to the long list of haughty manhood that had gone ignominiously down before a woman, when suddenly the passage in Isaiah flashed across my mind: "Behold, My servant shall deal prudently, He shall be exalted and extolled, and be very high. As many were astonied at thee; His visage was so marred more than any man, and His form more than the sons of men: so shall He sprinkle many nations; the kings shall shut their mouths at Him: for that which had not been told them shall they see; and that which they had not heard shall they consider. Who hath believed our report? and to whom is the arm of the Lord revealed? For He shall grow up before Him as a tender plant, and as a root out of the dry ground: He hath no form nor comeliness; and when we shall see Him, there is no beauty that we should desire Him. He is despised and rejected of men; a man of sorrows, and acquainted with grief, and we hid as it were our faces from Him; He was despised, and we esteemed Him not."

This is a touching picture of the Great Redeemer of Israel, in the days of His humanity. What countenance among men ever has approached, or ever can approach, the desolate grandeur of the Godhead incarnate, bearing the sins and the sneers and the insults and the reproaches of all flesh in His own Divine person? The graphic description of the desolate and desolated features of the Pyramid at once struck me as a remarkable coincident parallel. We can never see any old ruin in any stage of decay or destruction that has not at least some portion or portions of its face or surface left on the remnant of its walls. But, according to Professor Piazzi Smyth, the Pyramid has not one single square inch of its countenance, or original outer surface. left, all has been destroyed. Its countenance is more marred than that of any other building, or remnant of a building that, to my knowledge, is in existence. Assuming it to be true that the Pyramid really is a Messianic structure, what a startling parrallel is presented unto us! "His visage was so marred more than any man."

Then again, what a suggestive feature is presented unto us by the destructiveness of the ignorant and the wanton, and as embodied in the mutilated condition of the structure itself! Entrance was effected only by violence; the side (*query*, left side?) of the huge structure being perforated by force, ere the secrets of the interior could be ascertained. The spear thrust into the side of Jesus by the soldier is apparently a strict parallel as to what was essential to be done in order that the secrets of eternity might become visible unto man. The outpouring of the blood and water, which was necessary to complete the supplying of the means of gaining the secrets of eternity, appears also to have its parallel in the perforation of the Pyramid by that downrush of rubble which had been left in the ascending passage.

On my giving the lady some such thoughts as these, she agreed with me that the present condition of the Pyramid is decidedly more

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Messianic in its parallels than it could possibly be in any unmutilated condition. Perchance these meteoric thoughts may not be destitute of interest to your readers, and as also exemplifying the way in which many Identity ideas and discoveries are arrived at. "Many shall run to and fro, and knowledge shall be increased."

CYMRU.

THE MAN-CHILD; WHO IS HE?

As I sat to-day alone on the shore of Lake Erie, where the banks are fifty feet in height, and listening to the murmuring waves as they died away on the sands beneath, there recurred to my mind a subject that has occupied some of my passing thoughts for many years.

It is evident to me, from the Scriptures of Truth, that a great prophet is about to appear as the herald of the coming Messiah, and a mighty deliverer of Judah and Israel. That this prophet-deliverer is identical with the Man-child of Revelation xii., has been my solemn conviction for a considerable period. A literal translation of the first, second, and fifth verses of this chapter read as follows:—

"And a great sign appeared in heaven—a woman clothed with the sun, and the moon under her feet, and on her head a crown of *twelve stars*; and, being with child, she cried out in pain and distress to give it birth. And she bore a male child, who is about to shepherd all Nations with an iron sceptre. And her child was caught up to God, and to His throne."

We are aware that some have regarded the Man-child as being our Lord, and others again as the 144,000 Israelites. We dissent from both these views. In the first place, we regard the woman who gives birth to the Man-child as the true Church of Christ, of the literal seed of Jacob; the twelve Tribes, as well as the twelve Apostles, being represented by the twelve stars in her crown. The Christian Church, strictly speaking, had no existence until Pentecost, ten days after our Lord's ascension; consequently, she could not, in any sense, have been His parent.

Secondly, the Man-child is spoken of in the singular, and not in the plural; and for this reason cannot be the 144,000.

The Man-child, as the son of the Christian Church, is born to rule, and is afterwards caught up to the throne of God, either in the body, or out of the body, there to be Divinely-instructed for the mighty mission he has to perform. His mission is to shepherd all Nations with an iron sceptre. He will lead back, in person, the twelve Tribes of Israel to the land of their fathers. As Moses was called up into Mount Sinai, there to commune with God and receive Divine instructions for the great work before him, so the Man-child is caught up to the throne of God in heaven, to receive instructions and power for a mightier, more miraculous, and far more glorious mission than that performed by Moses.

It is our firm conviction that the Man-child is identical with the Elijah of Malachi, who will appear before the coming of the great

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and dreadful day of the Lord, as the messenger of the new covenant which God is about to make with the House of Israel, and with the House of Judah, when He pours out His Spirit upon them.

We believe, morever, that the Man-child is the same with "The Shepherd the Stone of Israel" (Gen. xlix. 24), who is, on his father's side, from the Tribe of Joseph, through the family of Ephraim, from whom he inherits the birthright-promise to the earthly sovereignty (1 Chron. v. 2); but, on his mother's side, he is from the House of David, of the Tribe of Judah, through the Virgin Mary, which entitles him to sit as a prince, on David's throne, under Christ.

Being, therefore, related to both Houses of Israel, and being specially invested with Divine authority, the Man-child will unite the two Houses of Israel, as shown by the joining of the two sticks in Ezekiel xxxvii.:—"Thus saith the Lord, I will take the stick of Joseph, which is in the hand of Ephraim, and the Tribes of Israel, his fellows, and will put them with him, even with the stick of Judah, and make them one stick. And 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 all shall have ONE SHEPHERD. And my servant David will be their prince forever."

The Man-child, as the "messenger of the Covenant," invested with the prophetic power of Elijah, will sit as a refiner and purifier of silver; and he shall purify the sons of Levi, especially of the family of Zadok, to bear the Ark of the Lord, and that they may offer an offering in righteousness (Mal. iii.).

As the "Branch out of the root of Jesse," through Christ, after Melchisedek, he will be a priest upon his throne (Zech. vi. 12, 13), and will build the temple of the Lord, according to the description given in the latter part of Ezekiel. As a priest he will stand up with "Urim and Thummim"—an indication of his wonderful mission and prophetic power" (Ezra ii. 63).

There is reference to the Man-child in more than one passage in the Old Testament; but one will suffice us at present. In Michah v., after speaking of the birth of our Saviour in Bethlehem of Judah, the prophet states that Christ would give up His brethren (the Jews) "until the time that she which travaileth hath brought forth"—that is, until the Man-child shall appear; then shall the remnant of Christ's brethren return unto the children of Israel. In the fourth verse the word translated *feed*, with reference to the Man-child, should be rendered *shepherd*, for that is the sense of the original. "And he shall stand and shepherd in the strength of the Lord; for now shall he be great unto the ends of the earth." "And *this man* shall be the peace when the Assyrian shall come into our land"; that is, when Gog with his mighty armies shall enter Palestine.

The Lord, in Isaiah lxix. 8, speaks of the coming deliverer in these words: "Thus saith the Lord, in an acceptable time have I heard thee, and in a day of salvation have I helped thee, and I will preserve thee and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages."

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We have an impression that the "war in heaven," and the casting down of the Dragon (Rev. xii.), may, at least in part, be connected with the downfall of Turkish rule and the liberation of Palestine.

The signs in the East, and elsewhere in the world around us, indicate the speedy coming of the Man-child, who is to shepherd all nations with a rod of iron.

"Awake! awake! put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city; loose thyself from the bands of thy neck, O captive daughter of Zion! The redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head; they shall obtain gladness and joy, and sorrow and mourning shall flee away" (Isaiah).

S. RUSSELL.

Palmyra, Ontario, Canada, August 6th, 1876.

1876 OR 1880?

BY PHILO-ISRAEL.

A WORD of explanation seems to be required from us. We have received private communications from several quarters asking us to state the grounds of "our *belief* that this is A.D. 1880, and not 1876." Our respected Editor, in his article on "The Eastern Question," published at page 214, No. 70, Vol. ii. of the GLORY LEADER, states that "PHILO-ISRAEL" "suggests that our present year is not 1876, but really 1880." A correspondent, J. W. R., whose letter appeared on page 260 of No. 74, follows suit by declaring the same, and making the "suggestion" ours.

We wish, in admitting that on one occasion we *did* suggest to the Editor of this Journal that this "might be not 1876, but 1880, as some strongly hold," to guard against the idea *that our own mind is made up on the subject.* We have merely thrown out the suggestion for discussion and elucidation. But there is too much to be said *against* the hypothesis, to justify anyone in openly declaring his "belief" that we are now living in times only two years removed from the glorious event of 1882, indicated by the Great Pyramid of Egypt. We have had much pleasure in reading the notice on the subject, from the pen of the Astronomer-Royal of Scotland, in No. 80 of the GLORY LEADER, lately to hand. We were aware that the Rev. W. B. Galloway is quite satisfied that our existing Christian chronology is correct. But, on the other hand, Dr. Farrar, in his "Life of Christ," gives reasons which apparently convince *him* that the period of the Saviour's birth has been erroneously post-dated by four years. "Who shall decide when doctors disagree?" We feel inclined to give our adhesion to the teaching of the Great Pyramid; and to those who have given their attention to the subject, that testimony appears quite conclusive that Mr. Galloway's views are as correct as those of Dr. Farrar are the reverse. We hope when we have a little leisure, and better access to the authorities on the subject

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than we can at present command, to state the *pros* and *cons* of this controversy, fully leaving the reader, after reviewing them, to decide for himself whether this, in truth, is 1876 (*Anno Domini*), or 1880.

PHILO-ISRAEL.

THE GREAT MOUNTAIN BEING MADE A PLAIN BEFORE ZERUBBABEL.

(Continued from page 71.)

The two Houses of Jacob have been separated from each other, from the days of Rehoboam. By the Joshua—*i.e.*, the High Priest, the Shepherd—they come together again, and the Lord of Hosts is joined unto them, as in the days of old. And, having such things now with us, we see a Divine glory beaming upon the work of our Identity, beyond anything else that can be seen in the world. In the midst of darkness, light and glory has arisen upon us! And how has it arisen? In the way the Lord of Hosts declared it should arise—by the prophet, according to His Word; by the finding the Identity of Lost Israel, the bringing forth of the Stone. And all these too in the most complete and beautiful harmony, with all that God has spoken concerning Israel. We are justified in saying that all those things are glorious, far beyond anything that we ever could conceive; and are such a manifestation of the Divine hand toward us, so plain indeed, so glorious, as to excite at once the most profound reverence to the Word of God, and the loftiest praises to His Name.

When we see God's glorious mercies of the latter days coming to us, it is surely a time for lifting up the voice. Who art thou, O great mountain? What mountain? Where is it? This great mountain may be none other than the Tara—and a great mountain indeed! Great by its past history, and great in every way, present and future. Great indeed, we say, by the holiness of what we believe it contains. Great mountain, because it connects the far past, of both Judah and Israel, with the present great work and the future glory. The salvation of Israel and Judah; the bringing forth of the ark of the covenant; the High Priest of an everlasting covenant; the bringing of the Lord of hosts, the God of Israel, near to us; the glory—all these cluster around this great mountain—a mountain that must be for ever memorable, in the history of Israel, as Sinai and Zion. Yet this mountain, which is apparently a great difficulty in the way, is declared to become a plain before Zerubbabel—"before Zerubbabel a plain."

The difficulties in the way, by which the great mountain (the Tara) shall be opened, and the holy riches brought forth, shall become smooth and easy before God's Annointed One a plain—By the Spirit of the Lord ("Not by might, nor by power, but by my Spirit, saith the Lord of Hosts"), so that, through the Annointed, the right way to open this great mountain is given, and He shall bring forth the

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headstone with shouting, "Grace, grace unto it." Mere human wisdom and power are not equal to the work, but must be in God's own given direction, and by His own divinely appointed-way, and therefore the annointing—*i.e.*, "My Spirit, saith the Lord of Hosts." Therefore, beloved, I bring forth My Servant the Branch. Therefore the Identity, established by Divine appointment; the candlestick all of gold, the seven pipes with lamps, the two olive trees, and the way by which the great mountain a plain shall become.

Where the ark of the covenant is, there is holiness to the Lord, and there also the high priest, and there also will be made sacrifices to the Lord.

THE ENGLISH LANGUAGE DERIVED FROM HEBREW.

By R. Govett.

The Vegetable Kingdom.

Let us notice first the word *Shrub*, which is derived from the Hebrew ZhRuB, signifying *to be straightened*; the *Shrub* being smaller than the tree.

The Latin word for *Leaf* is *Folium*; the Greek, *Fullon*; the French, *Feuille*. We have ourselves adopted the word Tre-Foil, or "the three-leaved plant." This word is derived from the Hebrew of 'OLI. Now the Hebrew letter *Oin* is very peculiar, and, when transferred into other languages, often takes before it what grammarians call "the digamma," or F, in place of aspiration. This, then, gives us the Latin *Folium* with the Greek and French forms. *Leaf* is derived from the same letters transposed—Foil, *Leaf*. From the same root we may conclude that the word *Loaf* arises. The bread made in early times, and in Eastern lands, was in the form of a broad thin cake, like Scotch oatmeal cakes. These cakes were stuck against the side of the oven, and so baked. From their thin leaf-like form came the word *Loaf*. This gives us also, I believe, the derivation of the word *Bread*. It comes from *Broad*. In German, the word *Brod* signifies both *Loaf* and *Bread*.

The botanic word *Frond*, taken from the Latin, is derived from the Hebrew FRoD, to spread; N being added, as frequently is the case, to strengthen the root.

The English *Berry* has its origin in the Hebrew PeRi, which means "*Fruit in general*." Our word *fruit*, in the French represented by the same letters, in Spanish *Fruto*; in the Italian, *Frutto*, is derived, through the Latin *Fructus*, from the Hebrew FRuCH, which means "*to bud or blossom*." The Greek *Opöra* is evidently the offspring of the first of the two words. It signifies "*tree fruits*," as pears, apples, grapes, &c. Observe the "O" at the commencement; a not uncommon addition in Greek.

Our word *Branch* takes its rise from BRaCH, "to reach across—a *bar, a cross-beam*": N being added, as in former instances, to strengthen the root. *Bark* is derived from BOOK, "*to roll round*."

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Hence comes our *Book*, which was formerly a roll or scroll. The R is added by the Chaldee. *Sap* owes its origin to the Hebrew ZaB, "to flow": *Gum* to the Hebrew GaM, "to join together."

The old English *Wort*—in German, *Wurz*; in Sweedish, *Ort*; in French, *Vert, verd*; in Latin, *Virdis*—is derived from the Hebrew YROK, "to be green." The first letter here is generally rendered into English by "W." Then the vowel "O" is taken out of its place in order to follow the "W." Here is another example of a word of two syllables in Hebrew being shortened into one in English. The term "wort" is familiar to botanists, as forming an association with many names of plants. Star-*wort*, mug-*wort*, spleen-*wort*. The final *K* has apparently become T in English, to distinguish it from wor*k*.

(*To be continued.*)

Correspondence.

DEAR SIR,—The enclosed is a little thank-offering for a blessing on the hay harvest from M. Fyrmly, who begs Mr. Hine will appropriate it to the Identification cause, a subject which is so greatly interesting and vastly important in matter.

DEAR SIR,—Having been an earnest reader of the GLORY LEADER since your lecture here, and feeling a great benefit from it—for the Bible is quite a new book to me—being a Sunday-school teacher I should like to forward the cause amongst my fellow teachers by your leaflets. Please forward me two hundred, for which I enclose stamps. Yours truly, J. B.

MY DEAR SIR,—I only received one copy of *Life from the Dead* last month, and I miss its non-arrival with heartfelt grief, I can assure you. Pray oblige me, if you possibly can do so under your press of business, by sending me three copies of each—*Life from the Dead* and GLORY LEADER. I beg to enclose you my subscription. If you only knew how much I prize your periodicals, you will endeavour to prevent my next disappointment. God help you in your glorious work! Yours very sincerely, H. P.

P.S.—I am making several converts here. I have had a correspondence with a neighbouring bishop, who declares the Ten Tribes were *never lost at all!!!*

DEAR SIR,—I enclose you a Post-office order for £1—10s. to help defray your own expenses, and 10s. to the fund which is, or about to be, opened to search the Hill of Tara. I take great interest, and endeavour to disseminate the truths I have been learning from your periodicals. I love my Bible, and am astonished at the light you have let in on its sacred pages. I wish you prosperity and success in propagating these facts. H. SPRIGGE.

Peterborough.

[NOTE.—We are much obliged for the kindness of this friend. The Anglo-Israel Corporation were an association embodying in its membership both wealth and rank, and yet lost £150 in endeavouring to sustain a magazine. The loss falls upon the Association. We are alone, single-handed, without rank, without wealth, but struggling and harrassed; whilst we are imparting that light, and a knowledge of *that* carrying unction that will *alone* save the Nation. We are also conscious that we have pioneered the way. We have not only literally created the interest and instructed the minds of those now prominently engaged upon the subject, but we have steadfastly braved the ordeal of that particular kind of ridicule always offered to the introduction of a power known to be destined to have universal sway, and that must become a corrector of ignorance, a detective of fraud, and an opponent of abuse. Yea, again and moreover, we

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have endured that that is known to all occupying a leading position in any movement, whether in Church, political, or social life; to wit, the paltry manœuvres and petty jealousies, the tittletattle bickerings, and final desertions of those who professed to be friends and staunch fellow-workers, but whose human nature eventually manifested them as pious adventurers hunting after places; and, with all these facts well-known to the mind, it is refreshing to meet with the sympathy shown through the substantial aid of such friends as the one who writes the note we have been led to comment upon; and chiefly from the desire of laying hold of the opportunity to

GIVE NOTICE

THAT A TARA FUND has *not* yet been opened; the leading difficulty being to find minds sufficiently pure to be above passing judgment upon their fellows. That. until this difficulty is got over, we would much prefer that our friends would withhold their subscriptions, and by no means send them to us, until a properly authorised reception committee be formed, and to be satisfied that the same shall have genuine and popular acceptation. It is much better to have one central committee, one secretary, and one treasurer, under the protection of trustees, than a lot of little irresponsible local circles, which we would deplore. It has been proposed that Saville A. Tucker, Esq., solicitor, of Lee, Kent, should be secretary; but beyond this proposition nothing is done, and we do not know there is immediate hurry.—EDITOR.]

NOTICE.

WE have just received from the Binders *only a few* copies of the FIRST VOLUME of this Journal, handsomely bound in blue cloth, gilt, bevelled boards, gilt edges, bound by Westleys & Co.,—the first Binders for the trade in London,—price SIX SHILLINGS; by post, Sixpence extra.

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The back Numbers of this Journal were so much in demand, that only sufficient to bind a very few copies could be secured, application for which must be made direct to Mr. HINE, Wavertree, Liverpool.

The SECOND VOLUME (price Four Shillings), now in the Binders' hands, will soon be ready for issue.

MR. HINE'S LECTURES.

We place all arrangements in the hands of our friends, simply naming the uniform sum of £2 from each place, to cover our personal expenses, leaving it with them to save, or not, the expenses of the hotel, by providing the hospitality of a friend's house. Engagements are now being accepted for Autumn and Spring.—Please address, Mr. EDWARD HINE, 40 Chesnut-grove, Wavertree, Liverpool.

CONTENTS OF "LIFE FROM THE DEAD,"

For September; price 4d.

The Multitudinous People; by Philo-Israel—When did the Hebrews first Settle in Britain? (Part X.); by Cymru—the Hill of Tara—Hibernia, Hiberia, or Hebrew-land; by Captain Henry Gordon Palmer—Israel's Fund—Discoveries in Palestine—Correspondence—Cui Bono? by the Editor.

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THE

Nation's Glory Leader,

BY

IDENTIFYING THE BRITISH PEOPLE

WITH THE

LOST TEN TRIBES OF ISRAEL.

A WEEKLY JOURNAL, EDITED BY EDWARD HINE.

NOTE.—WE DO NOT SEEK TO IDENTIFY THE JEWS, WHO ARE ONLY *TWO* TRIBES OUT OF *TWELVE:* HAVE NEVER BEEN LOST, BUT ALWAYS KNOWN. WE ONLY IDENTIFY OUR NATION WITH THE TEN LOST TRIBES; WHICH IS A PARAMOUNT GLORY, AND BENEFIT TO THE EMPIRE, DOING MORE TO SUBSTANTIATE THE TRUTH OF SCRIPTURE THAN ANY OTHER SUBJECT, AND IS MAGNIFICENTLY GRAND.

VOL. III. No. 86.] WEDNESDAY, SEPT. 27, 1876. [ONE PENNY.

THE SONG OF SOLOMON.

BY HARRISON OXLEY.

THE Identity continues to throw increasing light on the Scriptures of Truth. That the great bulk of Christian teachers and people should take no notice of it, and should even be studiously opposed to it, is indeed strange. The Identity will certainly go on its invincible way, but the loss will finally be theirs. The glory of God is far above the glory of any human interest, and any Christian denominations, or even all of them put together. And the glory of the Identity may be seen by that superior light which it throws upon the Holy Scriptures. And this is surely a proof of its Divine origin and power. The Identity will lead the Nation to glory, and that by the way of God's own given Word. The Identity throws a glorious light upon the Song of Solomon. Many have tried their hands at an exposition of this Song, but they have never made anything of it that was edifying to an intelligent and really pious mind. They may have diverted the fancy, and tickled the ear; but, after all, the Song of Solomon has remained an abused book, and perhaps the least thought of in the whole Bible by Bible readers, with the exception

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of a young Miss at school. We think the song of Solomon was meant for something better than a song of fancy. Solomon was wise above all men, and he was David's choicest son. And by the manner of his reign, and the glory of his kingdom, he was the most fit man of any that ever reigned over all Israel, to write the "Song of Songs."

We think, then, that the Identity supplies us with the only key there is to open to our view the truth, beauty, fulfilment, and glory of this Song; and that, when it shall be read and understood by our Identity, that it will then have a place in the minds of God's children far above anything it has ever had at any period of time. Instead of the Song of Solomon being regarded merely, by many, as an ancient relic of poetical composition after the manner of the East, it will be read and understood as indeed worthy of being numbered in the pages of Divine inspiration, by its wonderful, prophetical, and descriptive character of that grand union, that was to be celebrated between the Church of God, of the Tribes of Israel in the far distant ages which have come upon us. Read in the light of our Identity and approaching Restoration, the Song of Solomon becomes a wonderful Song—a Song of delight, a Song of wisdom, and of edification. To bring to light the beauty, and strength, and Divine truth contained in the Song of Solomon, is a glory that was reserved for the Identity alone; and no other power can claim this glory. It is one more to the many precious jewels which the Lord has given to this grandest of all works unto which men have been called. The Identity presents this Song in an entirely new and beautiful light, and gives an increasing glory upon those Scriptures, which cannot fail to have, not a transitory, but an abiding and heart-cheering effect upon the "sons of God." And we are justified in claiming the Song of Solomon as an Identity Song. It belongs to us, was written for the times in which we live, and which are to issue, according to the Word of God, in the salvation of the Church of the living God—the God of Israel. It is certain that this Song is descriptive of a state of felicity which has never yet been realised on the earth. It is certain that the only time ever approaching to it was the time of Pentecost—the time of apostolic labours, when there was, for a time, unity in the Christian Church, and comparative purity. But even that state of things did not continue. Corruption set in, and the Church was overrun with persecution, heresy, and false teachers; the candlestick was removed, and darkness soon covered the earth. And from the effects of that darkness the Church of God has not yet come out. It is by the Identity that light is sent to guide her feet in the way of peace, and to lead her to salvation; even that salvation which Solomon has so beautifully described in his Song.

Our space is limited. We must reserve what we have to say further till another time. But we shall count ourself happy if we have been the humble instrument in leading the reader to look into the Song of Solomon by the light of the Identity, to read the Song again, anew; and we shall be much mistaken, indeed, if he do not

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perceive and rejoice in a glory arising upon us, through this Song, which aforetime he had never conceived.

"Tell me, O thou whom my soul loveth, where thou feedest, where thou makest thy flock to rest at noon; for why should I be as one that turneth aside by the flocks of thy companions? If thou know not, O thou fairest among women, go thy way forth by the footsteps of the flock, and feed thy kids beside the shepherds' tents" (Solomon's Song, vii. 8).

A SIGN OF THE TIMES.

We find the following words in—

Ezek. xvii. 22—"Thus saith the Lord God; I will also take of the highest branch of the high cedar, and will set it; I will crop off from the top of his young twigs a tender one, and will plant it upon a high mountain and eminent: (23) In the mountain of the height of Israel will I plant it: and it shall bring forth boughs, and bear fruit, and be a goodly cedar: and under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell. (24) And all the trees of the field shall know that I the Lord have brought down the high tree, have exalted the low tree, have dried up the green tree, and made the dry tree to flourish: I the Lord have spoken and have done it."

Jer. xvii. 3—"O my mountain in the field."

Isa. v. 26—"And he will lift up an ensign to the nations from afar, and will hiss unto them from the end of the earth; and, behold, they shall come with speed swiftly."

„ xi. 12—"And he shall set up an ensign for the nations, and shall assemble the outcast of Israel, and gather together the dispersed of Judah from the four corners of the earth."

„ xviii. 3—"All ye inhabitants of the world, and dwellers on the earth, see ye, when he lifteth up an ensign on the mountains; and when he bloweth a trumpet, hear ye," &c., &c.

„ xviii. 7—"In that time shall the present be brought to the Lord of hosts of a people scattered and peeled, and from a people terrible from their beginning hitherto; a nation meted out and trodden under foot, whose land the rivers have spoiled, to the place of the name of the Lord of hosts, the mount Zion."

„ xxx. 17—"One thousand shall flee at the rebuke of one; at the rebuke of five shall ye flee: till ye be left as a beacon upon the top of a mountain, and as an ensign on an hill."

„ xxxi. 9—"And his princes shall be afraid of the ensign, saith the Lord, whose fire is in Zion, and his furnace in Jerusalem."

Zech. ix. 16—"They shall be as stones of a crown, lifted up as an ensign upon his land."

Comparing the above with God's commission to Jeremiah, as re-

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corded (Jer. i. 10): "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," and in Jer. xxv. 17, "Then took I the cup at the Lord's hand, and made all the nations to drink, unto whom the Lord had sent me: (18) To wit, Jerusalem, and the cities of Judah," &c., &c., (22) "and the kings of the isles which are beyond the sea," &c., &c.,—also that in Jer. xliii. 5 (the daughters of Zedekiah, the last king of the Jews, were with Jeremiah the prophet when last heard of in Egypt), and that from the history of our Coronation-stone, now in Westminster Abbey, as brought to light by the Rev. F. R. A. Glover, M.A.,—there is every probability of its proving to be the veritable stone Jacob slept on, outside Luz, when he had the famous dream called "Jacob's Ladder"; and that no less a person than Jeremiah brought the stone, with the king's daughters, to Ireland cir. 580 B.C., from whom (Jeremiah) a direct descent, through English, Scotch, and Irish kings, can be traced down to our present Most Gracious Queen Victoria, proving her to be the offspring of the "tender twig" spoken of in Ezekiel (xvii. 22, 23), and that, consequently, Great Britain and Ireland must be the mountain of the House of Israel. Decidedly, then, we must look for the setting-up of the Ensign and Standard to the Nations first in our own country. And what have we in the present day? Why this—Benjamin d'Israeli, a Jew by birth, elevated to the rank of Prime Minister in England—the first of his race. Not only that, but in August, 1876, we find telegraphic notice sent all over the world that he has been raised to the peerage, under the title of Earl of Beaconsfield. In other words, the elder or chief-man is lifted up as a beacon or ensign in the field or mountain, and that field or mountain is a high mountain (Ezek. xvii. 23) and eminent, for it is at present the kingdom of Great Britain and Ireland—the chief of Nations, and, we have little doubt, the mountain of the House of Israel.

Here, then, we have the Standard raised, and the Return is only waiting for the blowing of the trumpet. This cannot be delayed long. And may the opening of the mound at Tara (Hall), in Ireland, be hastened, and prove to be the first note to proclaim the fact to all the world!

From one who for the last fifteen years or more has said that the Jews would be restored, by this Nation, in the year of our present Queen.

W. C., Major.

Belgaum, India, 21st August, 1876.

TARA FUND, AND NOTICE.

WE have received £1, from S. M. (Essex), for Tara Fund, but earnestly beg that our friends would not send to us any subscriptions for this Fund, as it is not yet opened, nor is a proper committee yet formed. We are exceedingly anxious that the Fund should be opened—and no doubt it will be; but, until the matter is in proper shape, we beg that subscriptions may be withheld, having no desire to be burdened with the responsibility of holding money not belonging to us.

EDWARD HINE.

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UNITED NATIONAL PRAYER REQUIRED.

It has been justly observed by Mr. Edward Hine, that one of the Religious Uses of the Identity is that it will lead to National Prayer. This will indeed be a glory. The Lord assuredly requires this of Israel (Ezek. xxxvi. 37). The Identity leads to National Prayer, and Prayer to increased light and blessing upon the Nation; and this must of necessity issue to praise.

It might, we think, greatly serve the cause of the Identity if all who believe in the Identity would meet together in their respective towns, on some special day, this Feast of Tabernacle time. Suitable portions of Scripture might be read, prayers offered, and praises sung. Perhaps Mr. Hine might suggest a day, and also the Scriptures to be read. We think CYMRU'S beautiful "Pen y Gader" would be of good service (No. 79, GLORY LEADER). Perhaps "The Land of our Fathers," to the tune of "Home, sweet Home," would assist in devotion (*Life from the Dead*, No. 17, Vol. ii., p. 160).

HARRISON OXLEY.

THE USE OF OPPOSITION.

MR. E. HINE,—Dear Sir: I am going to write you a letter, as you say it does you good to hear from your friends.

Well, I'll begin my letter by saying, Some months since a gentleman put into my hands one of your pamphlets—"The Forty-seven Identifications." I read it carefully, and became half-convinced there was something in it. It was new—it was strange. I read it again, with Bible in hand—diligently, studiously, attentively, I read it, and longed to see more of it.

Meantime, I heard you had been taken in hand by Professor Rawlinson, and others, and had replied in another pamphlet—"Oxford Wrong." Well, I said to myself, I must see that—if there is anything in Mr. Hine, it will now come out; for, as a rule, when a man is put on his mettle, you will see what stuff is in him. Accordingly I sent to London for "Oxford Wrong." It came. I read it, and became a believer. I felt myself strong, and again stronger. I had new views of everything, and wished to make others happy as well as myself. I made known the matter, among others, to a certain man of mine acquaintance—a retired tradesman, who devotes most of his time to literature and learned works. I said, "Have you seen Mr. Hine's pamphlets?" "No," said he; "what are they about?" I replied, you had made it quite clear that the British people are "The Ten Lost Tribes of the House of Israel." He was quite surprised, and had to get a copy of the "Identifications," which he read and re-read, and found to be so widely different from all he had learned from his big tomes of standard works and learned authors (so called), that he cried out against it. I reasoned with him to no purpose. He said he could prove Mr. Hine all wrong himself, and used some strong language. "Well, then, do,"

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said I; "prove any of the forty-seven propositions wrong, and I'll give you half-a-guinea." He accepted my challenge—not on account of the money, but for the glory of putting you down, as he hoped and expected to do. I therefore engaged a public hall for a meeting. We appointed, or, rather, agreed to appoint, a committee to adjudicate between us, and made other preliminary arrangements, in order to decide the point. He set to work for the encounter. His big books were brought down, and search was made through them for his proofs, which were to be forthcoming by a certain day. He thought, at first, it would be an easy task and certain victory; but, the more he read the more difficult he found his work. He began to find fault with his memory! Some other things went wrong, and what he undertook to have done in a month is not done yet! He has asked for more time—another month, for preparation—which I have granted, of course, as I feel sure he will not be ready even then.

So I have extended my offer. I have proposed to give one guinea to any person who will disprove any one of the "Forty-seven Identifications" to the satisfaction of a mixed committee of five gentlemen, to be appointed for that purpose—a given time allowed for due preparation.

There is another matter I wish to mention before I close this letter—namely, I see from some of your books that some of your correspondents are in doubt about some of your statements—*ex. gr.*, that the apostles of our Lord were Israelities of the Tribe of Benjamin, and not Jews of the Tribe of Judah. Well, it is hard for some to believe everything at once; but to me the matter is quite clear, that they were *not Jews*. For the unerring Word is explicit on the point. In the seventh chapter of Mark we read, "Then came together unto Him the Pharisees, and certain of the Scribes," &c. And, as they were wont, they found fault because they saw some of his disciples eat bread with defiled—that is to say, with unwashen—hands. Now, Mark the sacred historian tells us, parenthetically, "The Pharisees, and ALL THE JEWS, except they wash their hands oft, eat not, holding the tradition of the elders." Thus, we see, the disciples of our Lord were not given to observe this habit or custom of ALL JEWS, of washing their hands before they eat bread. Had they been JEWS, they would have observed the custom through force of habit, and would not have been open to this reproof. They would have done so involuntarily had they been JEWS, as we see it was with *them* a fixed habit and religious custom, and by ALL JEWS *religiously observed*—the neglect of which they accounted sinful on the part of the disciples. Hence it is clear the disciples of our Lord, from whom He chose the apostles, were not of the Tribe of Judah, but must have been Israelites of the Tribe of Benjamin.

It may be indeed that, as you observe, Judas Iscariot was of the Tribe of Judah; but the others, most certainly, were not of Judah. To my mind, this incident in the history of our Lord's ministry is conclusive on the point. But I believe you have satisfactorily proved, from other portions of Scripture, that they were not of Judah.

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However, as I have not seen in any of your papers the portion of Scripture which I have made use of to prove that point, I thought I would bring it under your notice.

With best wishes for the success of the great work you have taken in hand, I am, dear Sir, yours faithfully, J. S. P.

RELIGIOUS USES OF OUR IDENTITY.

By Edward Hine.

(Continued from page 70.)

Obtaining the Promise of the Great Outpouring of God's Spirit.

We are continually praying for the Outpouring of the Holy Spirit It has been the wont of Christians to do this from the time of Peter. We put the Almighty in remembrance of what He did at Pentecost, and then plead for a larger Outpouring than was then given; and we base all this pleading upon promises made in the Scriptures of what God has said He will do. We are quite right in all this. It is the duty of all souls loving Jesus, who has redeemed our people, to pray, and to continue to pray, for this long-promised Outpouring. We know full well that we have never realised the promise as yet. In no period of Church history has it been known. We have been acquainted with revivals, both on small and large scales, and we have felt them to be refreshings from the Lord. We have enjoyed them, have vastly appreciated them. We have called them the gates of heaven; have said they were as heaven upon earth; yet, still our souls have always soared beyond. We have never been fully satisfied. We have always coveted larger measures of grace. We have ever been still expecting. We have said to each other, "This is good! this is glorious!" and have rejoiced with glistening eyes, but have always toned our joy down by comparing it as nothing to that that we expect to have; and to this day we are praying to be relieved from these driblets, these small and limited refreshings by the way; pleading earnestly that we might realise God's promise of a great and grand Outpouring—an Outpouring that shall not be small, not be limited, but that shall reach all the people, the masses, the millions of our Empire. Such a promise is truly given to us. We have a scriptural right to expect it, and it is sure to come. But, as an ambassador from God, we boldly avow, and emphatically declare, that it is impossible to have it granted to us, impossible to realise it, excepting by, and through, the agency of our Identity with Israel; and that one of the grand USES of the Identity of the British people with the Lost Ten Tribes of Israel is that of securing the great and truly glorious Outpouring of the Holy Spirit upon the whole of our race. This will be a sure and positive result of our Identity being nationally established. And we have a right to say that, with simply the thought, the bare idea of so great a glory accruing to us

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from this subject, that it ceases to be the choice, but becomes the paramount duty, of all Christians and sincere well-wishers to the Commonwealth, to make the Identity question an earnest matter of conscientious study.

This Outpouring must be given to us in Britain, and *not* in Palestine. When it comes it will be the Antitype to the type that was given at Pentecost. It is a special promise given to Israel, the *National seed* of Israel, and we say distinctly it is a promise *not given* to the Gentiles. If the British are a Gentile people, we would have no right to expect it. We would then be praying for a special gift that could never come to us, because the Gentile promises are separate and distinct from those given to Israel, and are even dependent upon the return of Israel to her Land. In this case, our prayers would not be grounded upon Scripture; and every prayer-meeting would much partake of "spending our strength for naught." But we do not allow the supposition; we are sure that we are Israel, and not Gentiles. Hence, our prayers, though petitioned in darkness and in crooked paths, are advanced in the right direction, and accounts for the reason why all the Continental Gentiles have different religious systems to our own, and contain foreign trains of thought in the phraseology of their prayers, as though by instinct they knew their destinies materially differed from our own. Their destinies are to differ from that of Israel's. Their modes of expression in prayer do differ from our own; thus even in the matter of prayer we are supplied with an Identity.

We say, the Outpouring must be given to us in Britain. When it comes, it will fall upon the whole of our race. The thousands, the millions among us, and now ungodly, will then become godly. It will not be done then by man, by preaching, playing upon the feelings and passions of his fellows. It will not be man at work, but God at work. It will be the time when we shall be bid to "Arise, shine, for thy light is come!" the light being given to us through the Identity. "And the glory of the Lord is risen upon thee"—*i.e.*, by the Outpouring; "And His glory shall be seen upon thee" (Isaiah lx. 1, 2)—the time when God will shew us that He has brought us, the blind, by a way we have not known, and when He will make *darkness* LIGHT before us, and "crooked things strait" (Isa. xlii. 16). This darkness and crookedness alone refers to Israel, and could only be experienced by them by being under the supposition that they were Gentiles; only by being really Israel, but supposing otherwise, could they be in an unknown path. It would be a gross libel upon Christianity to suppose that Christians are not what they think themselves to be. There is no unknown path to those saved from the wrath to come—*eternal* wrath—which is the sum total of salvation through Christ. "This is life eternal that they might know Thee." Hence, neither to us or the Gentiles, in the individual sense of our belief in Jesus for the salvation of our souls, could this Scripture apply. It alone refers to the ancestral darkness of Israel, which

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will become a glorious bursting of light to us when our Identity is accepted, accompanied by the Outpouring. This Outpouring must be given in England, because Scripture says, "Upon THE LAND of MY people (which alone refers to Palestine) shall come up thorns and briars (and Palestine is still a land of thorns and briars) UNTIL"—until when? Why, "Until the Spirit be poured upon us (Israel) from on high" (Isa. xxxii. 13—15). Of course, this could not refer to God, or to His Son, because it would be nonsense and an impiety to suppose the need of God's Spirit being poured upon Himself; and it could not refer to the Gentiles, because we know that when Israel have returned, that Gog and his hosts, all purely Gentiles, will assemble for war against them, *after* they have had their *rest* (Ezek. xxxviii. 14—19). So that there could be no Spirit of God upon these Gentiles in this matter; therefore, this promised Spirit of God must be upon Israel only, and that just at the time when their land of Palestine shall be ready to cease the growth of thorns and briars. But it must be seen, that as the land is still growing them, this fact conclusively fixes the time of the Outpouring as being *yet in the future*, and as conclusively fixes the time as being connected with events *before* their return; therefore, with their Identity. The whole thing is connected with, and is the immediate result of, the Identity. Hence, to those who love the Lord, what a glory we are privileged to place before you! The Outpouring must be in Britain, because, upon its being given, *and not until*, "Shall judgment begin to dwell in the wilderness, and THE WORK of righteousnes shall be peace, quietness, and assurance for ever"—*i.e.*, at the time of the Outpouring the Providence of God will arrange for our re-possession of Palestine. And what meaneth this Eastern Question? Who that is not blind or foolish cannot see the first preliminary steps being taken, the first overtures of real dissolution to the Gentile Power who has trodden Jerusalem under feet? All in the proper time!—the time when our Identity is becoming widely known and gratefully received, by which we may be given to see, and to assuredly know, the results of the strife, with its heinous incidents of the diabolical and the cruel, that itself must bring its end in a collapse that simply means a re-allotment of territory to other Powers, and to us a re-possession of the land that once was ours, and that we again shall cultivate.

(*To be continued.*)

PASSOVER 1882.

IT has struck me as something strange that the 1260 days of Daniel—taking a day for a year, and assuming the date of the Hejira to be the commencement of the period—will END in the month of May, 1882 A.D. This too is about Passover time, the time of the deliverance of our fathers from Egypt, under Moses. Can this have anything to do with Professor Piazzi Smyth's inch-to-a-year interpretation of the grand gallery? Prophetical students appear to be mainly of opinion

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that the different days of Daniel's prophecies are not all identical or coterminous. I think myself they cannot be; and for various reasons, but with which I will not weary you this time. Ethnologists, as shewn by Mr. Groom-Napier, in his able paper published in the earlier numbers of the GLORY LEADER, show the Turks to be of Japhetic origin; and, this being so, they must be Gentiles (for the Gentiles come of Japhet), as per authority of Gen. x. Jerusalem is still being "trodden down by the Gentiles, until the times of the Gentiles be fulfilled." CYMRU.

THE ENGLISH LANGUAGE DERIVED FROM HEBREW.

(*Continued from page* 83.)

Let us now turn to the names of TREES. The *Ash* with us signifies a special kind of tree. In Hebrew, 'AZH is the general name for *Tree*. The word *Elm*, as denoting a kind of tree, is widely spread. The Dutch has *Olm*; the German, *Ulme*; the Sweedish, *Alm*; the Danish, *Alm*; the Spanish, *Olmo*; the Russian, *Ilma* or *Ilina*; the Latin, *Ulmus*. Whence are all these names derived? From the Hebrew, ALoN, *an oak*.

The common people sometimes pronounce the English word as *Ellum*, which is nearer to the Hebrew than our so-called civilised pronunciation. It also furnishes another example of a Hebrew word of two syllables being shortened into one. The change of N. into M is common enough. From the same root comes the Latin ALNus, *the alder*.

An ash or pine tree is in Hebrew ARN. The Masoretic pronunciation is *Oren*. The mountain-ash in Latin was *Ornus*. The Scotch have transposed the letters, and call the tree *Rowan* or *Roan*. Our *Cypress*—in Latin, *Cupressus*; in Greek, *Kyooparissos*—is evidently the progeny of the Hebrew GOPHeR, from the wood of which Noah's ark was made.

Our *Aspen*, the under side of whose leaves is white, takes its name from the Hebrew SEEBaH, which signifies "hoary." The internal vowel is transferred to the commencement; and, as all allow, the B and P are letters closely related. The thorny *Sloe* of our hedges owes its name to the Hebrew SLON, which means "a thorn."

The common *Willow* is a curious example of the transposition of letters. The *Willow* in Hebrew is ORiV. We have taken the letters in reverse, and out of ViRO have formed *Willow*; the change of V into W, and of R into L, being quite according to rule. The *Holly* takes its name from its prickly leaves; that which "pierces" being in Hebrew HoLLeL.

Our word *Juniper*—in Latin, *Juniperus*; Italian, *Ginepro*—comes from the Hebrew JuPeR, which signifies "nails and sharp points." Its foliage is very sharp-pointed, as most are aware. The N is added here to strengthen the root, as in many other cases. The additional letter produces a third syllable, for euphony's sake. The *Fir* is called

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BRuSH in the sacred tongue. Hence also our FURZE; and the ZE being dropped, our *Fir*.

Cedar might by some be traced to the Hebrew QeDaR, "dark"; as if its title were derived from its foliage. But methinks it more truly owes its name to the root QueTaR, "perfume," owing to the fragrance of its wood. Hence is derived the *Citron*. From this word comes the wine of the heathen gods, *Nectar*, "the perfumed." Hence also our *Nectarine*, the "fruit of fragrance."

Whence comes our *Mistletoe*? The derivation I propose is rather startling, as it would seem to account for the freedoms to which it gives licence at Christmas time. Certainly MaSL-TOH in Hebrew means "Lord of misrule."

(To be continued.)

A SONG FOR THE FEAST OF TABERNACLE-TIME.

"Let Israel rejoice in Him that made him."—PSALM cxix. 2 (Old Hundreth.)

GREAT GOD of Israel! hear the praise
Which to Thy feet we humbly bring;
Oh! help us a New Song to raise—
Thou art our Father, God, and King.

Great things for Israel Thou hast done,
When by Thy servant Moses' hand
From Egypt's bondage they were brought,
To march unto the Promised Land.

Great things for Israel Thou hast done,
By Christ who came from heaven to save;
Who, on the cross, Redemption won,
And sin destroyed, death, and the grave.

Still on Thy tribes in mercy look!
Upon us lift Thy smiling face!
Grant us the blessings in the Book,
And lead us to Thy dwelling-place!

Shepherd of Israel! come and dwell
Within our midst, within Thy fold;
Let Israel still Thy wonders tell,
More sweet, more glorious, than of old.

HARRISON OXLEY.

Correspondence.

THE REFORMATION OF AFRICA.

MY DEAR SIR,—I am much obliged for your prompt and satisfactory reply to note to you. Having just read your No. 85 of THE NATION'S GLORY LEADER, I cannot but write and communicate the intense gratification I feel and have continued to enjoy in the perusal of your writings, especially with reference to "New Light on the Eastern Question," which has ever since I read Mr. Mackenzie's first notice of this important subject of letting the Atlantic Ocean in upon the Great Desert of Sahara, at the North West of Africa, taken direct hold on my mind. For often had I reflected, when sailing along the coasts of Africa, what was to be the future of that land of darkness; little dreaming of the gloriously-near

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fulfilment of the great and wonderful prophecies so often read and pondered of. The very sand of the desert may be made available, for it can be made into good stone—as Mr. Storey, the eminent engineer on the new works in Dublin Harbour, has proved so effectually in his great stones, being laid down with such ease and skill, of 350 tons in weight, which he moves about, and lays down with such wonderful accuracy. I beg to say that I have not been able to witness these wonderful works, but I have had full descriptions of them from my son, who pursued his studies, as Bachelor of Civil Engineering, under Mr. Storey, at those very works. If the letting of the waters of the Mediterrancan on the area of the Suez Canal and its lakes has had their influeuce on the rains of Syria—and I believe they have been felt even in the Holy Land—how great a good may be hoped for from the influence of so large a body of water into the interior of Africa from the Atlantic! Yours, very sincerely, W. V. M.

OUR IDENTITY.

MY DEAR MR. HINE,—I cannot refrain from expressing to you the sensation of grief, and wonder too, which almost oppresses me, as I am (as yet) a daily witness of the intense indifference regarding the subject of the Identity of Israel by those who contend that the subject is "quite immaterial" for all purposes of "salvation by simple faith in the blood of Christ," as taught by Christians generally from the Bible.

The preaching and teaching of "faith in the blood of our Lord Jesus Christ" ought, of course, to be done; but I think and say in reply, that the fair consideration of the recovery of the chosen portion of God's creation—who have been specially separated, by God's own wisdom, and for His special purposes, since the time of His almighty decree with Jacob, when his name was changed to "Israel," of whom sprang the families out of which God chose the birth of His beloved Son, Jesus Christ, to take place; showing that "the True Light" sprang from the same source of the families of the earth, whence also came every "jot and tittle" of "His holy Word," by His holy Spirit, which formed the "Bible"—the consideration of part or any of God's holy Word ought certainly to be done; but the just consideration of the whole of God's Word ought not to be left undone.—Yours, sincerely, M. M. G.

KINDLY HELP.

MY DEAR SIR,—I beg to enclose a cheque for £3, as a small tribute towards the work you have in hand—truly, a most glorious one. I will not trouble you to write; but, if you will acknowledge the receipt of the money in the weekly publication, under the initials E. A. M. D., I shall know it is all right.—In great sincerity, I am, yours obliged.

[We also receive 8s. from W. A. E., Stockwell, with many thanks.]

NOTICE.

WE have just received from the Binders *only a few* copies of the FIRST VOLUME of this Journal, handsomely bound in blue cloth, gilt, bevelled boards, gilt edges, bound by Westleys & Co.,—the first Binders for the trade in London,—price SIX SHILLINGS; by post, Sixpence extra. Also,

THE FIRST AND SECOND BOOKS OF THE KINGS,

Printed in three different descriptions of Type, to show the distinction of Israel, Judah, and the Gentiles; with the

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The back Numbers of this Journal were so much in demand, that only sufficient to bind a very few copies could be secured, application for which must be made direct to MR. HINE, Wavertree, Liverpool.

The SCOND VOLUME (price Four Shillings), now in the Binders' hands, will soon be ready for issue.

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THE

Nation's Glory Leader,

BY

IDENTIFYING THE BRITISH PEOPLE

WITH THE

LOST TEN TRIBES OF ISRAEL.

A WEEKLY JOURNAL, EDITED BY EDWARD HINE.

NOTE.—WE DO NOT SEEK TO IDENTIFY THE JEWS, WHO ARE ONLY *TWO* TRIBES OUT OF *TWELVE:* HAVE NEVER BEEN LOST, BUT ALWAYS KNOWN. WE ONLY IDENTIFY OUR NATION WITH THE TEN LOST TRIBES; WHICH IS A PARAMOUNT GLORY, AND BENEFIT TO THE EMPIRE, DOING MORE TO SUBSTANTIATE THE TRUTH OF SCRIPTURE THAN ANY OTHER SUBJECT, AND IS MAGNIFICENTLY GRAND.

VOL. III. No. 87.] WEDNESDAY, OCT. 4, 1876. [ONE PENNY.

RELIGIOUS USES OF OUR IDENTITY.

BY EDWARD HINE.

(Continued from page 93.)

Again we say that the Outpouring must be in Britain, in this land of the North, these isles of the West, because we must first have become "the righteous Nation" (not *nations*, or Teutonic) before we can be allowed to "enter in"; so that, having been prepared by the Outpouring *here*, shall "this song be sung in the land of Judah: Open ye the gates that the righteous Nation which keepeth the Truth MAY ENTER IN" (Isa. xxvi. 1, 2). Therefore the righteousness of our *Nation*—which we do not enjoy as yet, though by preaching we have kept the Truth—must be given to us in the yet future, and given to us before we can "enter in"; therefore, *before* we depart from here to take possession. Indeed, this must be so, because our very departure is to be accompanied by the sweet songs of the redeemed people—people redeemed by Christ; therefore, having accepted Him. And there could be no acceptance without His Spirit having been upon them, when "the wilderness and the solitary place shall be glad for them." Why? Because the plough and the

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harrow shall once more be ready for work. "And the ransomed of the Lord shall RETURN (there can be no *return* to heaven) and COME to Zion with songs and everlasting joy upon their heads" (Isa. XXXV. 1—10). "The redeemed of the Lord shall return, and COME WITH SINGING UNTO ZION, and everlasting joy upon their heads" (Isa li. 9—11). Thus, here it is in Britain that we shall commence to sing. So here in Britain it is that the Outpouring shall be given; thank God! the time being near at hand. Emphatically, this will be a time for singing "Ye shall GO OUT with joy." Go out from where? Why, from the land of exile, which is Britain. So that we shall go out from Britain with joy, again proving the Outpouring to be given here, "and be led forth with peace; the mountains and the hills shall break forth before you into singing, and all the trees shall clap their hands. Instead of the thorn shall come up the fir-tree, and instead of the briar shall come up the myrtle-tree" (Isa. lv. 12, 13). Surely we have no need to have a doubt about this matter. We stand upon Scripture. The whole thing is full of Scripture, all having connection with the one and same event. Well might Hosea be inspired to write on behalf of his people Israel, "After two days will He revive us; in the third day will He raise us up, and we shall live in His sight. Then shall we (Israel) know, and follow on to know the Lord" (Hosea vi. 2, 3). Peter, referring to this very time, tells us "that one day is with the Lord as a thousand years, and a thousand years as one day" (2 Peter iii. 8). Hence we are now in the third day, or the third thousand years of the exile—the time when the seven times of punishment is drawing to a close; so nearing the time when we are justified in expecting to be revived and raised up, and, by the Outpouring of the Spirit, all brought "to know the Lord."

It is no mean time that we are now fast approaching. It is the time that St. Paul speaks of as being "as LIFE FROM THE DEAD." It is the time of refreshing, and the manifestation of the sons of God.

Simply, in an endeavour to mark an emphasis, we would say to all who remember London on the national Thanksgiving-day, when the Nation rejoiced and sent its representatives to stand before the Lord, and give Him thanks and adoration for the recovery of its Prince—the Prince whom we believe is referred to in Scripture as having to be connected with the Holy Oblation (Ezek. xlv. 7—16)—we say that that event, splendid and brilliant though it was, a national event unparallel in lustre and glory for many a long year back, was yet weak and insignificant, poor and spiritless, local and obscure, in the mental sight embodied in the grand event of our Return to repossess the Holy Land. The Outpouring *preceding* this event will commence an entirely new era in our history. It will be a gala time throughout our country and our empire. It will be an amnesty time, when our prison-doors will be opened and prisoners made free. The glory of the Outpouring of the Spirit, and of our Restoration, will re-model society throughout the length and breadth of the land. So grand a time will it be that these coming splendours will far, far

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outshine and eclipse the glories attending the deliverance of our forefathers from Egypt in times of old. Grand as this deliverance was—so grand that the Jews to this day rehearse the glory, Sabbath after Sabbath, in their synagogues throughout the world—yet this glory is to be forgotten, to pass from the memory of the mind, when the splendid festivities of this great gala-time dawn upon us, because God Himself declares that we "shall no more say, The Lord liveth which brought up the children of Israel out of the land of Egypt, but the Lord liveth which brought up and which led the seed of the House of Israel out of the north country, and from all the countries whither I had driven them; and they shall dwell in their own land" (Jer. xxiii. 7, 8).

We thus place before the Christian Church a glory they have persistently been praying for, but have *never* realised. They have dragged this one petition for a national Outpouring through centuries of time, and, judging from the appearances and condition of affairs at the present day, if the Church has no greater power to use than their present machinery, no greater prevailing appliances than that they are now using, and have been using throughout—we say they would be further, yea, much further, from the realisation of their prayer than at any former time; for we have drunkenness on the increase to an extent never known before. We have crime of all sorts on the increase. We have far more prisons than we possessed only a few years ago, and they have never been so full as now. Blackguardism, ruffianism, and knavery, even among educated intellects, is in the ascendancy, with new sins, or old sins revived—such as existed in Sodom and Gomorrah—and it is sheer nonsense, and a loathsome bigotry, to assert that when we say that the Church, not having touched the great plague-spot of sin in its past two thousand years of toil, and having no new appliance to use in its hand from that it has been accustomed to use, and without a new motive power in its possession, it is unreasonable to expect it to make any appreciable headway, even if it had another two thousand years of work before it. We say, it is foolishness to state that in making this remark that we disparage the labours of the Church. We do no such thing; righteousness can never be disparaged by the statements of truth. We can damp the buoyancy of a vulgar conceit, and subdue the ardour of a false expectation; but truth can never damage truth, is ever thankful for the light of truth. Hence, we say that God has provided for the time, "a set time," and the mode in which He will pour out His Spirit upon Israel; and that both the time and the mode are inseparable from the Identity question. For the Church stubbornly and foolishly to resolve to go on with its present methods, and to ignore the plan the Lord has chosen, would simply be to go from bad to worse, from quarrels to divisions worse confounded. But, thank the Lord! He does not intend it to do this. The new motive power has been provided. It is now being handed to the people; they are accepting it as from the Lord; and whilst we are truly thankful for the existence of the Church—thankful that it has done its

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work, inasmuch as throughout it has "kept the truth," its great mission—yet we are more thankful that the new motive power of the Identity is now being bestowed; for, by it we shall secure what the Church never could, and was not intended that it should—the great Outpouring, the national Outpouring of God's Holy Spirit upon the whole of the British people.

A National Amnesty.

We have referred to the promised Outpouring of God's Spirit as presenting to us, in the language of Scripture, a true and thorough national gala-time—a time of rejoicing such as never was since the world began—a time that secures the righteousness of the Nation, and terminates her career in sin—a time when the masses of the people shall look toward God, and all classes treasure His Word. Then, with such a time, what would follow? Why an Amnesty. The object of prison life is the reformation of the prisoner. If by the outpouring of the Spirit they become reformed, then the very object of imprisonment will be achieved. To detain, after having obtained the object, would be vindictiveness. To imprison would be to sin far greater than the imprisoned. The work of the Outpouring would not permit of this; so that the Outpouring means, with many other glories, the release of the prisoners. It must involve a national Amnesty. The prisons must be emptied; and we are bound to look at this phase of the Identity question. We have thought more than once of considering this point under the Social Uses, but what can be a purer religious mission than unlocking the prison-gates and letting the prisoners go free, after they have been pardoned and sanctified by God Almighty?

This is purely a Religious Use, and we are thankful to be able to contemplate it. We are distinctly promised by God that at the Outpouring, the precursor to the Return, that then all sighing and sorrowing shall be done away with. We are several times assured of this; Scripture after Scripture is given to us declaring it; so that if, after the Outpouring, only one poor sinner was detained in the chains of sorrow and despair, all these Scriptures would go for nothing, would become untruthful; and to destroy one part of Scripture is virtually to destroy all; so that it becomes most clear that the Outpouring must be accompanied by a national Amnesty, a prospect that involves very important considerations. God declares that He will make a "short work" of the Identity; that it will be effected quickly; that He will "cut it short in righteousness."

The Great Pyramid teaches that it will be effected by, if not before, 1882. This year is close upon us. If at this time there is only the probability of ceasing to possess prisoners, it becomes righteous to ask, Where is the wisdom in entertaining the notion of building new and costly prison-buildings?

This is a grave and serious question, the more so as it is the rage of different counties to clamour in these days for costly

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buildings. Men in authority seem hardly happy unless they can put an extra screw upon the misery of prison-life; hence, they cry for new buildings, new oversight, new appliances, depressing influences, severe authority; and, without committing ourselves to the accuracy of figures, we are impressed that Middlesex is asking

for a new prison at the cost of	£250,000
One at Chatham „ „	300,000
Another military one „	200,000
Surrey has thought of one	250,000

Showing how soon a million of money could be spent; and, as an improved building in one county feeds the desire to have the same in other counties, it is easy to see how the spending of millions upon prison-life may be contemplated. And to allow such expenditures in the face of the probability of the whole being rendered needless by the year 1882—why it is difficult to conjecture the class of mind who would advocate such improvidence. For ourselves we would say, seeing that the Identity matters are making such rapid progress, it would be but true wisdom, if not totally to abandon these ideas, at any rate for the present to allow them to lay in abeyance, for but a short time will prove if they be necessary or not.

In concluding these remarks, we cannot help being led into the reflection as to what a privilege it is that by Identity light we are able to suggest them. Supposing we were allowed by God to remain satisfied with present agencies—supposing that no greater power for to effect good was allowed to that we at present possess, the power of the Pulpit—why, then, "all things would remain as they are," confined to the present helplessness of the Pulpit, kept from the light and power of the Identity question. Why, the Pulpit would never dare to suggest, because they would be unable to base the suggestion upon Scripture, that the prisons of Britain and the British empire would shortly be emptied. The British Pulpit without the Identity have no reasonable "hope" to place before the people. There is nothing in this State, left with our clergy, but to rest and be thankful. The poor stick sees his church half empty, or the people rushing out after their devotions to escape the sermon. The business man, whose soul would not be happy without success, studies elocution and relies alone upon eloquence, always a taking article with the unthinking; but we who have great missions given to us, are content to be as Moses—slow of speech, knowing that the Identity is solid matter, and will not only renovate the entire of the British empire, but will renovate the world.

THE ISRAELITISH ORIGIN OF THE ANGLO-SAXONS.

(*Continued from page* 75.)

AFTER eighteen hundred years have passed over the heads of the Jews, they are still firm and as strongly attached to the Mosaic ritual and observance of the law, as far as they can carry it out, whilst sojourning in foreign lands and alienated from their own soil, not-

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withstanding the terrible persecutions they have undergone. If, after this lapse of time, there is this marked distinction observable in the Jews, it is only reasonable to expect that if we are Israel we must have borne traces, to some extent, of our Israelitish origin previous to being converted to Christianity, and be actuated by the same spirit of patriotism which is so much the distinguishing characteristic of Judah. That the Anglo-Saxons had marked traces of their Israelitish origin is perfectly true and unmistakable—which I will demonstrate before I have done—and I may remark that it is this spirit of patriotism which has caused us to be the leaven of Freedom in the earth, and our island-home the land of the Free; and we can exclaim truly (with the exception of a limited season, when we were being punished for our wickedness) that we be Abraham's seed, and were never subject to any man, no absolute monarch having reigned over us.

I shall now mention a few of the characteristics of the Anglo-Saxons as they were found in Europe, which proves the Identity in an unmistakable manner—their computation of time and their religious festivals particularly so. At the same time, it must be remembered that Jeroboam, the son of Nebat, who made Israel to sin, had considerably altered the religious observances, his object being to prevent the people from going up to Jerusalem to attend the great religious festivals; and, instead of three times a year, he required the attendance of the people but once at the feast ordained by him.

"And Jeroboam ordained a feast in the eighth month on the fifteenth day of the month, like unto the feast that is in Judah, and he offered upon the altar; so did he in Bethel, sacrificing unto the calves that he had made. And he placed in Bethel the priests of the high places which he had made, so he offered upon the altar which he had made in Bethel the fifteenth day of the eighth month, even the month which he had devised of his own heart, and ordained a feast unto the children of Israel, and he offered upon the altar and burnt incense" (1 Kings xii. 31—33).

In the computation of time our Anglo-Saxon ancestors reckoned by nights, instead of days—exactly the same as in Israel; and, as we see, the Jews observe the commencement of their Sabbath, to-day, with the Anglo-Saxons. Their month was governed by the revolution of the moon, and affairs were thought to be undertaken with better chance of success, the full or new moon being the indication of the auspicious season.

Now, we know that in Israel the Feast of the New Moon was celebrated on the first day the moon appeared after her change, and they were very scrupulous in observing the appearance of each new moon. Persons were appointed to watch on the tops of the mountains, and as soon as they saw it, notice was given by the sounding of trumpets, to which custom the psalmist alludes:—"Blow up the trumpet in the new moon in the time appointed, for this was a statute for Israel, and a law of the God of Jacob. This he ordained in Joseph for a testimony when he went out through the land of Egypt" (Psalms lxxxi. 1—5).

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The Saxons, in the common year, appropriated three lunar months to each of the four seasons, and when the thirteenth month occurred, they added a superfluous month to their summer season. Now, this is the same as observed in Israel, excepting that in Israel they added the superfluous month after the month *Adair*, or March, whereas the Saxons added it to June and July, which is fully accounted for by the lateness of the season in the northern situation occupied by them.

We have now to deal with their idols and religious observances, and in the investigation of this portion of their history ; and their Identity with Israel is, in my opinion, beyond question, and it will be perceived that this is an immense and most interesting field for investigation.

I always like to be guided by the Word of God, which leads us always into the way of truth ; therefore we must consult the Bible, and it will show us clearly the religious state of Israel consequent upon their turning from God, and when divorced from Him, and accounts for the state in which we find them in Europe. The first instance we have is their setting up the golden calf, which they caused Aaron to make. Now, the calf was an imitation of the Egyptian god Apis. Rollin, in his "Ancient History," says, "It is plain that the golden calf set up near Mount Sinai was owing to their abode in Egypt, as well as those which were afterwards set up by Jeroboam (who had resided a considerable time in Egypt) in the two extremities of the kingdom of Israel. It is clear that they set it up as a visible image of the invisible God who had led them out of Egypt, to excite their memory and fix their attention (which is the excuse given by the Church of Rome for their idolatrous practices to this day). That they had the Almighty in their minds, but not in their hearts, is clear, for Aaron, when he saw it, he built an altar before it, and made proclamation, and said, "*To-morrow is a feast of the Lord.*"

The utterances of the Almighty upon this occasion ought to have been an awful warning ; but such is the desperate wickedness of the heart of man not led by the Holy Spirit. It has not been so, but the same thing is practised to-day.

"And the Lord said to Moses, Go get thee down, for thy people which thou brought out of the land of Egypt have corrupted themselves ; they have turned aside quickly out of the way which I commanded them ; they have made themselves a molten calf, and have worshipped it, and have sacrificed unto it, and have said, These be thy gods, O Israel, which have brought thee out of the land of Egypt. And the Lord said unto Moses, I have seen this people, and behold it is a stiff-necked people. Now let me alone, that my wrath may wax hot against them, and I will make of thee a great nation" (Exodus xxxii).

But, at the urgent entreaties of Moses, the Lord repented of the evil which he thought to do unto this people, but not until three thousand souls had paid the penalty for this foolish and wicked act.

(*To be continued.*)

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POOR, UNHAPPY SERVIA.

THERE is a picture in the *Graphic* which gives a very clear idea of the position of Servians in reference to the war. It represents a number of Russian officers on horseback pointing their revolvers at the heads of a group of Servian soldiers to make them go up to the front. The Servians manifest, both in their looks and attitudes, extreme reluctance to the work they have in hand. One stands the picture of terror, looking at the presented pistol, his gun dropping upon the ground from his outstretched hands; another is crouching down, covering his head with his hand as though to avert the coming ball. A Servian regiment has been decimated for cowardice, sixty of them being shot. Such is the extreme aversion of the Servians for the war that we are told hundreds of them maim their right hand so that they shall not be able to use the musket, hoping thereby to be off to their wives and sweethearts. The order has now been given that all doing it are to be shot. The Russians are treating the Servians like a conquered people, slashing and ill-using them. The Servian officers are fast being replaced by Russians, who manifest the greatest contempt for their unhappy dupes; two young Servian officers have committed suicide on account of insults put upon them by the Russian general, and it is said to be wonderful how many Russian officers are shot through the back in battle, as though they had been standing with their back to the foe. The Russian bear is encircling poor unhappy Servia in a death's embrace. Over 500 Russian officers and nearly 5,000 Russian soldiers are now in the country, 10,000 more are on their way, with a regular army of 80,000 waiting to put in an appearance. Servia is now a Russian province; they are so much nearer Constantinople, and Servia, so late the scene of peace and joy, is now another Poland, given up to desolation and despair. Servia, before the war, was about the happiest and most favoured nation in the world, though nominally Turkish territory. Turkey held no jurisdiction over her; had not a single soldier or tax-collector on the soil. There was not a sign of Turkish ascendency, except a flag-staff on which the Turkish flag had to be hoisted on state days, and £16,000 the Servians had by agreement to pay yearly to the Turks, but which for three years they had not paid. When Servia declared war, Turkey was not interfering with her in any way, not even so much as asking her for the money she owed. Servian territory was inviolate by agreement of all the Powers—she did not need an army—they were exempt from imperial military service and taxation. They made their own laws, managed their own affairs, and so far did they carry their self-assertion, they would not allow the Jews to reside in any part of the territory, except the town of Belgrade. They were well off, a summons for a poor-rate was never known; all they had to do was to go on and prosper. Before they listened to the voice of the tempter, theirs was a political paradise, a haven of repose, and their country was a rural arcadia. Their annual gathering was a scene of almost primeval simplicity, the people from all parts came for

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a season of rejoicing, trading, courting, marrying, &c. Young maidens wanting husbands, young men wanting wives, came to get suited; the elders to trade, renew and form friendship, &c.; a scene of universal pleasantry and rejoicing, where music and dance sped the happy hours away. For what have they exchanged this paradise?—for agony unspeakable—thousands of her peasants slaughtered, desolated homes, crowds of fugitives, women shrieking, children wailing, amidst the roaring of cannon, the roll of musketry, and the lurid light of burning towns and villages, and the prospect of their country being blotted out by the hostile tread of the conflicting hosts of Europe. Who were the cause of this whirlwind of desolation? Why, the Russian agents intriguing for a plea for Russian interference—the men who cruelly mutilated, mangled, and murdered the good Michael Obernovitch, the last ruler of Servia. They knew that as long as he lived there would be no war, and so he had to perish to clear the war-path of the obstruction. He was warned of his danger the very day; but he said he had made up his mind to die rather than forsake the principles he had laid down for the guidance of his actions. About a year before the murder of the Prince, in a conversation reported in a despatch to the Foreign Office by Mr. Longworth, her Majesty's diplomatic agent at Belgrade, he said: "The Sultan's generosity has made me a free Prince of a free country; there is not a Turkish soldier or official in Servia; we have no national debt, and our income exceeds our expenditure. Of course, I am very much obliged for Russian offers of protection and patronage, but Servia can protect herself, the more easy as no one has the least intention of molesting her." Does that look as if the Turkish has been a "wild beast" Government to Servia! The Turkish Government is as tolerant to other religions as any other in Europe. Last week they provided tents, buns, and hymn papers for the school children of all religions, without distinction, to witness the procession of the New Sultan; and I could fancy their infantile voices raised to welcome him as he passed were a protest against the abuse daily poured forth in this country against the Turkish Government.

When the Circassians forsook their native land for ever, sooner than live under the hated domination of Russia, the Turkish Government took them in, found them farms, cattle, and means of subsistence till they had settled down. Does this look like the act of a "wild beast" Government? The Circassians have very sharp swords, and are likely to have a very stong objection to the Russians turning the Turks out of Europe. They would have to go with them. They would die fighting rather than come under the hateful rule of Russia again. There are others, too, who would strongly object. The movement in this country has changed the situation. Russia no longer dreads hostile action from us, and will accordingly set about going on to prosper. From the position of affairs, it seems as if one nation after another (except England) will be drawn in, till all are engaged, and I have the impression that before the struggle is over that Hungary, Germany, and Italy will be found fighting in alliance against Russia

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and for Turkey. Strange that an ex-Prime Minister should tell Russia, "In God's name to go on and prosper," if he remembers the feeling in this country when the Russians destroyed the Turkish fleet at Sinope, and the storm of indignation that swept through the land thirteen years ago at the awful atrocities committed by the Russians in Poland. Strange that an ex-Cabinet Minister should designate Russia as the "protector of the oppressed and the refuge of those who can find no other refuge," when, a few days before he spoke, the news came that Russia had decreed the total extinction of the Polish language. We read that previously any Pole speaking his language was punished, anyone singing a song in it was put to death; it is now prohibited being used in the churches. Have we no sympathy for the poor Roman Catholics in Poland, writhing and bleeding in every pore under the pitiless heel of Russia? Truly, their harp is on the willow, and by the river of desolation and despair have they to sit down and weep. It is strange that Earl Shaftesbury should say now that "he would sooner see the Russians in Constantinople than the Turks," when in 1863, in his place in the House, he denounced the doings of Russia in Poland, and declared that "of all the outrages ever perpetrated by sinful man, there was not one more foul and horrible." He asked "if the authors of these Satanic deeds were fit to govern the destinies of many millions of human beings?" He denounced the "long series of outrages, deceits, and oppressions, the distresses and disgraces for which that Power was responsible, as the growth of the baneful upas tree which spreads desolation around it on every side, and is fatal to all who come within the circuit of its pestilential influence."

Alas! poor, unhappy Servia, who has now come under the shade of this baneful upas tree—her liberty plucked like a fair flower from its stem, to wither and die, and herself used for a purpose, now cast down to be trodden under foot of men—another victim to Russia's insatiable greed and lust for conquest and dominion.

FRANCIS NEWBERY.

20th September, 1876.

LECTURES.

IN the list of several places we have visited is Shipley and Saltaire. Sir Titus Salt, Bart., some years ago built a magnificent institute, The building cost between £30,000 to 40,000. The extensive hall is about the prettiest and best-appointed of the very many public halls we have occupied; but has never been filled at a lecture until Tuesday evening, September 19th, when we were privileged to deliver our lecture, and have been given the credit of being the first man who has been able to fill the place. The hall was thronged, and an enthusiastic interest was manifested in our great subject.

As we always feel a difficulty in reporting our own meetings, as we might be apt to favour them with a gloss that might not belong to them, and is the reason why we seldom refer to them, we are content to give the following report from the *Bradford Observer*.

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We believe one result of our visit will be the formation of three new branch associations at Bingley, Bradford, and Keighley. Friends at Bradford are requested to confer with Captain Kinnoch, of Westgate.

The *Bradford Observer* says :—" On Tuesday, Mr. Edward Hine, of Liverpool, delivered, in connection with the Shipley and Saltaire branch of the Israel's Identification Association, a lecture in the hall of the Saltaire Mechanics' Institution, on 'The British Nation Identified with the Lost Tribes of Israel.' The chair was occupied by the Rev. Charles Strong, curate of Shipley. Yesterday evening a conference was held in the Institute, when the same subject was discussed. The conference was presided over by Mr. Butler, president of the Saltaire and Shipley branch of the association, and amongst those who took part in the discussion were Mr. Hine, Captain Kinnoch, of Bradford ; Mr. Senior, and Mr. Constantine, both of Saltaire. Mr. Hine, in support of his arguments, quoted several of the classic historians and the prophecies of Scriptures relating to Israel. He brought forward a number of identities, such as keeping of the Sabbath by the nation, the acknowledgment of the ten commandments, the great missionary agencies of the country, and so on. His arguments were supported by Captain Kinnoch, but opposed by Messrs. Senior and Constantine. After the conference, a second lecture was delivered by Mr. Hine, his subject being 'The political, social, and religious uses of the fact that the British people are Identical with the Lost Tribes of Israel.' Dr. W. H. Ellis, of Shipley, presided at the lecture. At the close of the lecture a vote of thanks was given to Mr. Hine. Mr. J. Y. Campbell, of Bradford, supported the arguments of the lecturer.—There were good attendances at both lectures."

A LECTURING GRIEVANCE.

THE path of life is full of thorns, as those can testify who meet with crossed purposes. We have ours ; and a great one in the form of lecturing engagements sometimes suddenly falling through. Thus last year we made an engagement for Keighley. At the last moment, when too late to make announcements or to make a new engagemennt, we receive a letter that the proposer had been ill ; unable to think about it ; that the matter must be abandoned—offering to pay what loss might be incurred. We were too crossed to answer the letter. But, as showing results, when at Saltaire we were assured that many friends from Bradford, Bingley, and other places, seeing the announcement in our magazine, went to Keighley, walked up and down the town, made every likely inquiry, but could learn nothing about the lecture ; they paid their railway fares, wasted their time, and returned home disappointed. The same thing was done at Stirling ; an engagement was made ; suddenly broken off, because someone advised that there was no interest in the place, and it would be a failure ; so the chicken-hearted complaint was taken, a very

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dangerous disease, as was proved; for we had crowded gatherings in Sanguhar, Johnstone, and Glasgow. The result to ourselves was—We had to bear the disappointment, lost these opportunities of serving the Master, and advancing the interests of the most vital question of the day. With no time to make new engagements, away from home, with unholy gaps between the next lecturing places, we had to hang about the country, doing nothing, wasting time, spending money in hotel life; thus, at Keighley, instead of receiving four pounds, we spene one, therefore lost five; at Stirling we lost ten—had to spent three days, with a Sunday, away from our MSS., our books, our letters, and our comforts, for though in one of the first-class hotels we were forced into strange society and company we did not care a straw about.

Correspondence.

OUR NUMBERS.

DEAR MR. HINE.—I do not know whether you will care to insert the enclosed letter, on "Our Numbers," in the GLORY LEADER: but as you think best.

I will take this opportunity of saying how much all Israelitish believers are indebted to you for the immense light thrown upon the Identity truth by the articles in the GLORY LEADER and *Life from the Dead*. I wish every prosperity to both, and a long and useful career to their Editor.

Believe me, yours truly,

9, Elm-grove, Brixton-hill, 7th September, 1876. J. TURVEY.

DEAR SIR.—It would certainly be most interesting and most valuable if, as suggested by Major Nickle, it could be ascertained how many of our fellow-countrymen believe in our Israelitish origin; but I fear the plan proposed would only result in shewing that we are numerically weak, while, in point of fact, I believe, we are very much stronger than is generally supposed. For every *one* "believer" allied to an association, there would be a *large number* not thus connected, and these would be left out of the calculation: consequently, the number arrived at by taking a poll of the various associations would not even be approximate. Under these circumstances, how to take a census of "believers" becomes a question very difficult of solution, and one which, I fear, can scarcely at present be entertained. Of this, however, we may be assured—that the truth of our Identity is rapidly spreading throughout the land, and making itself felt and believed in all directions.—Yours truly,

Brixton-hill, 7th September, 1876. J. TURVEY.

NOTICE.

WE have just received from the Binders *only a few* copies of the FIRST VOLUME of this Journal, handsomely bound in blue cloth, gilt, bevelled boards, gilt edges, bound by Westleys & Co.—the first Binders for the trade in London,—price SIX SHILLINGS; by post, Sixpence extra. Also,

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COMMENTARY BY EDWARD HINE,

Bound separately, price Two Shillings and Sixpence; by post, Threepence extra.

London: Printed for the Proprietor by ROBERT BANKS, Racquet Court, Fleet-st., and Published by W. H. GUEST, 29 Paternoster Row, and S. W. PARTRIDGE & Co., 9 Paternoster Row, E.C.

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THE

Nation's Glory Leaden,

BY

IDENTIFYING THE BRITISH PEOPLE

WITH THE

LOST TEN TRIBES OF ISRAEL.

A WEEKLY JOURNAL, EDITED BY EDWARD HINE.

NOTE.—WE DO NOT SEEK TO IDENTIFY THE JEWS, WHO ARE ONLY *TWO* TRIBES OUT OF *TWELVE:* HAVE NEVER BEEN LOST, BUT ALWAYS KNOWN. WE ONLY IDENTIFY OUR NATION WITH THE TEN LOST TRIBES; WHICH IS A PARAMOUNT GLORY, AND BENEFIT TO THE EMPIRE, DOING MORE TO SUBSTANTIATE THE TRUTH OF SCRIPTURE THAN ANY OTHER SUBJECT, AND IS MAGNIFICENTLY GRAND.

VOL. III. No. 88.] WEDNESDAY, OCT. 11, 1876. [ONE PENNY.

THE INHERITORS OF THE EARTH.

WE take the following from a recent issue of the *Northern Echo,* a paper published in Darlington. We are struck with it for three reasons—1st. Because we have received a good amount of childish ridicule from that paper in the matter of the Identity. 2nd. Because it shows light being received in the editor's mind; the article being as direct a testimony to the truth of the Identity as any editor could give. 3rd. Because the editor himself supplies as intelligent, conclusive, and scriptural AN IDENTITY as any of the many hundreds that have yet been rendered and proved. We are, therefore, thankful to the editor of the *Northern Echo* for his help. We see, more than ever, the value of lecturing; because, in our work about the county of Durham, we have appeared before this sage more than once, only to meet with his censure. Thus, we have another instance shown to us, that we have only to state truth before the intelligence of the mind, content to leave the results with God, and it is sure in the end to take hold, and lead to conviction. We shall append a few remarks at the close:—

"'It is written, "the Saints shall inherit the earth." Resolution put and vote taken—"We are the Saints." Carried unanimously.'

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Such is the familiar old joke of the Royalists about the method of procedure adopted by the Puritans whenever they desired to possess themselves forcibly of other people's land or goods. By virtue of the Scripture text, and of their own resolution, they possessed themselves by force of their inheritance, satisfying all qualms of conscience by the authority of the Bible, and defying all opposition by the strength of their own right arms. The joke was a sheer invention, excepting, perhaps, so far as it related to the waste, unpeopled lands of New England, when the men of the *Mayflower* went forth to colonise and subdue the Western World, but a substratum of sound common sense underlies the jest. Excepting Ten-Tribes-HINE and his little band, who have discovered that they and their fellow-countrymen are the Lost Tribes of Israel, Englishmen are not in the habit of passing formal resolutions identifying themselves either with the saints or sinners of Holy Writ. Nevertheless, if the license be permitted to us which is freely enjoyed by many Biblical commentators of construing the prophecies by the light of accomplished events, we shall not have much difficulty in coming to the same conclusion as that said to have been arrived at by the austere Roundheads. Instead of affirming that we are the Saints—and, therefore, we shall inherit the earth—we reverse the process, and affirm that, as incontestible facts show, we are inheriting the earth; therefore, we are the Saints alluded to by the sacred seer. The logic may be faulty, but it is at least as good as most of the elaborate Identifications which exercise the ingenuity of the student of the prophecies. Fortunately, the facts do not need to be confirmed by prediction. Whether the English are saints or not, there is no doubt but that they are the inheritors of the earth. No other race dare contest their claim to that inheritance, and although it is possible that they may even yet be hurled back from the full enjoyment of the possession which seems to have been reserved to them through the ages, the English race may confidently anticipate the establishment of its ascendancy over the whole of this planet."

The "Ten-Tribes-HINE" has now a right to speak, and begins by protesting against the inverted process here adopted in proving an Identity. There is no need to adopt this process. We have never done so in a single instance ourselves. In pursuing our work, in the case of every Identity, we have firmly, boldly, and grandly declared that the Almighty required, by His "sure word of prophecy," such and such a circumstance or characteristic to be found in Lost Israel at the present time, and that no Nation could possibly be Identified with her unless the same traits were distinctly found in that Nation. For instance, we have never proceeded to state our case in the clumsy way suggested by the *Echo*. We have never said that because the British are indignant at the gross inhumanities that have been diabolically perpetrated alike by the Russians, Servians, and Turks—for they are all, in this disgraceful matter, six of one, and half-a-dozen of the other—we have never said that because our Nation is righteously indignant, that therefore we are Israel. But we state the

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case in this manner: God declares that the Ten Tribes of Israel, during the very time of their exile, shall, as a nation, have such acute feelings against the yoke of oppression, injustice, and despotism, that shall compel them to protest against all acts of cruelty and barbarism arising therefrom; that they should occupy that high position in the earth as to ensure their protest commanding respect, and have the power to demand compliance with their requests. Because, long after their exile, God commissions them "to loose the bands of wickedness, to undo the heavy burdens, to let the oppressed go free, and to break every yoke" (Isa. lviii. 6). This must be a destinguishing mark indelibly stamped upon Israel. Then we produce our Nation as responding, and alone responding, to this requirement, adding the proof to all the other Identities we have been privileged to publish. To respond to this alone, and not to the others, would be fatal to the Identity; hence, we string the whole together, and only by so doing do we rely upon the Identity as being conclusively proved. This is the common sense and only proper way of procedure. It is the one recognised in all our police courts and law tribunals, in reference to lost property. We lose a thing; we herald the loss; we describe it in all its special peculiarities; and only by the thing being found fully corresponding to our description would the law justify its restoration. We repeat what we have often before declared, that if any Bible student could name a special characteristic named by God as to be possessed by Israel at the present time that does not belong to the British Nation, that it would be fatal to our Identity being established with Israel. But we defy anybody to produce ONE—*it is impossible.* Especially would we challenge any scripturally-educated mind trained in a college. We are so firm in our work, that we know it cannot be done. If it could, it would have been brought forth by the ministry long before this. Not one has yet been brought forth. We are now the more firm in our work by the evidence that the editor of the *Northern Echo* has advanced. He quotes the Scripture, "The Saints shall inherit the earth." He declares that we are inheriting the earth, and alone inheriting the earth, therefore we are the Saints. We agree with this verdict. The Saints only were to inherit. We alone do inherit. The conclusion is inevitable: We, the British people, as a Nation, must be the Saints. But who are the Saints alluded to? We reply, Only the people of Israel. This term is over and over again employed in Scripture as only and alone referring to the Nationality of the people of Israel. It is a distinctive National term, only applying to Israel. We do not recognise any special virtue in the name. It is only the Latin or Roman Church that has rendered the appellation vulgar and doubtful, and caused it to be misunderstood. It has canonised her saints, as though on earth they had been spotless, sinless men. The term carries no such meaning. The Saints mean a holy, Divinely-chosen people, set apart from others; not holy because sinless, but holy because God-chosen. Hence, Peter, only speaking to Israel—then in exile, because sinful—says to

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them, Ye are "an holy Nation" (1 Pet. ii. 9). Why holy? Because "elect," *i.e.*, chosen, "according to the foreknowledge of God" (chap. i. 2 ver.). What right had Peter (whose epistles are sheer nonsense applied in the literal to Gentiles) to call Israel an holy Nation? He had the right of the "pre-ordained" declaration of God, Who told Israel, when they had departed from Egypt, "Ye shall be unto Me an holy Nation" (Exod. xix. 6). Holy, by being "unto Me above all people" (ver. 5). Therefore, this "holy Nation" was to be high above all others—therefore, the *chief of the Nations;* and no two Nations could occupy this position at the same time. And this was to be the chosen position of Israel, elected to be so by God "*for ever*," *i.e.*, so long as *Time* on earth should be in being—therefore, Israel's position this very day; so that Peter would have been an impostor if he had applied this term to a Gentile people, because it only belongs to Israel, to whom God said, "Thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto Himself, above all people that are upon the face of the earth" (Deut. vii. 6). Not holy in the pharisaical sense so often impiously paraded by deacons and church professors, as implying perfection, souls proof against sin, impregnable by any acts of temptation, paragons of righteousness; no, nothing of this vaunting; for God, declaring they were holy, yet says, "Not for thy righteousness, or for the uprightness of thine heart. . . . . Understand, therefore, that the Lord thy God giveth thee not this good land to possess it for thy righteousness [no! no such thing], for thou art a stiff-necked people" (Deut. ix. 5, 6)—and we are so to this day, shall remain so until the Outpouring, with perhaps the worst forms of vice proceeding from professions. Yet we are the holy people, "an holy Nation," the very people St. Paul calls "Saints," who wrote to the identical people that Peter addressed; most certainly not a Gentile people, for his epistle would be absolutely false and abominably nonsensical, in very many parts, if understood to be addressed to Gentiles. Paul did not so address himself, he wrote "to all that be in Rome"; in no sense the natives or Gentiles of Rome, but the "beloved of God," *i.e.*, the chosen, "CALLED SAINTS" (Rom. i. 7). In exactly the same sense he wrote to the Church at Corinth, "to them that are sanctified in Christ Jesus, CALLED SAINTS" (1 Cor. i. 2). And, again, he wrote to the people of the very same Nationality, *i.e.*, "to the SAINTS which are at Ephesus" (Ephes. i. 1).

When God gave the law of the ten commandments—a law only intended to apply to Israel, and never given to the Gentiles—this very people are called *Saints*, for we are told, "Yea, He loved the people, all HIS SAINTS" (Deut. xxxiii. 3). And we declare that this term, applied to a Nationality, exclusively belongs to Israel, is never applied in this sense, throughout the Old or the New Testament, excepting as referring to Israel. It is only Israel, in her National capacity, that is referred to in the following Scriptures:—"He will keep the feet of His Saints" (1 Sam. ii. 9). "Let Thy SAINTS

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rejoice in goodness" (2 Chron. vi. 41). "Sing unto the Lord, O ye Saints of His" (Psa. xxx. 4). "Oh, fear the Lord, ye His Saints" (Psa. xxxiv. 9). "Gather My Saints together unto Me" (alluding to the time of the Restoration), (Psa. l. 5). "They envied Moses also in the camp, and Aaron the SAINT of the Lord" (Psa. cvi. 16). "Let thy priests be clothed with righteousness, and let thy SAINTS shout for joy" (Psa. cxxxii. 9). All these Scriptures, with hosts of others not quoted, where the same term of "Saints" is employed, all refer to Israel. The Israelites and the Saints are identical.

It was the many bodies of the Israelites that arose from their graves at the time of the resurrection (Matt. xxvii. 52). It was the Israelites who were decreed by God to inherit the earth. It is the Israelites that shall come with Christ at His second coming (Jude xiv.). It is the Israelites that shall judge the earth (1 Cor. vi. 2). So that, once more referring to the statements of the *Echo*, we say, We have ample proof that it is the will of God that Israel should inherit the earth, who are fully recognised by Scripture as the Saints, that the British alone are identical with the Lost Israel, who alone were given to inherit—therefore the British, being identical, alone could inherit; and that the testimony of the editor, that the British alone are inheriting, is a splendid testimony to our Identity. The reader will see that as only one Nation was to inherit, and we only are inheriting, that this Identity, by itself, becomes conclusive. We thank the *Northern Echo* for this service, and shall consider ourselves vested with the authority to forbid its trifling with Scripture in the matter of the Identity in any time from this. In this matter, we never had a more righteous hold than that we claim over Mr. Pease. As a man who professes to respect consistency, we call upon him to help forward the interests of the most vital and profoundly important work of the Almighty in the present age—that of our Identity with Israel.

THE RETURN OF THE HEBREWS,

INCLUDING THE LOST TEN TRIBES, THE MAIN BODY OF WHOM ARE LOCATED IN ENGLAND, IRELAND, AND SCOTLAND.

"As the Return of the Hebrews from all nations to their own Land must be a work of time—scattered and dispersed as they are all over the earth—it will not be possible, nor is it necessary, for their going up to Jerusalem in a body. God will make all nations friendly, and to assist those who wish to go, and afford them every facility and convenience to arrange and settle their affairs. All can return singly or in aggregate bodies, and appoint to themselves leaders, or not, as they see best, whose power and authority must, however, cease the moment they reach their destination, in order that all be entirely subject to and be governed by the laws and ordinances God may have, or shall from time to time order, command, and promulgate for the general good. This gradual Restoration will be the less

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felt in the different nations they are now among, and afford them better and more certain opportunity to gradually cultivate the soil, raise food, and build habitations to accommodate from time to time those that have arrived, and to have a surplus for those that will be daily arriving—for all is now desolation, and not, as before, in a high state of cultivation—and with houses and cattle of every description.

"'For the Divine banner now is waving,
High above the head,
To awake the fallen Hebrews
That o'er the world lie dead.

Although the field is of strong green,
Yet from it issues light;
It has the sun for its centre,
The heaven for its height!

Quite to the world's end it reaches,
And turns round every way;
Whilst its refulgence of glory
Makes it as light as the day!

This is the great heavenly light
That God on earth will send,
With the banner of His kingdom
That ne'er 's to have an end.'"

DEAR MR. HINE,—I send you the above, which I have copied from a work published at the beginning of the present century. It shows that the question of the Return of the Hebrews was occupying the mind of man at that time, also showing that the author had a knowledge that the "Lost Ten Tribes" were substantially the British, Scotch, Irish, and Welch. In Dryden's satire of "Absalom and Achitophel," it is stated that "Israel stands for England. This is curious, showing the great poet knew where the House of Israel was located in his time—more than two hundred years ago. What a pity that his otherwise bright life became shadowed by his becoming a rank, dogmatical Roman-Catholic.

I am happy to find that the good work of which you are, almost single-handed, sowing the seeds, is fructifying. The energy, the persevering courage with which you labour to disseminate the great truths of the holy cause you are so industriously endeavouring to make the public understand, is truly astonishing. I know it is a labour of love with you. And may God speed you in the grand, good work, is the sincere wish of a true disciple—one having every faith in your teaching.

H. HODSON RUGG.

1, Grove-road, St. John's Wood, London, 26th September, 1876.

THE ENGLISH LANGUAGE DERIVED FROM HEBREW.

(Continued from page 95.)

LET us now turn to some PLANTS. *Crocus* is clearly from the Hebrew CRoCuM, which indicates the herb *Saffron*; one of the crocus

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tribe. *Camphire* or *Camphor* is from CaFooR, whence also is derived the Greek *Kyoopros.* The M is a complementary letter, which is added by several languages before P and F; of which we shall see other examples. Thence also our *Caper* plant, and, as I suppose, our *Clover.*

The herb *Cummin* and the spice *Cinnamon* are simply transferred into other languages from the Hebrew. The word *Cane* has a very wide field of meaning. It is nearly the same in most languages. In Hebrew, Chaldee, Syraic, and Arabic, QaNNeH, it becomes in Latin and Greek *Canna*; French, *Canne*; Welsh, *Cawn*; Spanish, *Cana*; Portugese, *Cana*; Italian, *Canna*; Armenian, *Canen.* The Hebrew for *Plant* is NeTtO, whence our *Nettle.*

Rush takes its name from the Hebrew R'OSH, *to tremble.* Our *Reed,* in Saxon *H'reod,* is HhRaD, *to tremble.* From the same root springs the Latin *Arundo,* which also means "*a reed.*" Our *Grass* is clearly derivable from GaZR, "to cut off." Hence it is originally applied to *hay.* The two last letters are transposed. From the same source comes our *Graze.* The *Gorse,* or Furze, arises, as we may see, from another root.

Our English *Mallow* and *Mullein* take their rise from the root MaLooHH, which, in Job xxx. 4, is translated *mallow.* The Latins, Spaniards, and Italian call the plant *malva;* the Greeks made the last letter of the Hebrew root hard, and called it *Mallachee.* The harsh-tasted *Rue* derives its name from the root R'O, which signifies "evil." By the Latins and Italians it is called *Ruta,* and its name in many other languages is nearly the same.

Our *Rose*—in Latin, Italian, and Spanish, *Rosa*—repeated in nearly the same sound through most languages—whence comes its name? From the Hebrew RoZaH, "to give pleasure, beautiful."

In Eden God threatened "*Thorns* also and *thistles* shall it [the ground] bring forth to thee"; and the words used are in Hebrew QooZ and DaRDaR. Do not these words reproduce themselves as *Couch* and *Dodder*? *Couch*-grass is a weed well known to the farmer as extremely troublesome. And *Dodder* is a parasitical creeper, very destructive to hops, flax, and clover, with other plants.

The flower *Balsam* derives its name the Hebrew BaSaM, which signifies "to smell aromatically." The strengthening L was added by the Greeks and Romans. In their languages it signified the fragrant resin of the *Balsam* tree.

Whence comes the word *Hyssop*—in Latin, *Hyssopus*; in Greek, *Hyoossöpus*? From the Hebrew EZOB, which signifies the *caper plant.* In Arabic it is named *Asuf.*

Shall we look at some of the names of our VEGETABLES? Our *Squash* springs from the root QuaSHA, a *Cucumber.* Our *Cucumber* and the Latin *Cucumis* from the Hebrew KIKaION, a *Gourd.* Hence, with R interposed by the Chaldee, comes our *Gherkin.* The Latin *Cucurbita* clearly springs from two Hebrew words, CiCuR, "round," and ABTeHH, a *gourd* or *melon.* From the first of these roots we get the Latin *Cicer,* a *vetch.*

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The English *Pumpkin* is clearly traceable to the Hebrew PuQu'O, "a wild gourd." The M and P are complementary letters.

The *Cabbage*, with its many-leaved heart, takes it name from QaBaZH, "to gather together"—'a heap.' The *Leek* is derived from LeHH, "green," "succulent." The *Onion* derives its name from its resemblance, when cut through, to the eye; which is in Hebrew OIN.

The *Hop*, *Ivy*, and *Pea* appear to be derived from different pronunciations of the root 'OPA and 'OPI, "to grow luxuriantly."

(*To be continued.*)

THOUGHTS ON THE BLESSING OF MOSES UPON THE TWELVE TRIBES OF ISRAEL.

By Harrison Oxley.

We have a strong impression that the Identity is throwing light, not upon one part of the Holy Scriptures, but upon the whole. We are confident, that by the Identity we receive more light upon the Scriptures than any other; and that by the Identity the whole Bible becomes, at the present time especially, a book of the most thrilling interest. By the Identity the supremacy of God's Word asserts itself, and the pages of Divine inspiration break forth upon us bright with holiness and glory. Therefore, it is by the Identity that we can read in an entirely new and glorious light the Song of Blessing by Moses upon the Twelve Tribes of Israel. It has been the fashion—and indeed is so still—to look upon all those things merely in reference to the past, and as having been fulfilled to the Jews! And it is because of this blindness that the great bulk of the Scriptures are, even at the present time, grossly misrepresented and not understood. By a shameful method of handling the oracles, Jehovah is robbed of His glory.

If we would understand this Song of Blessing aright, it must be by the Identity. Yet it never has been read in this glorious light. It is certain, however, that Moses was given to see the distinction—the separation between Judah and Israel; and that the only real, true, intelligent, and scriptural way by which this Song of Blessing can be understood, is by the Identity. We boldly say, that it has never been understood until now. It is clear that Moses foresaw Judah's separation from his people; but at that time Judah was one with his people, and also long afterwards, until the days of Rehoboam. But the lawgiver also prayed that Judah might be brought to his people, which the Lord says by his servants the prophets they shall be:—"In those days shall the House of Judah walk with the house of Israel, and they shall come together out of the land of the north to the land that I have given them for an inheritance unto your fathers" (Jer. iii. 18.)

The time of Judah's final separation was clearly after the Crucifix-

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ion; and he is still in separation from his people—*i.e.*, the Lost Ten Tribes of Israel. And the time when he shall be brought to "his people"—"shall walk with the house of Israel," shall "be gathered together" (Hos. i. 11)—is the present time: the time of Israel's Identity. Therefore, Jehovah's blessing upon Judah, according to the prayer of Moses, can only take effect at the time of the finding of Lost Israel, in the place—*i.e.*, "the north country"—where it shall be said "Ye are the sons of the living God." Israel being found in the British people, the way—and the only scriptural way, too—becomes at once plain by which Judah can be brought to his people. We see therefore that the blessing of Moses upon the Twelve Tribes touches upon our own times, on the present circumstances of both Judah and Israel. The special circumstances of Judah called forth from Moses a special prayer, that the Lord would "hear the voice of Judah," "and bring him to his people."

And may not the blessing on Levi also have a special bearing on the Identity? We think so. "Let thy Urim and thy Thummim be with thy holy one," &c. The Lord still has a work for the sons of Levi; and there is still standing the covenant of peace, the covenant of an everlasting priesthood, with Phineas and his seed. The Urim and Thummim was doubtless last in the possession of Jeremiah, that it might hereafter be with God's holy one of the priesthood at the time of the Identity, so that Jehovah might preserve unbroken His covenant, and that the integrity of the Old and the New Testament might be fully preserved; which can only be by the high priest being found in the faith of Christ, even of Jesus of Nazareth. For "to Him give all the prophets witness." And Christ must have this witness—*i.e.*, the witness of the Urim and Thummim, in the covenant of peace; and by this mark of the Urim and Thummim the Holy One of Israel testifies to Judah His divine approbation and everlasting delight in His beloved Son. The Urim being found with the house of Israel, and not with Judah, and also in Christianity, the mind of Judah is by Divine authority directed to Him who is at once the Source and Centre of all light, perfection, and truth. When the holy one of Levi—*i.e.*, the high priest—shall again take up the Urim and Thummim, he will do so unquestionably by the grace that is in our Lord and Saviour Jesus Christ.

The way, therefore, by which Judah is to be brought to his people is by the Identity. There is, in the first place, the finding of Lost Israel; for it is clear that Judah was foreseen to be separated from them. When the Lost House of Israel is found, as now it is, then the holy one of Levi—*i.e.*, the high priest—is brought forth, in order that the Divine and scriptural way may be prepared for the bringing of the two tribes, Levi and Judah, to the house of Israel; and which glory is also effected by the finding of the Ark of the covenant, the Urim and Thummim, by which the Lord is again joined to Judah, and Judah to Israel, and both to the Lord, to shew forth His praise.

"O the depth of the riches both of the wisdom and knowledge of God!" (Rom. xi. 33). *(To be continued.)*

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RELIGIOUS LIBERTY IN SPAIN.

THE Earl of Derby received last Thursday afternoon a deputation in the interest of religious liberty in Spain. His lordship advised that the opinion of an eminent Spanish lawyer should be taken on the construction of the eleventh Article of the Constitution. He had received a telegram from Madrid in reference to the recent occurrence in the Balearic Isles, which he quoted to show that the Government was giving attention to the subject, and also as an indication that probably the zeal of local officials had outstripped the wish of the Spanish Government. We had a right to claim that the law should not be construed in a manner unfavourable to foreigners in Spain. He would take care that proper inquiry was made into every case reported to him.

FORWARD!

LEAD on, lead on to glory,
And flash the truth abroad,
Of "Israel found" the story,
And faithful Israel's God.

Lead on, lead on to glory,
With feet turned Zionward,
The hill of sacred story,
The city of our God.

Correspondence.

"A. C., a Scotish Israelite," writes:—"Dear Sir: I enclose the value of one shekel, in postage stamps. Please use it as you see fit in the grand and glorious cause of raising up the Tribes of Israel."

"J. C." writes from Angus, 27th September:—"Dear Mr. Hine: I herewith enclose postage stamps for four hundred of your Leaflets. I am glad to see the progress the Identity work is making throughout the nation. Yet how much room there is for more progress in the good and glorious work! How much might be done in it by our clergy if they were not so blind to its importance, and so utterly ignoring it. I know some of them, belonging to this place, who only laugh at it, calling it 'a fanciful subject,' and taking more than ordinary pains to teach their Sunday-scholars that we are Gentiles. If your engagements for the winter or spring should bring you to Scotland, I trust that you will arrange to pay us a visit for the purpose of delivering your lectures, for which I shall be happy to make all arrangements. May the God of Israel, whom you serve and whose glory you seek, strengthen you for future work and warfare, enabling you to wield effectively the sword of the Spirit, which is the Word of the Living God."

"J. L.," tendering to us a donation of 18s., writes:—"Dear Mr. Hine: This will help in some small way—to set some type, and assist the glorious cause the good Lord has appointed you to engage in and proceed with. My prayers go up daily for the success of the undertaking—the only way I can assist it now (on the 2nd October, if permitted to see it, I will have reached the seventy-

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second milestone of my pilgrimage). And now. May grace, mercy, peace, and love be multiplied unto you and the noble band of auxiliaries that has overtaken you on the way (Num. xxiv. 2—9). The Word of God shall be accomplished to the iota—to the jot and tittle. Sooner shall heaven and earth pass away than the least particle of it in anywise shall fail; and he who doeth the will of the Lord abideth for ever. Be kind enough, at your convenience, in the NATION'S GLORY LEADER, or in any way you please, to acknowledge receipt of the amount—simply the sum, with my initials, J. L., as in all such transactions as the present I do like to act up to the letter of the Word of our Heavenly Father, not letting my left hand know what my right hand doeth—looking, for anything done in secret for my Lord, to be hereafter rewarded openly. God cannot forget His own Word—that is impossible. I refer to the scripture contained in Rom. ix. 27—29. With every desire and prayer for the Word of God shining forth so luminously that all who run may read (Isaiah)—the wayfaring man, though a fool, not erring therein—hasten this glorious time, good Lord!"—In a postcript our Correspondent adds: "Please read 1 Cor. xiii., and I am assured you will forgive all mistakes of an old man. They are, all and each, either from head or pen, but not a single one from the heart. Another plea for my not re-writing this scrawl is, I am so very tired. Forty-three years in India has drained me dry, so that very little strength remains with me."

AN ASSOCIATION FOR LONDON.

DEAR SIR,—I cannot understand how it is that in London we have no association worthy of the name. I have been on the committee of the Anglo-Israel Association; but, as from the first I have been strongly anti-Teutonic, I found no possibility of getting on; and it was with the greatest regret I saw the magazine (*The Standard*) come out month by month with nothing in it calculated to interest converted Israelites, far less those who had not heard of the subject, until its collapse opened my eyes to the conviction that not much will be done by the Anglo-Israel Association.

It stands to reason that an effort ought to be made to do some real good in the City, and I know that even in the Anglo-Israel Association's council itself there are a good many who disbelieve the Teutonic; but, the leading members having it all in their own hands, and being Teutonic, an entirely new organisation is required.—I remain, yours truly,

London, 27th September, 1876. R. K.

[We agree with our friend, that the status of organisation is most distressing. Nobody has been more disappointed with the Association than ourselves. Instead of doing good, it has done much harm. Everything it has attempted has been done in the most clumsy way. It appears to have no business instinct; for, from correspondence we have received, we infer that it lacks the ability to master accounts. According to this correspondence, some £12 of £20 is not accounted for, or most unsatisfactorily rendered. If our correspondence be correct, it would appear that the published balance said to be due to the treasurer almost disappears. We much regret, that though an association, they have no adequate machinery by which to make a statement in a proper way. Their first duty was to look after the training of speakers and lecturers. At one time they had ample funds for that purpose; but these they lost in a foolish and needless speculation. If it had done its duty in this respect, we should have had a staff of able lecturers about the country at the present time—for "How shall they hear without a preacher? and how shall they preach except they be sent?" (Rom. x. 14)—whereas it appears, with the exception of a few brilliant, but private evangelists, this duty almost entirely devolves upon ourselves. We know that from the first a very strong desire was manifested, by leading minds, to confine the Identity subject to very select drawing-room circles; but, surely, such a delusion should have exploded before now, because, so long as the Lord sustains Edward Hine, this shall be impossible. We are relieved by the consolation of knowing this is the Lord's special work—one that He will make "short work" of; so that, unlike tract societies and missionary organisations, perhaps a powerful organisation will not be required.—ED.]

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MR. HINE'S LECTURES.

We place all arrangements in the hands of our friends, simply naming the uniform sum of £2 from each place, to cover our personal expenses, leaving it with them to save, or not, the expenses of the hotel, by providing the hospitality of a friend's house. Engagements are now being accepted for Autumn and Spring.—Please address, Mr. EDWARD HINE, 40 Chesnut-grove, Wavertree, Liverpool.

TO ISRAEL'S IDENTIFICATION ASSOCIATION.

THE GARDEN IN EDEN: AS IT WAS, AS IT WILL BE.

THE SCRIPTURAL VIEW OF ITS SITE.

MR. T. GOTT is prepared to deliver a Lecture on the above subject. Terms on application.—West-end Terrace, Stockton-on-Tees.

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THE

Nation's Glory Leaden,

BY

IDENTIFYING THE BRITISH PEOPLE

WITH THE

LOST TEN TRIBES OF ISRAEL.

A WEEKLY JOURNAL, EDITED BY EDWARD HINE.

NOTE.—WE DO NOT SEEK TO IDENTIFY THE JEWS, WHO ARE ONLY *TWO* TRIBES OUT OF *TWELVE:* HAVE NEVER BEEN LOST, BUT ALWAYS KNOWN. WE ONLY IDENTIFY OUR NATION WITH THE TEN LOST TRIBES; WHICH IS A PARAMOUNT GLORY, AND BENEFIT TO THE EMPIRE, DOING MORE TO SUBSTANTIATE THE TRUTH OF SCRIPTURE THAN ANY OTHER SUBJECT, AND IS MAGNIFICENTLY GRAND.

VOL. III. NO. 89.] WEDNESDAY, OCT. 18, 1876. [ONE PENNY.

THE COMING GLORY OF THE BRITISH PEOPLE.

WE take the following article from the *Northern Echo*, not because we admire the general bearings of that paper, but because this particular article admirably suits our purpose. It contains a splendid testimony to the Israelitish character of our people. In fact, no man thoroughly acquainted with the Bible, and intelligent in mind, could possibly write such an article under the impression that his kindred and his race were Gentiles, because the very traits brought out and fastened upon our people are traits and missions that God has given only to the "Nation" of Israel to accomplish. It is impossible that two nations could bring about such results; and it is given, by God, to Israel to bring them forth. They only are to be the Multitudinous Race. They only are to dwarf all other nations. They only are to belt the earth. It is alone from Israel that the universal language is to emanate. They only are to be heedless of a "Balance of Power." They alone are promised to have the Sovereignty of Continents, and they only are to become the Inheritors of the Earth, &c. &c. These are promises given upon oath, by God, to Israel. They are God's

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covenants to Israel; so that for the writer to go to the Wesleyan chapel, or to the class-meeting or to the prayer-meeting, and lift the pious whites of his eyes to the stars, while thanking God that these works are being brought forth by his Nation, and then ascertaining that his people are a Gentile race—why what follows? This: That, if his assertion were true, then God would be false to His promises; that, if He allowed a Gentile race to do the work He covenanted with Israel alone to do, He would simply be violating His covenant; that, if He could substitute a Gentile people to inherit the promises made to Israel, then the Almighty could not make a covenant, could not act the honourable, could disregard an oath, could wink at sin, would become untrustworthy, and the whole Bible would melt in the region of fiction. These would be the clear, plain, reasonable, logical, and orthodox deductions from the foolish clamour of such a writer.

No intelligent man, after writing such an article as this—acquainted with Scripture, yet declaring the British were Gentiles, and not identical with the Ten Lost Tribes—could ever be free from the charge of insulting God every time he entered a house of prayer. Indeed, every time his little whites were upturned he would have grave reason to be thankful if they did not become bloodshot or piebald. His very presence at a religious meeting, with these thoughts in his mind, would become a finger-post of scorn against the Creator, because the fair deductions of his article are capable of hurling the most heinous charges against God that any man could possibly promulgate.

As to the article itself, read under the light of our Identity with Israel, we are sure every believer of this truth would read it with overwhelming joy. The very soul is warmed when reading it; for it is a fine testimony, under Identity light, to the truth of God's Word, conveying an earnest that His covenants are sure and everlasting, to the confirming of the Christian's hope.

A word to those who disbelieve the miserable nonsense of those clergy who impiously delude their congregations with the false assertion of a Spiritual Israel, and who maintain that God will yet keep His promises to the natural Seed of Israel, as a distinct Nationality, upon the earth; but who declate that the British are Gentiles. There are many of this class.

We say, the prospects of our Nation, as shown in this article, are truthful, and will most surely be realised—*i.e.*, our race will increase in the stated proportions; we shall be blessings to all other nations; we shall inherit the earth, and belt the world. But, according to the statement of these people, Israel will do all these things when she has returned, and not before. If this be true, what then? Why, under this (of course, false) supposition, after doing these things in completeness ourselves, we should afterwards have to succumb to Israel. We should be disinherited, would have to give up our positions, root up our language, give the suicide to our vitality—would then become vain squabblers about Balances of Power, give way to ruin, to wars and devastations—doubtless, finally would become so picqued about

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being dispossessed by Israel, that we should refuse to go up to Jerusalem year by year, to keep with them the Feast of Tabernacles; when there would be no rain given to the little bit of land we should possess, and our refusing to serve under Israel, would lead to our being utterly wasted away (Isaiah lx. 12). This would be suicide with a vengeance! But suicide is the result of insanity, and that kind of insanity that would entertain this suggestion; for, if we be Gentiles, we have already succeeded—and will yet more succeed—in doing the work of Israel, and perfectly doing it; so that if, when Israel comes to the front, the same work is to be repeated, there will then most certainly be done what God has not recorded in the Scriptures as to be done. To clamour for this nonsense would thus be needlessly to impose upon the Almighty a work that would, after all, be utterly fatal to His pre-declared and fore-ordained designs. Thank God! man's folly will never prevail over God's decrees. Thank Him again that we, the British, are identical with the Lost Israel! And the article we beg our readers to peruse gives us the prospect of a splendid glory as about to dawn upon us.

THE NORTHERN ECHO

says:—"The English race at the beginning of the present century did not number thirty millions of souls, including every man, woman, and child of English, Scotch, Irish, and American descent, living anywhere on the four continents. To-day, the English race—and of course we include as Englishmen the members of "the Transatlantic English Nation"—number close upon ninety millions of souls. Vast as is this increase in three-quarters of a century, the Future promises a still more marvellous multiplication of our race. Ninety millions of human beings, all speaking one tongue, all reading the same books, all dominated by the same ideas, all practically under the same laws and the same system of government—the compactest and most numerous nationality under heaven—even this imposing mass of humanity is dwarfed by comparing it with the proportions which our race is destined to assume. A French statistician, who has lately devoted some attention to the relative rates of increase of European races, has calculated that if the present average annual increase be maintained for a hundred years, the population of France will in 1976 be sixty-nine millions, and that of Germany one-hundred-and-thirty millions; but that the English-speaking race will number no less than eight-hundred-and-sixty millions of souls! What a tremendous conception, almost overpowering in its vast sublimity! Eight-hundred-and-sixty millions of Englishmen peopling this globe!—the idea is almost appalling in its immensity. There may be exaggeration in this. Our statistical Frenchman has probably been too sanguine. He must have under-estimated the forces limiting over-population; but his magnificent totals, however erroneous they may be in detail, bring forcibly home to us a most important fact. We may not a century hence be eight-hundred millions strong; but, unless the present rate of progress be revolutionised, we shall certainly outnum-

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ber in 1976 any other race in the world. Taking the present rate of increase of the different races, there can be no reasonable doubt but that a century hence the English will be numbered by the hundred million, and the power and influence of the English race will exceed the power and influence of all other races put together. English will become, if not the universal language, at least the common vehicle of expression all round the world. English laws, English literature, English customs, will encompass the globe. The vision is almost too bright in its dazzling splendour. What Englishman who 'has a great heart within him' but rejoices at the thought that to his race has been entrusted the Sovereignty of the Continents, and that to him and to his children is secured the whole round world as an inheritance?

"A contemplation of what may without presumption be considered the certainties of the future should exert a steadying influence upon our Foreign Policy. The old fiction of a Balance of Power should be dismissed for ever from our counsels. The English race, if but true to itself, will outweigh all other races before long. While Austrian, German, French, and Russian jangle about prestige, influence, and power in the little corner of the world known as Europe, the Englishman can possess his soul in patience, and, heedless of their clamour, can go on filling the whole world with his families. What matters it, to the race day by day coming into possession of continents, which petty Power disposes of a few half-peopled provinces? Our first duty to Humanity is to preserve unimpaired the vitality of our race, for in our ultimate supremacy lies the best hope for the future of mankind. We must keep the way clear between the island home of our race and its outlying settlements; but beyond that, and the discharge of our national responsibilities, we shall do well to stand aloof from things European. Our responsibilities to Humanity, of course, must not be shirked. Duties must be fulfilled. The splendours of our destiny as the subduers of waste continents—the colonisers of other hemispheres—cast into the shade even such "glorious victories" as Waterloo and Sadowa, Balaklava and Sedan. The mission of our race is, not to depopulate, but to replenish the earth.

"The Englisd-speaking race will overshadow the globe. It will be the supreme race. Already the prophetic ear catches the thunder-tramp of its hundred-millions of freemen, whose tread will shake from the earth the stronghold of iniquity, the throne of the despot, and the prison-house of the slave. Already the eye sees, as in a vision, the millions of homes of English families encircling the world—a broad belt of light round a darkened planet, 'affording some hope that man is not forsaken of Heaven, and that the future of our race may be better than the past.' But the realisation of that dream depends upon the preservation of peace, of unity and of brotherly love, between the ocean-sundered members of our race."

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THE IDENTITY

THE MEANS OF LEADING THE HOUSE OF ISRAEL AND THE HOUSE OF JUDAH INTO THE EVERLASTING LIGHT OF GOD'S COUNTENANCE.

By Harrison Oxley.

It is the glory of the Identity that it throws a matchless and superior light upon the whole of the Divine revelation. We see Moses and the prophets bursting upon us with a Divine glory. And not only so, but we are also led to see the great mission of the Redeemer in a more glorious light than ever it has been known. And if by the Identity we obtain more heavenly light upon the Word of God than it has ever been given to any age or people to enjoy, then indeed the work of the Identity becomes at once invested with a glory that is most certainly Divine in its origin, and will be everlasting, as far as time is concerned.

The Identity brings the house of Israel and the house of Judah into THE LIGHT OF GOD. And, while we know it is true that every real Christian is brought into the light of God, we boldly maintain that, by the Identity, he is brought into MORE of that light; and that the Identity is destined to bring the whole of the house of Israel and the house of Judah into the light of God's countenance for ever, and also with such a degree of glory as hath never been at any period of time. It is by the Identity that the glory of Moses and the prophets, and the great work of our Redemption by Jesus Christ, will be seen—not as now darkly, and by a few; but in the real and true light of heavenly glory, and by millions. This is the glory which God has promised (Isaiah lx. 12, 13): "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee." "Thy people shall be all righteous: they shall inherit the land for ever, the branch of MY PLANTING, THE WORK OF MY HANDS, THAT I MAY BE GLORIFIED." And the way by which all this glory is to be brought about is plainly set forth to be, by the bringing forth of the Lost Ten Tribes of Israel—*i.e.*, the so-called British people. By this, our glorious ancestry and origin becomes known to us. We come to know that we are an "historical people." We obtain the knowledge of our ancestry and birthright privileges, which the Almighty has nationally bestowed upon us through Abraham, Isaac, and Jacob, and which were confirmed to us by our Redeemer. At the very time when the Holy Land is about to come into our possession, we are by the Identity made acquainted with our true origin, by which the glory of God is seen to shine upon us, as upon no other nation or other people; and that also in unbroken, everlasting harmony with all that the Scriptures have spoken concerning Israel. As of old, so still, the glory of God is seen by the Scriptures resting upon Israel, and by our Identity leading on to that perfect day of glory when the Lord Himself shall dwell with us for ever. We advance step by step to this glory. The beginning is the sacred work of the Identity. This is what is now actually being done. By this work

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the glory of Scriptures is brought fully into view. With the knowledge of our Identity, our past history is clearly revealed to us, and our future destiny is opened out to our view. What a history is ours! and what a destiny! Our Identity leads into the light of God's countenance, by leading us to see—what never could be seen aforetime—the hidden meaning of the Scriptures of the prophets. And, being led thus far, we see the way, and come to know the time, when we shall receive that great, that glorious Outpouring of the Spirit from on high upon us.

If there is one thing more than any other that every true child of God has sought after, has desired to see, and prayed for, it is the Outpouring of the Holy Ghost. And yet it is certain that, if we had received it in the way the Christian Church has expected to receive it, and in the way the various sects have prayed for it, it would have been contrary to the Scriptures, would have rendered the Scriptures at fault, and would have promoted the unholy divisions that exist amongst Christians; for each would have taken the effusion of the Spirit as a mark of God's particular favour to itself, which, in the end, would only have tended to foster pride, vainglory, deceit, false doctrine, and the teachings and traditions of men, more than the Word of God and His glory. Therefore, the Outpouring of the Spirit has been wisely withheld from us, until GOD'S OWN TIME IS COME, when the Lost Ten Tribes of Israel is identified with the British people in North country, in the Isles of the West; by which work alone God has promised to pour out the Spirit from on high—thus giving to His own divinely-appointed work the DIVINE SEAL; and by which glorious work also all sects and denominations, all the people of Israel, must be content to forego all their own notions, and dogmas, and names, and devices, and accept the Identity as that Divine Way by which Jehovah, whose ways are not our ways, nor whose thoughts our thoughts, has purposed, in connection with "the Land of My People," to give the Outpouring of the Spirit from on high; by which, being so much contrary to all our poor, mean, miserable human ways, He will cast down "everything that exalteth itself against" the foreknowledge and infinitely wise purposes of the Most High.

Therefore, we say, that it is by our Identity, through what our blessed Redeemer has obtained for us by His most glorious work of Redemption to Israel, that we shall, by the time of the coming possession of our own divinely-given and matchless inheritance, obtain that glory which we have sought after, and sighed to obtain—"the Spirit from on high poured out," by which alone we shall come to "see eye to eye," shall be brought into one truly visible and holy fold, under one Shepherd, and so come into the light—not a man's countenance, nor a sect, nor a name, nor anything that is carnal, and of the earth earthy; but into the heavenly, the holy, the life and light-giving countenance of God, even our Father, through the Son and Holy Ghost. To whom be glory now and for evermore, Amen!

"Neither will I hide My face any more from them: for I have

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poured out My Spirit upon the house of Israel, saith the Lord God" (Ez. xxxix. 29).

SPIRITUALISM, A DELUSION OF THE DEVIL.

[We very much value the following communication, the more so as it comes from one of our old friends, and one who has a seat in the Council Chamber of the Anglo-Israel Association.]

Dear Mr. Hine,—Is it not strange that if you speak to anyone on the subject of our Israelitish origin, they know nothing of, and take no interest in, the matter, and look upon you as a deluded enthusiast, who ought to be looked after by your friends. This very day, on mentioning the subject to a famous Baptist minister, he candidly admitted that he had not given it much thought, and asked the usual question, Supposing it to be all true, what good is it ?—a reply, I venture to think, most dishonouring to the Almighty. As well ask, What good is the Bible? What good in creating the world, and man, and animal and vegetable life? What good in the crucifixion ? &c., &c. As if the great Author and Giver of life had no purpose, and had not revealed it. A short time since I lent some books on the Identity question to a clergyman of the Established Church; meeting him the other day, and asking him if he had read them, he burst out into an incredulous laugh, and said he had *looked* at them, but thought it would be a waste of time to *read* them. I replied that perhaps had he read them, he might have been convinced, and evinced a more reverent spirit in dealing with so sublime a theme.

You will recollect when the matter was discussed at the Anthropological Society, one of the members—I think it was Dr. Carter Blake, the secretary—pooh-poohed the whole thing, and said it was an utter waste of time to argue the question ; it was so outrageously ridiculous; and yet these very people who thus ignore God's Holy Word, and will not listen to the powerful, historical, philological, physiological and scriptural proofs, which bear on this—to say the least of it—most interesting subject, will attend *séances* of the so-called spirit-mediums, and believe in that infamous imposture, and speak of them as scientific inquiries. As well say that a man who tries to detect a card-sharper, a thimble-rigger, or any other juggler, is a scientific investigator ; my notion is that the most fit persons to investigate the doings of these people are the police. Even that august, scientific body, the British Association, think it not beneath their dignity to listen to, and discuss papers on Spiritualism, and the *Times* evidently thinks the matter of some interest, by admitting a correspondence on the subject in its columns. Strange inconsistency! Does it not remind one of the Israelites of old, who, in the face of repeated warnings and miraculous interventions, disregarded the God of Israel, and ran after strange gods, and worshipped Baal. Oh! that you, or some of your readers, who are well read on this subject,

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and capable writers on the question, could originate a correspondence in the *Times* on this really momentous inquiry, which surely ought to have far more interest, even for scientific men, than the impious fraud of Spiritualism, which is at present deceiving the very elect. The public would soon take such an interest in the Identity as would quickly establish it, and cause it to be acknowledged throughout the length and breadth of the land. That this idea may soon be realised, is the sincere wish of yours very truly,

G. P. R.

Stockwell, London; September, 1876.

THE DARK AGE OF THE PULPIT FELT IN CANADA.

Dear Brother Hine,—I hope you will excuse the liberty I take of writing to you, and calling you brother; but under the circumstances, feeling towards you as I do, it is the most appropriate way that I can address you.

Some six months ago I had lent to me your Identifications of the Anglo-Saxons with the Lost Tribes of Israel. I read them and re-read them with such feelings of joy that it would be impossible to describe, for it was the realisation of all my ideas from my earliest childhood. The first hymn that I learnt was :—

"I thank the goodness and the grace
That on my birth have smiled,
And made me in these Christian days
A happy English child."

I was then five years old. I well remember how I pondered over and loved to sing that hymn. It led me to reflect and ask the question, Why is England so blessed above all other Nations? That question was never answered satisfactorily to my mind until I read your works. Then the light of the mid-day sun broke upon my mind, and it made me glad—so glad that words cannot express my feelings; the joy is only equalled by the new-born joy of the redeemed soul when he first sets to his seal that God is true, and realises the blessedness of God's pardoning love, communicated to his soul by the operation of the Spirit of God. And I think that next to the joy of being adopted into the family of God, is the joy which we experience in that which contributes to the honour and glory of our Father which is in heaven, in vindication of His Word of Truth. And this is only a natural sequence; being born of God, and being made partakers of the Divine nature, we enter into the plans and purposes of God, in the very spirit of God, in the very joy and feelings of God. And the joy of the Lord is our strength in the prosecution and carrying out of those plans and purposes. May that be your strength, my dear brother. I have never seen you, but I love you, and often lift up my voice in prayer for you, that you may be sustained in your work of faith and labour of love, that He might establish His work in your hands, and give you still increasing light to substantiate God's Word

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of Truth in the future as you have in the past, for since I have read your works, the Bible seems to be a new book; a grander glory seems to fill its pages than before; that which seemed mysterious is plain; that which seemed to be contradictory to other parts, now blends harmoniously together. These parts being misunderstood have caused the divisions that are in the Church, and which have crippled her energies and retarded her progress, shunting her off the track of truth, have resulted in the deplorable, divided, antagonistic attitude in which the various denominations stand to each other. Whilst one man takes a passage of Scripture, and with it builds up his pet theory, and another takes the same, and builds up another theory—and neither of them looking so much for the truth of God as they are for building up or defending their own denominations—can we wonder at the disastrous consequences of this state of things upon the world? It weakens or destroys their faith in the Church and in the Word of God, and the Church is despised, and the Word of God is neglected and treated with indifference. This misunderstanding of the Word of God and wrangling in darkness and confusion has brought about that sad state so graphically described by the prophet Isaiah (xxix. 10, 16), "For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes; the prophets and your rulers hath He covered, and the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee; and he saith, I cannot, for it is sealed; and the book is delivered to him that is not learned, saying, Read this, I pray thee; and he saith, I cannot, for I am not learned. Wherefore the Lord said, Forasmuch as this people draw near Me with their mouth, and with their lips do honour me, but have removed their heart far from Me, *and* their fear toward Me is taught by the *precept of* MEN. Therefore I will proceed to do a marvellous work among this people, even a marvellous work, and a wonder, for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." "Surely your turning of things upside down shall be esteemed as the potter's clay," that is, it shall easily be broken.

Now, when these passages that have been misunderstood are seen in the light that the Identification throws upon them, then this disastrous state of things will be removed, and the light of day, the light of truth will shine into their hearts, the divisions shall cease, and there will be a sympathetic coming together again, and they shall all see eye to eye; as in the twenty-fourth verse he says, "They also that erred in spirit shall come to understanding, and they that murmured shall understand doctrine."

The thought that we might be Israel has been in my mind from early life in a dim, undefined way, and I have argued with my father—a very pious man—that we might be some of the seed of Abraham. He always put the "if" in, something like this:—"We may be the children of faithful Abraham by faith, but that was all we could claim." But I was not satisfied with this; and I have

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never given up the precious idea, although it had nothing to feed upon or to encourage its growth, until I met with your precious work, which I esteem more than all the commentaries in the world, for it has given me more light on the Word of God than all the books that I have read, and I have been for thirty years what is called "a book worm," devouring all that I could get hold of.

I have ordered from your agent in Montreal, F. E. Grafton, six copies of the complete work, and one copy of "Life from the Dead," from its first number up to date. I have received one vol., No. 2, of "Life from the Dead"; and words cannot express my appreciation of it; I would not be without it. These six copies of the work are for six teachers in our Sunday-school. We are waiting for them very impatiently. We ordered them first, four months ago, through a bookseller in St. Thomas'. By some means or another he neglected to get them. We were expecting them, and looking for them every day, until patience could hold out no longer: I then countermanded the order, and wrote to Mr. Grafton, in Montreal; it is now about seven weeks, and I have only received, as I said, the second volume of "Life from the Dead." But I hope we may get them soon.

If there could be an agency established here, it would be a good thing. I believe I could sell some hundreds of the pamphlets and volumes. There is a good deal of talk on the subject in town from what I have advanced in the Sunday-school and at the week-night Bible-class. I am often asked where the work can be got; and if I could have some of them I could supply them. I tell them they could have them by ordering at the booksellers'; then there is no knowing when they may get them, as in my own case. Money is not so much an object here as the waiting after they are ordered. If you could arrange to send a packet of the pamphlets and magazines, and the GLORY LEADER, and the volumes of Identifications, I would be most happy to forward the good work all in my power. I would remit the money to you by Post-office order. I feel as though I must do something to spread this glorious truth.

JOSEPH BRENT.

St. Thomas, Canada.

LIVERPOOL ISRAEL'S IDENTIFICATION ASSOCIATION.

WE have more than once recorded our judgment that it should be the first object of Identification Associations to seek out lecturers and provide for public lectures. The Liverpool Association is doing well in this respect, and deserves encouragement by the generous aid of flowing contributions. No money in the Lord's cause could be better expended; for this Association not only provides for Liverpool, but is a centre of operations, many branch associations in various parts of the country being connected with it. This entails expense, and requires support. While London associations are uselessly occupying ground, this is actively at work. Subscriptions should be sent to Mr. SAMUEL BANNEL, the Secretary, 91, Cockerell-street, Walton-road, Liverpool.

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Lectures have been delivered in St. Chrysostom's Mission-room. A Bible-class is held every week; a Watchman's prayer-meeting, every month. At St. Catherine's Schoolroom, Edge-hill, meetings are held every week. We have ourselves delivered four lectures here, and several others have been given. An Identity concert is to take place here, and at St. Matthew's Schoolroom, Scotland-road.

The following lectures are provided for, each commencing at eight o'clock, and all with free admissions. This shows that we need money aid :—

Wednesday, 11th October—"A few Identities of the British Nation with the Lost House of Israel."
Wednesday, 18th October—"Cui Bono? or, What if we are Israel?" By Mr. T. Barner.
Wednesday, 25th October—"History of Israel and Judah." By Mr. W. Carter.
Wednesday, 1st November—"Reasons (or a Churchman's Reasons) for Believing the British People are the Ten Lost Tribes of the House of Israel." By Mr. S. K. Burkinshaw, of the Collegiate Institute.
Wednesday, 8th November—"Time of the End." By Mr. Rowlinson.
Wednesday, 15th November—"Certain Prophecies concerning the House of Israel (as distinct from that of Judah) Fulfilled in the British Nation." By Mr. W. Thackwray.

SONG OF ISRAEL.—(No. 2.)

O HOME of our fathers, dear home of the East—
Thou beautiful land of the cedar and vine;
Where the pom'granate blossoms to garnish the feast,
And Nature responds to the Spirit Divine.

Where Horeb's proud form lifts its crest to the skies,
And Nebo and Tabor her monuments stand,
Ever bearing their witness to time as it flies,
That the impress of Deity glows in the land.

As the dew on thy mountains, so blessings were spread,
And plenty and peace ever watered thy plains;
But the soul of thy beauty for ages has fled,
And naught but the shadow of glory remains.

The foot of the stranger oppresses the soil,
Thy mountains and valleys are desolate now;
Our Canaan is left to the heathen a spoil,
And the sheen of her diadem circles his brow.

But the billows that beat on her desolate shore
Shall bear on their bosoms their children, from far;
And again the glad sound of rejoicing shall pour,
Like the trumpet that sounds the alarum of war.

And the Prince of our people in splendour shall ride,
'Mid the temple and towers and palaces fair;
And Zion once more shall exult in her pride,
And the strains of her anthems shall float on the air.

HECLA.

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MR. HINE'S LECTURES.

We place all arrangements in the hands of our friends, simply naming the uniform sum of £2 from each place, to cover our personal expenses, leaving it with them to save, or not, the expenses of the hotel, by providing the hospitality of a friend's house. Engagements are now being accepted for Autumn and Spring.—Please address, Mr. EDWARD HINE, 40 Chesnut-grove, Wavertree, Liverpool.

TO ISRAEL'S IDENTIFICATION ASSOCIATION.

THE GARDEN IN EDEN: AS IT WAS, AS IT WILL BE.

THE SCRIPTURAL VIEW OF ITS SITE.

MR. T. GOTT is prepared to deliver a Lecture on the above subject. Terms on application.—West-end Terrace, Stockton-on-Tees.

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WE have just received from the Binders *only a few* copies of the FIRST VOLUME of this Journal, handsomely bound in blue cloth, gilt, bevelled boards, gilt edges, bound by Westleys & Co.,—the first Binders for the trade in London,—price SIX SHILLINGS; by post, Sixpence extra. Also,

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THE

Nation's Glory Leader,

BY

IDENTIFYING THE BRITISH PEOPLE

WITH THE

LOST TEN TRIBES OF ISRAEL.

A WEEKLY JOURNAL, EDITED BY EDWARD HINE.

NOTE.—WE DO NOT SEEK TO IDENTIFY THE JEWS, WHO ARE ONLY *TWO* TRIBES OUT OF *TWELVE:* HAVE NEVER BEEN LOST, BUT ALWAYS KNOWN. WE ONLY IDENTIFY OUR NATION WITH THE TEN LOST TRIBES; WHICH IS A PARAMOUNT GLORY, AND BENEFIT TO THE EMPIRE, DOING MORE TO SUBSTANTIATE THE TRUTH OF SCRIPTURE THAN ANY OTHER SUBJECT, AND IS MAGNIFICENTLY GRAND.

VOL. III. NO. 90.] WEDNESDAY, OCT. 25, 1876. [ONE PENNY.

THE OPENING-UP OF AFRICA: A FINE PROSPECT FOR ISRAEL.

A HUNDRED YEARS hence we, the British, most conclusively identical with Israel, shall be Eight-hundred-and-sixty-Millions strong! ! There can be no doubt of this, because we have God's direct promise that "we shall increase as we have increased"—*i.e.*, that our past and present ratio shall be kept up, not only while in exile, but throughout time. Hence, shall we not want vast additions to our present territory? Do we not at once require the opening up of some new country? And who has a better right to the possession and occupation of the entire of the continent of Africa than we of Israel? And this accounts for why it is that our own countrymen have already taken the first steps for its opening up.

Africa is such a vast continent, and the prospect of civilising it seems so visionary, that practical men often feel ashamed of the little throb of pleasure with which they have read the story of Cameron's exploits. The pleasure, however, with which that story, and others of the same kind, have been read in recent years, has not been caused exclusively by the admiration which has been felt for the pluck which men of English race or of English descent have shown in cir-

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cumstances of peculiar peril. For heroism of the Quixotic order, which invades windmills, the irrepressible cynicism of the world has little better than good-natured contempt. The national thrill, as we may say, with which Livingstone's discoveries were received—and later still, the pleasure with which Stanley's adventures and Cameron's exploits, have been followed by English readers of all classes in all countries—may therefore be accepted as one proof, if an indirect one, that these stories of heroism in travel by flood and field have aroused some real, if as yet somewhat indefinite, hopes in the minds of Englishmen. That these stories have already struck the English imagination, on its chivalrous as well as on its religious side, is sufficiently apparent from the missionary parties which are already starting for, or have actually reached the Nyanza—as well as from the expedition of the young assistant-schoolmaster, Mr. H. B. Cottril, son of the late Principal of Brighton College, who, with the assistance of a subscription from Eaton and Harrow boys, has got himself up for a fresh dash at unexplored Africa. Even at this last incident, Quixotic though it seems, not a laugh is raised in the English press: and we come to understand the meaning of the subscriptions which are being got up for young Cottril, when we hear of quiet religious societies being moved to their depths about slavery in Central Africa, and sending out missionaries who shall be the pioneers of Civilisation as well as the apostles of the Cross. When the imagination of England is moved about an enterprise, the chances of failure melt away as snow under a summer heat; because there is a fervour of unselfish devotion in some of their battles for human freedom and civilization which bespeaks for them the support of all the best moral force of the universe. One thing which must strike the reader as curious, is the great difference in popular feelings and notions about African expeditions twenty years ago and to-day. What was then accounted an almost impossible task, is now seen to be a task possessing its own special difficulties indeed, and calling forth a good deal of heroism, yet anything but an impossible one. And simultaneously with this change in public notions about the task of getting into the interior of Africa, public knowledge of the condition of the country has been revolutionised. All that is common to English notions of twenty years ago, and English notions of to-day, about the interior of Africa, is the rascally slave-dealer and his brutal trade. Otherwise, a broad brush has been passed over the picture, and has swept all our older notions away. It is no longer a barren or unpopulated country which invites civilization and Christianity, but a country richly watered and covered with sward and forest land, a country flowing with milk and honey, and only awaiting our occupation and protection for its men, women, and children, either until we build them up into a compact society, or they gradually disappear before us.

The Cottril expedition is a proof that the exploits of Cameron have struck full upon the English imagination; we may be sure it will be followed in quick succession by others. Indeed, some of the mis-

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sionary societies are already in the field, and others are preparing to follow; and many years will not probably elapse before scores of settlements of one kind or another are dotted over the country which has hitherto been shut out from the world. Where Englishmen settle, newspaper correspondents spring up; and we may safely bargain for an inflow into England, within the next ten or twenty years, of such pictures of Africa and its people as will more and more powerfully affect the English mind to compel England to take active part in building up an African nationality. For any results of this kind, not only the tours of Livingstone and Cameron, but almost all the political history of Africa, so far as it can be said to have any, seems to have been a slow preparation. English influence is now on the ascendant on the Nile. On the East, at Zanzibar, not only is English influence on the ascendant, but it has led to the issue of a proclamation by Sultan Burgash, declaring the abolition of slavery. On the West, along the whole stretch of the Gold Coast, England is practically supreme; and, as though to prove that the last Ashantee war had left something unfinished, things seem to be in train for a second war in that region—the result of which must be to place the whole coast, nominally or virtually, in British possession. The Cape of Good Hope is too far from the more immediate scene of English expeditions to call for special notice here; but even there, English influence is, or can easily be made, paramount. If the scientific schools of the day will allow us to believe that there is any God at all, then it would really seem that God had placed Africa in the hands of England. Be that as it may, it is an important consideration that while England has contributed in a special way to the opening out of the country, there seem to be converging to its centre lines of commerce of one kind or another which have been, or are being created, on the East, West, North, and South, by Englishmen, or under English influence. No one at present overlooks the circumstances that distances in Africa are counted by thousands of miles. It may be some years before any trade from the Indian Ocean finds its way up through Quiloa Bay to any settlements that may be formed round the Victoria Nyanza. But it is interesting to note that the keys of Africa should almost, accidentally as it were, have come into the hands of England, and that she should have been placed, as it were, in a position whence she could most effectually repress slavery and encourage internal development. We hope to follow up the expeditions which have penetrated Africa, trace up the routes that seem to have been laid up for new lines of commerce, and summarise the information which has thus far been gathered about the populations, and the state of cultivation in Central Africa. The reader who is interested in the subject will do well on this occasion to take up a good map, and mark off the spots on which English enterprise has already planted its foot, and recall the seemingly accidental coincidences by which all the important keys to Africa, on the North, South, East, and West, have been placed either directly in English hands, or indirectly, as in the case of Sultan

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Burgash of Zanzibar, or the Khedive in Egypt, in the hands of rulers who are, as it were, throwing themselves into the arms of England. It is impossible to doubt that if the infamous slave-traffic of Africa, which is said to be depopulating large portions of districts, is ever to be uprooted, it can only be destroyed by England—the only power that has ever sat down seriously to a mission of that kind, the only power that has money enough and a strong-enough navy to do it, and the only power that has been placed in the position from which a policy of this kind could be enforced; indeed, being purely the great Israelitish Power, it is the only nation under heaven decreed by God to accomplish this mission, and which the opening up of Africa for British people and British interests will be sure to effect.

WHAT COMES OF OPPOSITION.

PREVIOUS to our going to Saltaire, it was authoritatively intimated that we were to be opposed by the leading members of the Swedenborgian Church; whereupon we decided to have a two hours' conference, to provide the opportunity for the opposition to come forth. At this conference no attempt was made to impugn the Identity; but one gentleman essayed to deliver his opinion upon doctrines. It partook of the character of a sermon. The large assembly saw this, and ruled that it was unfair to take advantage of such an occasion to force down Swedenborgian doctrines. Our friends, naturally dissatisfied, after the paraded intimation of opposition, that no attack was made upon the main issue—the Identity—determined, in return, to challenge the Swedenborgians. This they have done without success. They have refused to accept the challenge; which means, have effected a back-hedge retreat. And no wonder! for these are the disciples of Swedenborg. And who was he? A man of poor intellect, but ambitious of a leading position. He knew very little of the Bible, the prophecies specially being beyond his comprehension; in fact, he was as ignorant of the New Testament as he was of the Old, excepting the historical part—the part that infant-school children can comprehend. Yet he desired power, an office that would enable him to be considered superior to his fellows. How did he effect it? He betakes himself to some top garret; perhaps he went to sleep. Whether or no, he either saw, or said he saw, a vision!—a grand revelation was made to him! As he never could understand the prophecies, the revelation told him that his mind was far superior to them, therefore he need not accept them. Whether this revelation was made on a slate, with one of Mr. Slade's pencils, or not, we are not told. But, because he could not understand them, he was told that they were not to be considered inspired writings; he might draw his pen through them. If ever he was permitted to print a Bible, he might leave these books out altogether, as immaterial. Poor man! The Psalms of David were difficult—he could not make them out—so he received the sanction to scratch his pen through them as well. In

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fact, anything he could not satisfactorily explain before people, in order that he should not appear little, the Vision authorised him to say, "Not inspired." It is very evident the "spirits were present" —dark ones—so down he went from his garret, and has found dupes in England, as well as in his own country, to believe and trust in him. For our own part, we consider Dr. Slade, before the Bow-street magistrate, an infinitely superior man, though, for obvious reasons, we should never visit him "at home."

The result of this Swedenborgian incident is the delivery of a very clever lecture from Mr. John Stell, entitled "*Spiritual Israel, a Snare and a Delusion,*" which we hope to be privileged to give through the pages of this journal.

FREEMASONRY.

By Major R. W. D. Nickle.

"And it shall come to pass, when ye be multiplied and increased in the land, in those days, saith the Lord, they shall say no more, The ark of the covenant of the Lord; neither shall it come to mind; neither shall they remember *it;* neither shall that be done any more" (Jer. iii. 16).

When we consider all that was attached to the sacred Ark, as it was carried before the children of Israel in the Wilderness—its occupying the holy of holies in the Temple, where the Shekinah rested upon it—the important part that it has yet to perform in these latter days, as the crowning Identification and witness to the truth of God's promises to the House of Israel—we are led to ask, Can this verse allude to the sacred Ark of the covenant? We are impressed with the belief that this very remarkable verse does not apply to the real Ark of the covenant, but that it applies to those copies or models taken from the original, and extensively used in the various lodges belonging to Masonry. When the sacred Ark is found (the lost treasure of Masonry), then will this verse be understood by everyone to refer to the copies, but not to the original. Therefore, it is written, "They (the Masons) shall say no more, "the Ark of the covenant of the Lord," referring to their Masonic ark; "neither shall *it* come to mind"—that is, the copy of the Ark used in the lodges; "neither shall they remember *it,*" most naturally so when the real Ark has been discovered; "neither shall *they* visit *it,*" because the copy has served its purpose in keeping up the remembrance of the truth, and finding of the sacred Ark; "neither shall *that be done* any more." Masonry will then have fulfilled *that* which was entrusted to it, so that its ceremonies will cease after the discovery of the real Ark. The sacred Ark of the covenant with all its glorious associations can never be forgotten by the Tribes of Israel, or put out of the way for the purpose of being forgotten, because it has to go before them on their triumphal return to the land of their inheritance, because it contains the written words of God to be held in remembrance for ever by His grateful children, who will no doubt think

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and ponder over its marvellous history and the many sacred associations connected with it.

For these reasons we are led to believe that Jeremiah, imbued as he must have been with the knowledge and spirit of Masonry, alludes to the Masonic ark, and not to the real Ark of the covenant between God and man, which we expect very shortly will appear again, as a witness to the truth of prophecy regarding our Nation in these times.

THE ISRAELITISH ORIGIN OF THE ANGLO-SAXONS.

By T. C. Balmer.

(*Continued from page* 103.)

The Saxons had a cow in their category of deities called Ædumla, which, according to their traditions, by licking off the rocks the salt and hoar-frost, became a beautiful being—which may account for the goddess (mentioned by Tacitus). In an island (supposed to be Heiligo-land—holy island) of the ocean stands a sacred, unviolated grove, in which is a consecrated chariot, covered with a veil, which the priest alone is permitted to touch. He becomes conscious of the entrance of the goddess into this secret recess, and with profound veneration attends the vehicle, which is drawn by yoked cows. He remarks: "At this season all is joy," and every place where the goddess deigns to visit is a scene of festivity. No wars are undertaken; arms are untouched; peace abroad and at home then only known; till, at length, the same priests reconducts the goddess, satiated with mortal intercourse, to her temple.

There is no doubt that the Israelites fell into the idolatries of the Canaanites, and disobeyed the commands of the Lord by not driving them out of the land. The Word of God to Israel was: "And ye shall make no league with the inhabitants of this land; ye shall throw down their altars. But ye have not obeyed My voice. Why have ye done this? Wherefore I also said I will not drive them out from before you, but they will be as thorns in your sides, and their god shall be a snare unto you. And it came to pass when the angel of the Lord spake these words unto all the children of Israel, that the people lifted up their voice and wept" (Judges ii. 3, 4).

"And they forsook the Lord God of their fathers, which brought them out of the land of Egypt, and followed other gods of the people that was round about them, and bowed themselves unto them, and provoked the Lord to anger" (Judges ii. 12).

Now, the Canaanitish deities account for several that we find venerated by the Saxons. One was the goddess Cœlestis, called likewise Urania; the same with the moon, who was invoked in great calamities. This doubtless was the same deity whom Jeremiah calls the Queen of Heaven, and who was held in so much reverence by the Israelitish women; they addressed their vows, burnt incense, poured out drink offerings, and made cakes for her with their own hands, and from

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whom they boasted of having received all manner of blessings, whilst they regularly paid her this worship; whereas since they had failed in it they had been oppressed with misfortunes of every kind. Jeremiah mentions this practice: "The children gather wood, and the fathers kindle the fire, and the women knead their dough to make cakes to the Queen of Heaven, and to pour out drink offerings unto other gods" (Jeremiah viii. 18).

Now, it is certain that the Saxons invoked the moon as one of their deities; they considered the moon to be a male deity, the name of which is perpetuated in our Monday. The second Canaanitish deity which we find among the idols of the Anglo-Saxons is Saturn—mentioned in Scripture by the name of Molok, to whom the Canaanites used to sacrifice their children. These customs prevailed long among the Phonecians, and the Canaanites — from whom the Israelites borrowed them, though forbidden expressly by the Almighty; at first their children were inhumanly burnt, either in a fiery furnace, like those in the valley of Hinnon, so often mentioned in Scripture, or enclosed in a flaming statue of Saturn. The Israelites copied and practised these rites, though forbidden by God, as we read: "Then did Solomon build an high place for Chemosh, the abomination of Moab, in the hill that is before Jerusalem, and for Molok") 1 Kings xi. 7. It was for this grievous sin, and disregard of God's covenant, that the Most High rent the kingdom from the house of David.

Of Tiw, from which we get Tuesday, we know nothing but the name—unless it be Taautus—which is supposed to be the Thoth of the Egyptians.

The Saxons had also an idol called Crodus. Is not this the god Cronus? the Ilus of the Phœnicians, the Allah of the Arabians—names all derived from the Hebrew "El," God. Cronus is associated with the god Dagon, of the Philistines, a famous maritime deity, or god of fishes, supposed to be half man and half fish. No doubt it would be too much for the artistic skill of the Saxons to make a true representation of this deity, which would account for them still retaining its character, by representing it as standing on a fish, though the figure is strikingly suggestive of an Israelish priest arrayed in his sacred robes.

Odin was the great ancestor from whom the Anglo-Saxons deduce their genealogies. It is important to remark that Sharon Turner states: "We may hesitate to ascribe to the Saxon deities the apparatus and the mythology which the Northern Scalds of subsequent ages have transmitted to us, from Denmark, Iceland, and Norway." The human existence of Odin appears to be satisfactorily proved by two facts—first, the founders of the Anglo-Saxon octarchy deduce their descent from Odin by genealogy, in which the ancestors are distinctly mentioned up to him. These genealogies have the appearance of greater authority by not being being the servile copies of each other; they exhibit to us different individuals in the successive stages of the ancestry of each, and their claims of different children of Odin as the founder of the lines." *These genealogies are purely*

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Anglo-Saxon. The ancestor of Odin was Geat, who they said was the son of a god—not the omnipotent God (or not the God of gods, the Amen, the Lord of hosts), but one of their idols, and whom, blinded by some demon, they worshipped according to the custom of the heathen.

The calculation places Odin in the third century, and these genealogies satisfactorily prove the human existence of Odin, who was nothing more nor less than a deified hero. They evidently borrowed this practice from the Syrians, as the earliest existence of deified heroes took place among the Syrians of Damascus, who deified their king. Benhadad and also Hazeladed, or Haded, was the name of the Son of the Sun, and it would appear from this that the sun amongst them, as well as with their Eastern neighbours, the Assyrians and Chaldeans, was the prime object of their idolatrous worship. This proves conclusively the contact of the Anglo-Saxon with these nations.

Friga or Frega was the wife of Odin. We have an account of a deity called Freo or Frisca, a deity said to be of Scythian origin.

Their next celebrated deity was Thor or Thunr, and the explanation of the derivation of the word throws considerable light upon it. Thor means also a mountain; his name therefore would appear to have some connection with the ancient custom of worshipping on mountains or hills.

He was called the god of thunder; hence his name Thunne. The word Thor seems to imply the mountain deity.

Now, as there is no heathen deity that we know of to account for this mountain god, what can be more striking than its reference to the Almighty, who upon Mount Sinai thundered forth the law and commandments. We have it recorded thus: "And it came to pass on the third day, in the morning, that there were thunders and lightnings, and the voice of the trumpet, exceeding loud, so that all the people that were in the camp trembled, and the Mount Sinai was altogether in a smoke, because the Lord descended upon it in fire, and the smoke thereof ascended as the smoke of a furnace; and the whole mount quaked greatly" (Exodus xix. 16—18).

No doubt this is the true foundation of this mountain deity, whom they still remembered, for as the law and their traditions were handed down from generation to generation (according to the command of God), it is not likely that such an awful solemn and impressive event in the history of their forefathers would ever be forgotten, but was by this means perpetuated.

(*To be continued.*)

THE ENGLISH LANGUAGE DERIVED FROM HEBREW.

By R. Govett.

(*Continued from page* 116.)

Whence are derived our words *turnip* and *parsnip*? Their last syllable speaks a common source. The first springs from the Hebrew

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TooR, "to be round," and NiB, "a plant." The second from PaRS, "a *horse*." It is the "*horse-wort*." So we apply the terms, *Horse*-chesnut and *Horse*-radish.

We read in Scripture of the *Algum*, as the wood of a very precious tree. The root seems clearly to reappear in the Latin *Legumen*, and the French and English *Legume*.

The CEREALS, whence man derives his principal food, take their origin from the same source. Whence comes the English *Wheat*, the Saxon *Hwæte*, the Gothic *Hwit*, the German *Weitzen*, the Swedish *Hvete*, the Danish *Hvede*, the Dutch *Weit*? *Max Muller* says, from the root *white*. But will that stand comparison with the Hebrew HHeTaH, which signifies *Wheat*? This origin *Webster* gives it in his Dictionary, while *Parkhurst* had previously traced it to this root. Very remarkable it is, in such connection, to see that in the Old Saxon the H preceded the W; and so also in several of the allied languages.

What is the origin of the word *Rye*? I should say the Hebrew R'OH, "fodder." Whence come our words *Corn* and *Grain*? From the Hebrew QeRN, *a horn*. Our word *Rice* has its compeers in the French, *Riz*; Italian, *Riss*; Spanish and Portuguese, *Arroz*; German, *Reiz* or *Reiss*; Dutch, *Ryst*; Danish, *Ris*; Latin and Greek, *Oryza*. Do not all these spring from the Hebrew RAS, which means *a head*? Its ear greatly resembles that of barley.

The Hebrew for *Lentiles* is 'ODS. Thence is derived our English *Oats*; and, with the V prefixed to *Oin*, the word *Vetch*. The Hebrew for *Barley* is SH'OR, whence springs, by the Chaldee substitute of T for S, our word TARE. What is peculiar in the *Barley*? Its drooping head? If we turn its letters into Hebrew, it becomes "*Weary corn*" —BaR LaeH; while *Maize* or Indian corn, the strongest in stem of all the Cereals, takes its name from MAiZ, "to be strong." Whence comes our word *Farina*? From the Latin *Far*, which signifies "all corn that is made into bread." In Greek the answering word is *Fyooros*. Whence are both derived? From the Hebrew BaR, which signifies *Corn*.

Shall we take a glance at the names of some of our FRUITS? Whence comes our word *Fig*—with its cognates in Latin, *Ficus*; Italian, *Fico*; Spanish, *Figo*; French, *Figue*; German, *Feige*; Dutch, *Vyg*? From the Hebrew FaG, a "Fig:" Cant. ii. 13. The *Pomegranate* in Hebrew is RiMMON; hence springs our *Lemon*; and, by transposition, *Melon*. Our *Almond* seems to be derived from 'ARMON, *the plane-tree*.

In Hebrew the word for *Grape* may be written GNaBe. From these letters *Grape* would easily spring. The first letter in the Hebrew word is Oin—that singular one, that is sometimes written with a G, as in Gaza, Gomorrah. Whence do we obtain the word *Raisin*, which in French and Irish is spelt in the same way; in Dutch, *Razyn*; in German, *Rosine*? Does it not clearly take its origin from the Hebrew HHRaZiN, which means "a kernel"? A

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cluster of grapes is, in Greek, BOTR-us; in Hebrew, PRoT. Here are the same consonants transposed.

Whence comes our word *Peach*? If I mistake not from NePeCH, *a citron*. Here the commencing N is lost; that being, as we have observed, the most unstable letter of the Hebrew alphabet. The *Tamarisk* and *Tamarind* evidently derive their two first syllables from the Hebrew TaMaR, *a palm*. The last syllable of *Tamarisk* is probably derived from SaHH, "to be low." The "*low palm*," as distinguished from the lofty tree, properly called *the palm*. The *Tamarind* would be the *Indian palm*.

The Hebrew for *Nut* is BuTN. We seem to have taken our word from this, omitting the first letter, and transposing the last two. We generally regard our word *Raspberry* as derived from "rasp," a species of file, because of the roughness of the fruit. So Webster gives it. But may it not be taken from the Hebrew RaSP, "*a red-hot coal*"? Certainly the colour of the fruit greatly countenances the idea. Still, if it take its name from the file-like instrument, that also springs from the Hebrew RaZP, a "cooking-stone."

NOTE.—The Rev. J. Tomlin has published a "Comparative Vocabulary of Forty-eight Languages, comprising One Hundred and Forty-six common English Words, with their Cognates in other Languages, showing their affinities with the English and Hebrew."

IMPORTANT TO ENGLISHMEN.

THIS notice is for you, if you are an Englishman, a Saxon. An immense property is involved. Will you put in your claim? If you do, you will get enough to satisfy the biggest wish of your heart. Saxons are descendants of Abraham; they belong to the Ten Tribes of Israel, to whom the Almighty has promised the lands of Palestine, with other vast wealth and blessings. There are now discovered to be forty-seven proofs of Identity. The deed of gift is in the Bible; read it for yourself. It is the legal document under which you inherit. Do not trust to others to read it for you, or believe them if they try, as some will, to keep you in the dark as to your personal interest. As sure as you are a sinner, so surely you are a joint heir; only, take heed; for, like as all other title-deeds, you must keep the conditions attached to the gift. The foretold time for entering into possession is at hand, and all claimants must be ready when it comes. Every one can get a Bible, and every one can see for himself whether this is true or not. The Almighty decreed that this great knowledge should long be hidden from the people, because of their sins. Now he permits it to be known. The conditions are few and simple, and "so plain that the wayfaring man, though a fool, cannot err therein." "Thy kingdom come," which we have all along prayed for, is coming indeed. Be ye, therefore, ready, and let no man rob you of your share of this great inheritance.

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SERVIA AND THE SERVIANS.

At Burley, in the New Forest, the Rev. Frank L. Hopkins, fellow and tutor of Trinity Hall, Cambridge, delivered an address upon Servia, he having just returned from a four months' stay in Servia and Turkey. Mr. Hopkins, who is a Liberal in his political opinions, said the Servian people had rendered themselves conspicuous for ingratitude to their best rulers, even to the extent of assassination. They had been notorious for baseness, for treachery, for cowardice, yet for a vain parade of bravery. In the present war, when they had proclaimed that they had fought a battle and obtained a victory, he had been on a neighbouring height, and had seen nothing which could be called a battle, and instead of a victory the Servian troops had retreated *sauve qui peut;* thousands of them not once, and others but once, having discharged their rifles. The treatment of their wounded had been characterised by the most culpable disregard and negligence, while the Turks in their comfortable hospitals made provision equal to that of the best English infirmaries. In Servia he never slept without having his revolver at hand; whereas in the houses of the Turks he needed no such precaution. Many of the alleged "horrible atrocities" were inventions. He had certain knowledge that the foundation for the story that the Turks roasted the prisoners alive was no other than that the Servians themselves picked up some of their slain from the field, fastened them to trees, and put fire under them, for the purpose of appealing to what they hoped would be a world wide sympathy. Some of the more reckless agents of the press from England had favoured and promulgated the calumny, knowing that it was a gross deception. The meeting was brought to a close by the rector, the Rev. J. R. Craig, proposing a vote of thanks to the lecturer.

Correspondence.

R. M. wrote from Ireland on the 6th October :—"As this is Thanksgiving season, I enclose £1, as a thanksgiving for the bountiful harvest I have reaped from the reading of your books."

From J. F. P. we have received the following ;—"I beg to enclose a small thank-offering—namely, £1 1s.—in aid of the great Identification work you have so clearly and nobly advocated. I only recently met with your pamphlets, and am deeply interested in the subject, as well as convinced. May God prosper the grand cause! To me, these pamphlets have thrown a flood of light on the Bible. Believe me a grateful and obliged reader."

We are further cheered with this encouraging note from a Correspondent at Loughborough :—"I returned last evening from a country retreat so still that it cannot boast a bookseller's or even a newsmonger's shop; and yet, strange to say, your name and your flag were known there. I found an invalid farmer and his simple, intelligent wife, who were quite 'up' in the Anglo-Israel Identity matter, and most enthusiastic in their reception of it. Yet they had only three books, which they had read and read again. It would have done your

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heart good to hear them say how well they understand, and how much they enjoy, the Bible, now you have given them your key. They wish to purchase *Life from the Dead* for this nearly bygone year, and the weekly GLORY LEADER too."

MR. HINE'S LECTURES.

We place all arrangements in the hands of our friends, simply naming the uniform sum of £2 from each place, to cover our personal expenses, leaving it with them to save, or not, the expenses of the hotel, by providing the hospitality of a friend's house. Engagements are now being accepted for the Winter and Spring.—Please address, Mr. EDWARD HINE, 40 Chesnut-grove, Wavertree, Liverpool.

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THE

Nation's Glory Leaden,

BY

IDENTIFYING THE BRITISH PEOPLE

WITH THE

LOST TEN TRIBES OF ISRAEL.

A WEEKLY JOURNAL, EDITED BY EDWARD HINE.

NOTE.—WE DO NOT SEEK TO IDENTIFY THE JEWS, WHO ARE ONLY *TWO* TRIBES OUT OF *TWELVE:* HAVE NEVER BEEN LOST, BUT ALWAYS KNOWN. WE ONLY IDENTIFY OUR NATION WITH THE TEN LOST TRIBES; WHICH IS A PARAMOUNT GLORY, AND BENEFIT TO THE EMPIRE, DOING MORE TO SUBSTANTIATE THE TRUTH OF SCRIPTURE THAN ANY OTHER SUBJECT, AND IS MAGNIFICENTLY GRAND.

VOL. III. No. 91.] WEDNESDAY, NOV. 1, 1876. [ONE PENNY.

SHUTTING THE DOORS.

By Francis Newbery.

WE have now literally nothing whatever to do with the affairs of the Turkish Government—it is doomed to destruction, and will soon be swept out of Europe.

> For now it leans like some impending wall,
> Prone from its base, and tottering to its fall.

But its dissolution will be accompanied by a most tremendous military conflict; for the nations of Europe a time of agitation, trouble, and distress, in which, if we were involved, it would be a national calamity. It is positively appalling to read of the preparations being made by the Governments of Europe for this great conflict, in the accumulation of deadly stores and weapons for the destruction of human life, each Government flattering itself it has got the most fearfully destructive power. Those who followed the course of the Franco-German war may remember reading of the trains full of wounded French soldiers with the blood from the undressed wounds of the sufferers dripping upon the ground from the trains as they slowly wended their way from village to village in

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search of a place in which to deposit their ghastly burdens, and finding none, each village and town being already full of the stricken and the wounded. Some may remember the instance of the bodies of the men and horses of two French cavalry regiments being in a short space of time literally smashed to pieces by a new explosive shell. We read that since the war the Germans have accumulated seventeen millions of these shells for future use, and that they are by no means the most formidable of their preparations. Where are the poor unfortunate creatures whose bodies have to be torn to shreds by these shells, which will certainly be used when the occasion arises? God forbid that our countrymen should be assembled among the nations gathered together to provide such an harvest for the Angel of Death. It will be touch and go. The signals may be given any day that will set Europe in a blaze; and if we become implicated by signing notes, or entering into engagements, we shall be drawn into the awful vortex. In reference to the Turks, they are indeed to be pitied; but we have done our best for them by carrying their dead to bury them on the Asiatic side of the Bosphorus. It appears as though they were aware that the time for them to quit Europe is close at hand; and our national concern is not now with the Turks, but with the territory when they have done with it.

I am a firm believer in a Supreme Providence overruling the affairs of man. From a youth I have been a student of the prophecies in the Bible. They contain predictions which, in the long past ages, have been literally fulfilled, and I believe also others in reference to the present time and the struggle which is now impending, which will be as literally fulfilled; some in reference to our Nation, so precise that they indicate what will be the outcome of our national affairs. They also give a sublime outline of the magnificent destiny that awaits our great and glorious Nation. There is a particular passage to which I should like to call attention, as referring to our Nation at the present time, giving us a distinct intimation how we are to act at the present crisis. It is as follows:—"Come, My people, enter thou into thy chambers, and shut thy doors about thee. Hide thyself, as it were, a little moment until the indignation be overpast." There never was a people or a Nation in the world with so many chambers through the doors of which danger could enter in—they are found where the roll of the British drum greets the sunrising right round the world—and there never was a period in our history except the present when this command would apply. The Government, knowingly or unknowingly, have been busily engaged in complying with it by shutting the different doors through which danger to our peace could enter in. While reading the proceedings I could almost imagine that I heard the "bang" with which each door went to in rapid succession; so that we may—as the Bible points out we shall—be able to dwell in peace in our own possessions, no one daring to make us afraid.

The loss of the *Vanguard* was a caution. When the crash came, she was not prepared for it; they could not shut the water-tight

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doors—there was not time; the spanners were missing; and the magnificent ship, sailing superbly one hour, was down at the bottom of the sea the next.

There has been a picture lately in the *Illustrated London News*, representing the dwellers in the British Embassy in Paris, watching through the chamber window the massacre of St. Bartholomew. They could hear the agonised shrieks of the victims, the yells of the murderers, and witness the slaughter which caused the Seine to run red with blood; but they were safe—they were in a sanctuary, and the door was shut. No one would interfere with them. So, in this case, we shall hear the storm raging around, secure from its ravages. It would be impossible in the space of a letter to detail the whole of the doors that have been shut by the Government—it would require a letter for each. India was the widest door we had. Dr. Cumming told us that Napoleon said, if Russia sent an army of 70,000 men to India it would be lost to England. Twelve months since, the mention of such a thing would have caused a regular consternation; now we could laugh at it. Ten times 70,000 would not take it from us. India is indissolubly joined to us, hand and heart. Our glorious heritage, of which no one can make us afraid—that door is shut, bolted, and barred. The next most important door of danger that has been shut is that on our road to India. That is secure. The Government has purchased the Island of Scroota, at the entrance of the Red Sea, past which no vessel can go in or out without our permission. By the purchase of the Suez Canal shares they have secured the other entrance. Public and private shares held in this country amount to half the canal. We are joint owners, and thus, without firing a shot or losing a life, when the war breaks out, the suzerainty of Egypt falls to our lot, and no one can dispute our right. There are four other doors that have been shut, which the want of space forbids even the mention of. The most important, however, is refusing to enter into any engagement in reference to interfering with the internal affairs of Turkey. It is to be hoped the Government will resolutely keep this door shut and bolted. One important door has not been shut, but I have the idea that it is going to be; that is, in reference to the splendid ironclad Turkish fleet.

Russia ordered thirty-one vessels to be added to her already immense fleet in the Black Sea, and care should be taken lest, by another Sinope, the balance of naval power should be turned against us. If the Sultan is not in a position to use his fleet, it ought to be taken charge of.

We appear to be on the eve of the most tremendous events. The prophecies indicate that, in less than ten years from now, we shall be in peaceable possession of Palestine, the Royal Standard waving over Jerusalem, and our most gracious Sovereign reigning on the throne of King David; and that ultimately we shall possess Constantinople as a counterpoise to the immense accession of territory that will accrue to Russia and Austria on the dissolution of the Turkish Power.

But, before these events take place, what convulsions must occur.

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In this supreme hour of our national existence, it is a matter for thankfulness that the Government have not had to succumb to the storms of misrepresentation and detraction that have beat upon them. I have the idea that the danger is past—that the Government will run its course, and, under Divine Providence, conduct us safely to our desired haven.

THE PROPHET JEREMIAH.

By Harrison Oxley.

The Prophet Jeremiah was an extraordinary man; and his life affords us a wonderful illustration of the faithfulness and truth of Divine Providence over His servants in times of the most awful judgments, nationally, and personal peril.

The terms of the prophet's commission were of the highest order with which a man could be invested from on high. Jeremiah was ordained to be the Lord's mouthpiece of judgment against the nations and kingdoms:—"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, and to build, to plant" (Jer. i. 9, 10).

We find also that the Lord expressly forbade Jeremiah taking a wife, which was a mercy to the prophet, because of the impending national evils:—"Thou shalt not take thee a wife, neither shalt thou have sons or daughters in this place" (Jer. xvi. 1, 2). The Lord gave sufficient and powerful reasons for the prohibition (verse 3). But the prohibition, doubtless, extended to the time of Jeremiah's sojourn in his native country—*i.e.*, to the times of destruction only, and not to the whole of his life. It was "IN THIS PLACE."

There were other places which the prophet had to dwell in, and he had also another work to do, at another time and in another place. He had to build, and to plant. And, as the Lord specially prohibited Jeremiah from taking a wife and having children in *times of evil*—which times evidently occurred during the earlier part of the prophet's life—there is reason to believe that, when the other time came for the latter part of the prophetic mission, that then the prophet Jeremiah did take a wife by Divine command. For, as there were special reasons for the prohibition in the times of evil, there were doubtless also special reasons why Jeremiah should take a wife, and have children, when he arrived with his precious charge in the North of Ireland. Being a priest as well as a prophet, and one specially selected of God for very special purposes, we may see now a Divine wisdom and foreknowledge in having the posterity of Jeremiah identified with the great work of the Identity and Restoration, and the bringing forth again of those holy vessels which, we believe, had by Divine appointment been given into his keeping and security.

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THE IDENTITY OF THE BRITISH WITH LOST ISRAEL.

By Philo-Israel.

There is much being written, spoken, and thought, in these our times on this great and exceedingly important subject. Many earnest men and women are labouring to convince our fellow-countrymen of the glorious fact that the British are identical with the remnant of those Israelites who, twenty-six centuries ago, were "cast away" out of their land by their offended God, the Lord Jehovah, for their wickedness and abominable idolatries (2 Kings xvii. 7—23). I have myself been engaged in this blessed work; and, God helping me, will preserve, till the Lord shall fulfil His promise, and Himself, *for his own glory*, open the graves of "His people Israel," and cause them to "come up out of" them (Ezekiel xxxvii. 12). I am aware there runs through much of the writings of myself and others on this subject a vein of (shall I say?) national self-complacency, national glorification, national self-assertion, which seems to imply that the British are a people favoured by their God, a Nation placed in all respects on the pinnacle of temporal grandeur and prosperity, on account of some inherent excellence, some goodness, some moral greatness, as compared with their Gentile neighbours, which has recommended them to God Almighty's kindness and care, while it has doomed the "alien" to a far different and subordinate position. Let me utterly, once and for ever, renounce this idea! I firmly hold to the belief, that of all the Nations this one, of which we form a part, is incomparably, in God's sight, *the very worst!* Recipients of the most exalted favours, we have made base returns to Him! Favoured as I have shown we British are, we are utterly ungrateful, stubborn, stiff-necked, headstrong, as regards His will! With His Word open to us, and Reformation light to guide us, we are, *like our Israelitish ancestors*, prone to idolatry, and ever lapsing into it (Hosea viii. 11). Knowing that He hates excess, our national vice is ever-increasing drunkenness (Isaiah xxviii. 1—8). Aware that purity is what He desires, the "social evil" is rampant everywhere in our midst! Taught that righteousness is what He loves, and that every false way is "His abomination," we are constantly proving that fraud, falsehood, and every unjust and inequitable transaction, is familiar to many of our traders and merchants, who thus bring dishonour and disgrace upon our national escutcheon! Why, then, we ask, has all this prosperity, this glory, this national benefit and blessing, been ours? Why has the Lord Almighty regarded the British Nation, *even if Israel*, more than the Germans, the French, the Danes, the Swiss, the Italians, or the Russians? We answer, that if we look for deserving excellence in the recipients of the DIVINE MERCY as *the cause* of all His favours, we shall look in vain! The history of "His people Israel," nay, of every believer in the Lord Jesus Christ, should teach Christian students better than *that!* To "Israel" of old, Moses

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said, "Not for thy righteousness, or for the uprightness of thine heart, dost thou go to possess the land . . . . the Lord thy God giveth thee not this good land to possess it for *thy* righteousness; for *thou art a stiff-necked people* . . . . from the day that thou didst depart out of the land of Egypt, until ye came unto this place, *ye have been rebellious against the Lord*" (Deut. ix. 5—7). What, then, is the secret of these favours? The Nation in its former condition having been vile, and we being so too to-day, WHY is God Almighty favourable to *us*? Why does He follow *us* so persistently with His kindness, pity, and tender mercy? Why has He rewarded us good for evil, and made us, as we are to-day, the "favoured," and "chief of Nations," the most honoured instruments for carrying His blessed Gospel to "the ends of the earth?" I cannot do better, dear friends, than repeat what Moses told *OUR* forefathers was the cause, and ask you to ponder the wondrous statement: "Because He loved thy FATHERS, therefore He chose their seed after them . . . . the Lord thy GOD hath chosen thee to be a special people unto Himself, above all people that are on the face of the earth. The Lord did not set His love upon *you*, nor choose *you*, because ye were more in number than any people; for ye were the fewest of all people. But *because the* LORD *loved you, and because He would* KEEP *the* OATH *which He had* SWORN *unto your fathers*, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh, king of Egypt" (Deut. iv. 37, vii. 6, 7). This oath, then, to "our forefathers," Abraham, Isaac, and "Israel," is our safeguard, stay, and present support; and as it shall be ours nationally, dear friends, FOR EVER, I say our subject is one which is deserving of the earnest consideration of every Christian man and woman among us. And I rejoice to think that even these remarks of mine may, with the Lord's blessing, conduce to that effect.

THE DAWN.

There shall be light! and every heart
Shall feel and know its purer sheen;
And no dark clouds shall roll between
Man and the great appointed part.
A fevered dream of sorrowing—
A wayward, wild, and fevered dream,
Obscure at times, and sometimes bright;
So in the past, the flitting gleam,
Flashing on the gloom of night,
Illumes with momentary beam
Our wondering footsteps; till the light
Breaks full and free, and from the chain
The sleeper wakes to joy again.

So when the coming brightness shines
From pole to pole and sea to sea—
When that grand dawning, full and free,
Reveals our Maker's wise designs—

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When peace and love and joy shall spring,
Like summer-blossoms on the tree;
When earth and heaven's vault shall ring
With one glad sound of harmony;
When thrones and diadems shall fall,
And earth shall know her God and King;
When Israel's sons once more shall be
The blest inheritors of all
The fulness of the promise given;
Then Zion shall rejoice and sing,
And praise shall sound from sea to sea.

One realm, one people, and one tongue,
One joy, one purpose, one delight;
One lasting day that knows no night,
One universal, endless spring;
Where flowers shall bloom and never fade,
Where beauty shall be changeless bright,
Where every work shall be repaid,
And every hope, in His great sight,
Shall realise its best desire.
When peace and love, in robes of white,
Shall sound the heaven-attuned lyre,
And laud the Victor of the fight,
The grand idea of perfect bliss,
All realised and sunk in this—
One theme, one work of endless praise.
And this must rule, the pure, the best.
It is no idle poet-dream—
It is no phantasy to deem—
'Tis pure desires that make a rest.

HECLA.

WAS BRITAIN THE TARSHISH OF SCRIPTURE?

A CAREFUL study of various Scriptures lead us to conclude that this, our island home, was known as Tarshish in early Bible times. This is the view adopted by Dr. Cumming; but we introduce the subject in order to present to the reader a few extracts from the "Researches" of the Rev. Samuel Lysons, M.A., F.S.A., contained in his work, entitled *Our British Ancestors: Who and What were they?* (published 1865).

The Rev. author deals especially with language, and, after very extensive enquiries, considers himself justified in tracing to Hebrew a large proportion of ancient British words. After stating the reasons which urged him to inquiry into the subject of which he treats, the author, with reference to language, remarks:—

"The identity of such names as the following can scarcely be all of them accidental or capricious: *e.g.*, The Hamath of Scripture finds a corresponding locality at Hamah in Gloucestershire, while Ararat hill is within a few miles of the same. The Aven of Ezekiel and Hosea is repeated at Aven and Avening in Gloucestershire, Aven in Wilts, &c. Nebo is repeated in Wilts. Ur, Hor, and Hur are repeated at Awre and Horfield in Gloucestershire. Lilley occurs in Hertfordshire and elsewhere. Beor and Beer occur in Devon, Dorset,

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Essex, Hants, and Somerset. Tamar occurs in Cornwall. Hai, or Ai, is represented at Hay in Brecon, and Hay in Gloucestershire; perhaps Haigh, Lancashire, &c., and Eye, Suffolk, Hereford, and Northamptonshire. Abram occurs in Lancashire, at Wigan, in Maker-field. Elam occurs at Elham in Kent. Mara is found at Mara Zion in Cornwall. Gilboa and Bel appear in Wilts. Sidon-hill in Hampshire. Meon is represented in Hampshire in three instances. Asher, or Esher, is repeated at Esher, Surrey. Bamah at Baamhill, Gloucestershire. Calneh appears to have a ditto at Calne in Wilts. Ham occurs in Kent, Surrey, Wilts, Essex, Somerset, &c. Baalpeor seems to crop out at Belper."

The author adds appendices embracing upwards of 4,000 words, which he, in the same manner, traces to the Hebrew.

The value of the foregoing extracts, as regards the Identity, is afforded in the fact that, if so many of the primeval words of the English language are traceable to Hebrew, the people who used them must themselves be of Hebrew origin.

Contending against the notion that the ancient Britons were barbarians, the same author refers to their war-chariots, their export and import trade, and navy; to the loan forced upon them by the Romans; to their knowledge of the use of money; of the cultivation of the soil, and of the reaping-machine; to their acquaintance with mechanics, medicines, astronomy, weaving, and dyeing; to their universities, laws, edifices, acquaintance with history, poetry, &c.; and then asks triumphantly if these are marks of savages or barbarians, or if they are not rather proofs of a civilisation at some points in advance of our own?

But the religious rites and tenets of the early Britons furnish the best evidences. "So similar," remarks the author of *Our British Ancestors*, were the superstitious observances of Canaan and Britain, that there is little doubt that for whatever purposes the one country used them, so did the other also." At page 213 of the same work, we find the following remarks:—

"The readiness of our British forefathers to accept the Gospel of Christ—already alluded to—may be traced to the following circumstances:—

"I.—Their acknowledgment of original indwelling sin, and the necessity of an atonement; this idea of an atonement entering into all their offerings, and being the mistaken grounds for the human sacrifices which they undoubtedly offered from time to time.

"II.—Their views of the immortality of the soul—*animus non interire.*

"III.—Their perception of their being the children of the great God, as Cæsar informs us.

"IV.—Their traditional belief in the Triune power of the Godhead, which induced them to deliver their laws in triplets, to reverence especially the number three.

"V.—Their previous recognition, as applied to their own views of the Deity, of those emblems and figures under which they had already

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only too materially worshipped Him, and which were now spiritually applied, by their instructors, to the true God and His Christ.

"VI.—Their impression, which they held in common with the Platonists and Pythagorians, that the second Person of this Divine Power was imprinted on the universe in the form of a cross."

These considerations may explain the readiness of the ancient Britons to embrace the Gospel; but do they not teach us more? We think they do. One remark, however, only need be made. When giving Moses commission to deliver Israel, God said to him, "I appeared unto Abraham, unto Isaac, and unto Jacob, by the Name of God Almighty, but by My Name Jehovah was I not known to them" (Exod. vi. 3). This affirmation assists us greatly in understanding who were the early British. Only by the one attribute of Omnipotence was God known even to the three patriarchs—Abraham, Isaac, and Jacob. To Israel alone, through Moses, was the personal and covenant name of God communicated. Therefore, when we find a people holding such clear views of the Deity, and in their sacrifices adopting the principle of substitution, and not of mere propitiation, they could be none other than a section of the chosen people themselves, since it is impossible for any Gentile race to hold or practise doctrines or rites with which they have not been brought into contact.

ALPHA.

GEORGE ELIOT.

FOR the last six years I have been a reader of your publications (with the exception of the NATION'S GLORY LEADER), and I admit that my interest to-day in the Identity question is far greater than it was at the beginning—in fact, I am all but a believer in it—and certainly within the last few years much light, emanating from the most opposite centres, has tended to clear up the subject, though, of course, there are still many things "hard to be understood" connected with it.

I have been rather struck of late with the renewed energy and life appearing amongst the Jews themselves, and the interest the world, as well as the Church, is taking in their past and future. I do not suppose that one like yourself, occupied with a most important mission, would be likely to read the so-called light literature of the day; but my tastes, being somewhat gregarious, lead me occasionally into that field of reading. George Eliot's last book—a remarkable one—has largely taken up the Jews and their aspirations, and, as the return of the Jews (the Tribes) to Palestine is bound up with the fulfilment of such wonderful prophetic events, I have thought it worth while to send you the following extract, for it proves that the world bears witness to God's Word that it is true, just as the devil bore witness to Christ that He was the Holy One, and shows us how God is really above all, and in us all (in a certain sense). George Eliot makes Mordecai, a sort of modern prophet, utter the following aspiration:—"The idea that I am possessed with is, that of restoring

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a political existence to my people, making them a Nation again, giving them a national centre, such as the English have, though they too are scattered over the face of the globe."

ELLEN WHITING.

THE TRIBE OF DAN CONNECTED WITH GREECE.

BY S. BETHELL.

THE connection of the Tribe of Dan with Greece is supported by the following statement of Josephus, in his Antiquities, book xiii., chapter 5, and is important. Speaking of an embassy sent to Sparta by Jonathan the high priest, he says, "They came to Sparta, and delivered the epistle which they had received of Jonathan to them; a copy of which here follows:—

"'Jonathan, the high priest of the Jewish Nation, and the senate, and body of the people of the Jews, to the ephori and senate, and body of the people of the Lacedemonians, send greeting. . . . . When in former times an epistle was brought to Onias, who was then our high priest, from Areus, who at that time was your king, by Demoteles, concerning the kindred that was between us and you, a copy of which is here subjoined, we both joyfully received the epistle, and were well pleased with Demoteles and Areus, although we did not need such a demonstration, because we were well satisfied about it from the sacred writings, yet did not we think fit first to begin the claim of this relation to you, lest we should seem too early in taking to ourselves the glory which is now given us by you,'" &c., &c.

The letter of Areus is not given in Josephus, but is quoted in Maccabees xii. 20—23, a book which, whether inspired or not, is considered historically trustworthy. The words are:—

"Areus, king of the Lacedemonians, to Onias, the high priest, greeting. It is found in writing that the Lacedemonians and Jews are brethren, and that they are of the stock of Abraham," &c., &c.

The rulers of that part of Greece in which Lacedemon was situated (the Peloponnesus) claimed descent from Herakles, or Hercules, the resemblance of whose story to the history of Samson has lately been pointed out in the GLORY LEADER.

Correspondence.

THE IDENTITY QUESTION.

MY DEAR MR. HINE,—The apparent inclination of the Christian Powers, at present at difference with the Mahommedan Power, Turkey, to reject the pacific offer of a six months' armistice, which, to my mind, seems none too long a period to enable Turkey to carry out the improvements she appears so anxious to effect throughout all her provinces, induces me to write to you to express my surprise that, in the noble part our Government is taking in endeavouring to

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preserve peace, our national Church does not seize its grand opportunity her grand mission gives her of largely increasing her missionary efforts, especially with the Turks and Mahommedans.

I have long waited for a reply to your pamphlet, *Oxford Wrong*. The truth and Christian spirit therein shewn is unmistakable, and which you wrote in reply, I understood, to something that appeared from the pen of one of the most talented of our Church, in the paper known as *Leisure Hour*, in which paper that gentleman seemed to me to be animated by a desire to "break a lance" with you in refutation of two pamphlets you had published to the world—namely, *Twenty-seven Identifications of the English Nation with the Ten Lost Tribes of Israel*, and *Flashes of Light;* but which spirit (I was about to call it chivalrous, but I perceive I cannot properly do so) he has lamentably failed to continue, since I have not heard of an answer to *Oxford Wrong*. I have not seen the notice I refer to in *Leisure Hour*, but, acknowledging the great talent of the gentleman, I must confess to a feeling of regret that he should have *so* dropped the subject apparently; for, in the light in which St. Paul wrote in the 9th and 10th chapters of his Epistle to the Romans, I believe he, in common with many others of our Established Church, have a noble "zeal for God, but," it would also seem in their case, "not according to knowledge." Yet, in recognising the great ability, I must also give the credit of "knowledge," for I must believe that your irrefutable arguments and reasonings are, in their inner soul, accepted. What I desire to see, and aim at promoting, with the blessing of God, is, "The open acknowledgment in our Churches, from our pulpits, and in our histories, and from our school-teachers, training-colleges, &c., that the English, as a Nation, are the Israelites, the seed of Abraham," "whose are the promises and the fathers." This is only our duty to God our Father; and in not doing it, we dishonour His Son, Christ our Lord.

I have, as one of the Nation, had "the blindness in part" removed from my eyes for no less a time, I think, than eight years, for which I cannot be sufficiently thankful; and I feel I dare not keep this great truth, but must freely impart it. Therefore I believe it is the duty and mission of our Church to inquire *earnestly* and *quickly* into the matter at this very important time, and give to the whole world the results; which, if done in truth, I am sure must be, in the main, according to what has been so candidly published by yourself, and many others too numerous to refer to here.

These discoveries—I particularly refer to here, *The Identifications of the English with the Lost Tribes of Israel*—should at once be given to the world in the language of every people, especially in the Turkish, Arabic, and Hindoo languages; and this should be done with the greatest talent of our Church, with her wonted zeal and ability, and our many Religious Bible Societies should vie with each other in spreading this truth. Who knows that of the many conversions among the Turks, the Sultan himself may not, in God's mercy, be included. The Turkish Empire in Europe is surrounded by people calling themselves Christians, and in their very midst too. They should all learn of Christ.

Yours very faithfully,

Portsea, October 16th, 1876. W. V. MILLER.

IS THE PYRAMID THE PILLAR, AT THE BORDER OF EGYPT, OF ISAIAH XIX. 19?

DEAR SIR,—I wish to call your attention to an article on the Great Pyramid in *Coming Glories*. It says:—

"While Biblical scholars have for long either wondered at, misunderstood, or neglected the strange expression of Isaiah touching a monument, which was both an altar in the midst of Egypt, and, at the same time, a pillar at the border thereof to the Lord, it has been recently shown that the Great Pyramid fulfils these two apparently contradictory conditions precisely.

It appears some of the Jews considered the prediction of Isaiah accomplished when Onias built an altar and temple to the Lord at Heliopolis (*see Josephus*—Wars of the Jews—Book VII., chap. X., sect. 2, 3, 4. *Antiquities*, Book XIII., chap. III., sect. 1, 2, 3).

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I should be very glad of your opinion concerning this, if you answer correspondents in your weekly NATIONS' GLORY LEADER. If so you will greatly oblige a constant reader. GEORGE MORRIS.
Walcot, Bath.

The one great and master-mind selected by the Almighty, to bring out the glories and teachings of the Great Pyramid, is PROFESSOR C. PIAZZI SMYTH, *the Astronomer-Royal for Scotland;* and we feel assured that we can intrude upon his kindness by asking for his judgment upon this matter; for, whatever it would be, it would carry the conviction of *an authority* with it. EDITOR.

MR. HINE'S LECTURES.

We have engaged to lecture in Bradford, Nov. 13th, 14th, and 15th. In New Shildon, near Durham, 16th and 17th, and, may be, re-visit John Wesley's town, Epworth, on the 18th, 19th, and 20th; and perhaps Doncaster, 21st and 22nd.

NOTICE.

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THE

Nation's Glory Leaden,

BY

IDENTIFYING THE BRITISH PEOPLE

WITH THE

LOST TEN TRIBES OF ISRAEL.

A WEEKLY JOURNAL, EDITED BY EDWARD HINE.

NOTE.—WE DO NOT SEEK TO IDENTIFY THE JEWS, WHO ARE ONLY *TWO* TRIBES OUT OF *TWELVE:* HAVE NEVER BEEN LOST, BUT ALWAYS KNOWN. WE ONLY IDENTIFY OUR NATION WITH THE TEN LOST TRIBES; WHICH IS A PARAMOUNT GLORY, AND BENEFIT TO THE EMPIRE, DOING MORE TO SUBSTANTIATE THE TRUTH OF SCRIPTURE THAN ANY OTHER SUBJECT, AND IS MAGNIFICENTLY GRAND.

VOL. III. No. 92.] WEDNESDAY, NOV. 8, 1876. [ONE PENNY.

THE PROSPECTS OF AFRICA.

COMMANDER CAMERON, R.N., delivered a lecture in the Sheldonian Theatre, Oxford, on "Africa and its Prospects." The Vice-Chancellor (Dr. Sewell) presided. In the course of his address, Commander Cameron said the slave trade was still carried on in the interior of Africa, chiefly by Portugese capital. Africa was not thickly populated, and there was a large sacrifice every year, caused by the slave trade, so that the continent was in danger of depopulation. Trade and people must go there; and there was nobody like the English to improve the country. Slavery was engrained into the African as an institution, and it was of great importance that better ideas of civilization should be introduced, and that Europeans should go there and endeavour to teach the natives as much by example as by precept.

We always have insisted that Africa was intended for British Occupation, and the sooner our Nation conceives this fact the better. For ages Spain, Portugal, Egypt, and others, have been exporting the population of Africa, in the interests of the vile Slave Trade Service. The Time has now come, through our Identity with Israel being conclusively established, for our Nation to see that they are exclusively invested with the Authority and POWER to prohibit this

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trade being supplied from Africa, and, indeed, from any other country. God has only commanded the Ten Tribes of Israel to do this work; this work is alone in their hands, and it is interesting to remember that the British have already served a valuable apprenticeship in this service, this even during the very time in which their ancestry has been an unsolved problem, a deep mystery! and their Identity with Israel profoundly hid from them. But, now that they are brought to see that they are identical with that Lost Nation of Israel, whom God has ordered to "break every yoke, and let the oppressed go free," they will at once begin to understand why they already have been about this work; and, of course will now see that it is A DUTY imposed upon them by the Almighty, and from which —even if they could have the desire—would be utterly impossible for them to ignore. So that our Identity brings us in close contact with Spain and Portugal. Egypt is already under our control; thus we come into the position warranting us to demand from them the abolition of the slave trade—a right which, when once asserted, will command respect. And this infamous trade abolished by our demand, will ensure for the British universal Welcome throughout the length and breadth of Africa; and this at the very time when our increase in population has become so truly prodigious as to establish a vital ratio of increase that demands, in the interests of our future, a vast extension of territory, and that the peculiar circumstances of Africa become ready to supply to us. Hence, we readily catch the teaching of Commander Cameron, and see how needful and wise it is that British capital should be directed into Africa—channels where, under the auspices of British management, skill and labour—many, many large towns, such as Manchester and Liverpool, are bound yet to spring up.

We don't know that we have any right to complain of God's arrangements and decrees, respecting the families of mankind. We know that this does not belong to the province of humanity, so that we have to look at things as we find them, and, in common with all true intelligence, see all those things that are explained by the Word of God as being in the condition they are, intensely interesting. Thus we find it is explained why poor Africa has been doomed for so many ages to the distressing curse of slavery. Her children are the descendants of Ham, and, under the displeasure of the Almighty, they were to become the servants of servants, the very worst class of service, and from which has grown the slave trade. Hence their lot in the past has only been the literal carrying out of the decree of God, showing to us how very inconsistent are those degraders of the pulpit and defamers of the Bible, who constantly are preaching that some decrees of God should only be understood spiritually. If these unruly children of God are right in their falsehood—that the National seed of Israel has been annihilated, and that now only a spiritual Israel, in their vulgar sense, exists—then we beget a right to insist that they should ignore the slave trade atrocities as being attached to the literal seed of Ham, and that they should accept the de-

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scendants of Ham only in a spiritual sense, just in the same clumsy way that they attempt to manufacture a spiritual Israel. Thus, though we abominate the slave trade as it at present exists, yet in a proper and reverent sense, we thank God that, in a way, His Word has become magnified by the fact of its being carried out literally in the case of Ham's children; showing us that we can very happily dispense with that horrid class of pulpit-men who so long have told us that God's Word can only be accepted according to the construction they have chosen to render it in, generally in an opposite manner to that intended by God Himself, and oftentimes so disguised and abused as to bear no manner of resemblance to the original.

The present condition of Africa is literally given in the Bible; her children being decreed for slavery is a literal Bible fact; just as much so as that the two Tribes of Judah were decreed to be literally a mocking, a taunt, and a by-word to all Nations, to be horribly persecuted by all Nationalities, to be "few in number," "without might" and "to serve their enemies;" just as much so as that Egypt, for a time, was to be "a base kingdom," and that the Ten Tribes of Israel were to be the strongest Nation—even though in exile—and the most highly-favoured of all the peoples of the earth. These are the literals of the Bible, certain seals to God's Word being sure; perhaps the grandest justifications we have for placing implicit confidence in the Bible as God's Word, and trustingly accepting Jesus as our Saviour; so that these, together with the hundreds of new such-like proofs supplied to us through our Identity with Israel, make Africa at the present time exceedingly interesting to us. By our Identity we beget a knowledge of our duty to demand from Portugal a cessation of the slave trade, and forcibly to shut up this African market to her; when we are led to see that new life will dawn upon the African. Under our protection this people, in common with all other peoples, will be bound to serve us (Isa. lx. 12), not in the sense of slaves, but as Gentile servants; they will be bound to supply us with the abundance of the wealth of their country, thus their course and nature of service will become diverted. Instead of serving brutal Nations in a brutal and degraded manner, the African will be told off to our service in an exalted and civilized state; what hitherto has been compulsory will then be rendered voluntarily and joyfully. The very past of their training will be found by them to be an advantage, and, although a Gentile people, their past sufferings will turn to their good. The African and the two Tribes of Judah have been specially decreed by God for suffering, and upon both of these it has been literally entailed.

Now, in these Identity times, we know that the ban of curse is to be physically removed from Judah, that they are to share in all the splendid joys and fulness of favour that we are shortly to inherit; and we also see immense good stored up for the other suffering people—the African. Africa in our possession will restore them to favour, to the smile of God. All other Gentile peoples, those who have been left to their own free wills, and who have shamefully abused

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the privilege, we are distinctly told by God, have now to come in for punishment, for the horrors of wars, with the ten-times-told severities of Bulgarian attrocities, for pestilences, famines, and earthquakes. Good God! for the tales of one hundred-tons' guns, and the vilest machinations of the devil. But Africa has gone through her sufferings, her tales of woe are already upon record, God has now only mercy for her. She shall be exempted from the real history of future bloodshed, her country in British or Israelitish possession, and her people under the same Israelitish protection shall be saved from further devildom and shall become enlightened, happy, thrifty, intelligent, prosperous, and godly, no people more ardently attached to our Lord Jesus Christ as their Saviour in help and future hope.

THE EARL OF BEACONSFIELD.

IS THERE NOTHING IN A NAME?

By Major W. Carey, R.A., Bombay.

The following appeared in the *Times of India*, 7th September, 1876: "He has effaced himself; deliberately wiped the name of Disraeli out of the book of the future, &c. The question is naturally asked, Why did he do it? Would it not have been in every way more dignified to have lived and died as the 'Great Commoner,' and have preserved from absorption in a meaningless title (Earl of Beaconsfield) the name which he has made famous in politics and literature?" Had Benjamin Disraeli been an Englishman we should possibly say yes; but he is not, except as a nationalised subject. He, Benjamin Disraeli, is a Jew by birth, hence the secret of his not being particularly anxious to die the "Great Commoner."

Whether the noble Earl has taken the title with any particular view as to its meaning is beyond our ken, but this we hope to show, that, as an English word, it is not so meaningless as "our own correspondent" would have us believe, and trust some day it may prove to the wearer the acme of applicability. Earl is supposed to have been derived from elder, and, if so, signifies an elder, head, or first man. Beaconsfield in English is translatable as a, or the, beacon of, or in, the field. A beacon is a mark, post, or other object set up either in the sea, or on the land, as a sign for passers-by; in the same way standard or ensign are military words, signifying the same thing; so that Beaconsfield may be translated as a beacon, post, mark, standard, or ensign set up in a field as a sign or warning to all passers-by.

Such being the case, is there anything in this day (A.D. 1876) to enlighten or show us cause to believe that this title can be used as the forerunner or shadow of future events? We think so.

By searching the Old Testament of Scripture, a Book our Nation is so proud of as to print and cast abroad in all languages of the world, we find the following texts—namely:—Isaiah v. 26, xi. 12, xvii. 3,

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xxx. 17, xxxi. 9 ; Zechariah ix. 16 ; Jeremiah xvii. 3, in which the foregoing terms are referred to a Nation or people, persons or individuals. Isaiah prohesied about 760 B.C. concerning the Israelites, and if there is any truth in the Bible we must expect his prophecies to be fulfilled. Not only did he use this term beacon, but he said it should be put or set up in a field or mountain, and directs "all inhabitants of the world and dwellers on the earth" to look, "see ye," when this is done ; and, if so, there must be a reason for the admonition. Isaiah also gives us the key—"In that time shall the present be brought to the Lord of hosts of a people scattered and peeled, and from a people terrible from their beginning hitherto, a nation meted out and trodden under foot, whose land the rivers have spoiled, to the place of the Lord of hosts, the Mount Zion." These are the prophet's words, and if they have any meaning, it is that the Jew with his brethren of Israel are to be restored to their land in that day when the standard is set up. As a beacon in former days applied to men or individuals, so it may now ; and we have this grand coincidence that Benjamin Disraeli, a Jew by birth, became Prime Minister of the British Empire, and has been raised to the peerage under this said (but by no means) meaningless title, "Earl Beaconsfield." Surely every Jew throughout the world in these days—when the Turkish Empire is on the point of breaking up from inside and outside foes—is looking to see what "this adventurer" of former days, this man with a "meaningless title," will now do for his own people; and if so, surely he to them is a beacon in the field, and the first part of Isaiah's prophecy is fulfilled. The next will be the blowing of the trumpet, when the proclamation is made throughout the world that the once-despised Jewish race may dwell in their own land again, and become a great Nation under the protection of the British flag ; then will the standard be set up. This must be, for we dare not allow any other Nation, on the destruction of the Ottoman Empire, to occupy Palestine and the line of the Euphrates valley.

That this will really happen is as sure as the Bible has been printed, and we recommend every Jew, as also every member of the British Empire, to consider this well together with its corollary, that, such being the case, the kingdom of Great Britain and Ireland will prove to be true representatives of the Ten Lost Tribes of Israel.

THE CANDLESTICK ALL OF GOLD.

By Harrison Oxley.

The more we study the glorious vision of Zechariah, as given in chapters third, fourth, and sixth, the more we are convinced that it has an immediate bearing upon the Identity, and the approaching Restoration. It is certain that the stone laid before Joshua is identical with the stone in the Coronation Chair. And it is equally certain, too, that the person whose name is the Branch, is one that

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is to rise, to be grown up, at the time of the Identity and Restoration. We have an impression that Joshua, the high priest, and Zerubbabel, are types of Joshua, before whom the stone is laid, and the man whose name is the Branch. We cannot accept anything so utterly unscriptural as that the stone laid before Joshua, is Christ; for He never was laid before any such person. Nor that it was in reference to the Restoration of the captivity from Babylon. The vision of the candlestick all of gold throws light upon the subject. This candlestick all of gold, with the seven lamps, is set forth to shew the light and glory of God at the time appointed. And it brings into view God's glory rising upon the House of Israel and the House of Judah. We believe that the full time when this light was to appear through the candlestick all of gold, is the present time, *i.e.*, the time when the Lost Ten Tribes of Israel are brought to light by the Identity. Assuredly by the Identity more glorious light is thrown upon the House of Israel and the House of Judah than has ever been seen at any time. For by the light of God's Word, the candlestick all of gold, *i.e.*, by the Identity, the two olive-branches come forth—the two anointed ones. And by the light of the golden candlestick we are led to see something more of the stone laid before Joshua. Why is the stone laid before Joshua? For what purpose? What doth it serve? We believe one of the grand purposes of this stone laid before Joshua was to identify God's high priest, such a person being absolutely necessary to fulfil the Scriptures of the prophets, concerning God's future dealings with the House of Judah. It was also, we believe, to identify the Lost Ten Tribes of Israel—*i.e.*, the British people only—to be a witness of separation between them and all other people that dwell on the earth. It was also, we think, to witness to the truth of the promises which the Almighty gave to Jacob at Bethel; and to witness to Moses and the prophets, so that Judah might know his people, and come to them, be brought to them, and walk together with them to the land of their fathers. And again, that it may also be brought forth with shoutings, "Grace, grace unto it."

The golden candlestick throws light not only upon Joshua and the stone, but also upon the Branch. The stone, and the persons specified in prophecy, evidently appear together, and are all connected with the same glorious events—the Identity and the Restoration. And the Identity—the light of the candlestick all of gold—gives great light also upon the Branch; the man whose name is the Branch. This is not the Son of God. "Thou shalt call HIS NAME JESUS." It is by the name of JESUS more than any other, Christ is known to all His people. Whereas it is evident that the person spoken of here is subordinate to Christ. "The Lord said unto My Lord, sit Thou at My right hand until I make Thy foes a footstool for Thy feet." This is the Christ, the Son of God; this is Jesus of Nazareth, the Root and the Offspring of David." Jesus is now at the right hand of the Divine Majesty; therefore *He could not be brought forth at the present time,* nor appear with Joshua before *whom the stone is laid.* "My servant the Branch," and the man whose name is the Branch, is not

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to be confounded with Christ, as we have by all the Christian world been taught. We say this again most distinctly. The time when the Branch is to appear, is to be brought forth—is the time when the stone is laid before Joshua ; but the time when Christ shall come again is long after that event. The time of the Branch appearing is the time of the Identity and Restoration, because it is clearly in his time that the future glorious temple is to be built by that divinely-selected person, the high priest on his throne. The counsel of peace shall be between them both. It should, therefore, become clear to an intelligent mind that this Scripture does not, and could not, apply to Christ. It has an immediate bearing upon persons and things which are to take place upon the earth, previous to, and during the time of, Jacob's rest. And it is unquestionably to be brought into light and operation by the Identity. The glorious issue of the Identity is to be one of salvation, of national salvation, and of righteousness. And as the Scriptures clearly point out to our view the British isles as the place where God's glory upon Israel will be seen to arise in the latter days, so, indeed, here will the Joshua and the stone be found ; and here the Branch will be made to bud, will grow by the Identity. We do certainly look for this, not in high places, but rather in the lowly, corresponding with the times in which we live, which, in some measure, may be compared with those when the Lord Himself was on the earth, in the form of a servant. And we should say that in that part of the land where the Tribe of Zebulun is located, there will be found, as at Nazareth, "My servant, the Branch, growing in the way of righteousness." We have an idea that the tribe of Zebulun may turn out in Lancashire and Yorkshire.

"THE WATCHMEN UPON THE MOUNT EPHRAIM."

(JER. XXI. 6).

WE cannot discern every minute detail in the prophetic vision of Israel's future, so as to place them in their due and rightful order. Yet we have been privileged to trace much more than their broad outline. The preparation of Israel for her return, the return itself, the events prior to the Millennium, and the Second Advent and reign of Christ upon earth, we have full Scripture warrant for so arranging. But the precise order in which the preparatives will be brought to bear upon our Nation, the manner and accompaniments of the return, and the order of subsequent events, we cannot, without some show of presumption, attempt to fix. Nor would such an effort be wise. Throughout all God's dealings with His people He has suffered nothing to be done in such a way that man could take any credit to himself; and we have, moreover, the Divine assurance that "He will finish the work, and cut it short in righteousness; because a short work will the Lord make upon the earth" (Rom. ix. 28).

One accompaniment of the return, as to the placing of which there

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can be little doubt, is referred to in Jer. xxxi. 6: "For there shall be a day, that the watchmen upon the Mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the Lord our God." Who are the "watchmen" here spoken of? Who can they be but those that are placed over us in the Lord, to minister unto us in spiritual things? Here, then, we are distinctly told that from them—that is, from our ministers—must come the invitation to return unto the land promised to our fathers. And who so likely to give the invitation? for though there be many in the ranks of our clergy whose proclivities are Romewards, many whose teachings are marred by "science falsely so-called," and many others who appear apathetic, there yet remains a greatly preponderating number whose hourly efforts are to teach nothing save "Christ and Him crucified." Self-denying, full of deep and Christian earnestness, their labours of love are incessantly going on, oftentimes amid great deterrent influences.

Directed to the furtherance and spread of the Identity truths, the power and influence of the ministers of our holy religion would be truly great. But evidently the time for their action has not yet arrived, though there is every probability that the manifestation of Israel is not far distant. Step by step, gradually but surely, the knowledge of the Identity is reaching the masses. Truth after truth is being revealed to the student of God's Word, and the lines of prophecy become daily more clearly drawn. The time of the shaking among the dry bones seems verily to have arrived, or to be close at hand (Ezek. xxxvii. 7); for are not our mission services arousing the masses, and bringing many into higher spiritual life? The dawn of the outpouring of the Spirit of God is thus, in some measure, even now, being felt. Wrestling in prayer, while yet in patience we possess our souls, is unquestionably the duty of the hour.

When, however, the time does come that the invitation must be issued for our return to Zion, we may rely that those whose duty it will be to give it, will be brought to the front. We cannot ourselves fix upon them, or bring them forward. The work itself is not ours, but God's. To Him alone can we look who has kept His covenant throughout all the ages, and still extends to us the promise that He will do better for us than at our beginnings (Ezek. xxxvi. 11). Let us, therefore, patiently await the time, and not be unkind towards our ministers because they at present refuse to think with us. The time is not long since the scales of blindness fell from our own eyes; and if we have thus early been brought to see the glory awaiting us as a Nation, we have all the more cause for thankfulness. We shall ere long "see eye to eye," and, "with one consent," recognise in our heavenly Father the God of Abraham, Isaac and Jacob.

These considerations do not by any means stand in our way for making the most determined effort to make the Identity known. They only enjoin upon us a calm and prayerful attitude, while vying with one another in our zeal to declare what God hath wrought, and to display our willingness to be brought forth in His appointed time.

ALPHA.

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ARE THE TURKS THE DESCENDANTS OF ESAU?

By H. Hodson Rugg, Esq., M.D.

A letter written to Earl Grey—nearly forty-four years since. It is significant as showing what was floating in this gentleman's mind at that date, relative to the return of the Jews, "from whom we, as Saxons, are all descended." Again, he was quite aware as to whom were the inhabitants of the "Isles of the Sea," and where they (the Isles) were situated. If we read between the lines, and connect the present Eastern Question therewith, especially with regard to Russia's design on Constantinople, the foreshadowing is pregnant with his having a profound knowledge and clear insight into Scriptural lore and the teachings thereof. Truly,

"Coming events cast their shadows before."

This letter the author printed, and I have a copy of the same.

Can we anthropologically connect the Turks with being the descendants of Esau? We are told that he was the great ancestor of the Edomites and their Dukes, and that he was connected by marriage with his third wife with the Ishmaelites. What became of the House of Esau and the Edomites, though they existed as a Nation for more than seventeen hundred years? We have lost all knowledge of them for about the same period. Can any of our ethnographical friends enlighten us? I am induced to ask this question, as from the same book from which I copied the "Hebrew Prayer," I came against the following, after going into the history of our Saxon origin, and connecting us with the Lost Ten Tribes of Israel.

The author states that "The Turks are the descendants of Esau, and their Emperor is the descendant of Jonathan, the son of Saul; but as Esau is to be the end of the world, and Jacob that which follows—as recorded—for the fulfilling thereof, and the Restoration of the Hebrews to their own lands." This author gives no historical reason for this assertion beyond the following Scriptural texts (Obadiah 9, 10)—"And thy mighty men, O Teman, shall be dismayed, to the end that every one of the mount of Esau shall be cut off by slaughter. For thy violence against thy brother Jacob, shame shall cover thee, and thou shalt be cut off for ever." It is not clear how these texts apply to the Turks being the descendants of Esau. If they be the descendants of Esau, will it not account for the under-current of sympathy for the Turk—that innate feeling, as it were, of consanquinity which we Britons, as the "Lost Ten Tribes of Israel," feel, as Jacob's descendants, for our cousins (however remote in degree), the lost Edomites—supposing the Turks to be the descendants of Jacob's elder twin-brother, Esau—though the blessings of God fall upon the youngest of Isaac's twin-sons? "Blood is thicker than water," however much it may have been filtered by distance of time, through generation after generation.

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Most of us like to trace our pedigree up to by-gone ages. I think there cannot be a doubt, notwithstanding the indignation meetings which have taken place regarding the cruelties which have been perpetrated on the Bulgarians and others through the Turks, though, from all accounts since received, these *so-called* Christians were the first aggressors. That there is an inborn adherency for the Turk, independent of that "hobgoblin," Russia, and her supposed designs upon Constantinople, and our Eastern possessions, the following extract from a Russian journal, which appeared in *The Times*, for the 17th inst., through their Prussian correspondent, somewhat corroborates :—

"The English people, as soon as they shall perceive that the question really at issue is whether the Ottoman Empire is to be destroyed and Constantinople be conquered by Russian troops, will change their opinions in no time. There will then be no indignation meetings about Bulgarian horrors, but protest meetings denouncing the ambition of Russia. Even Gladstone and Granville, were they at the head of the British Government at the moment of Russia's declaring war against Turkey, could not prevent England supporting our enemy. Such is the force of political traditions."

Upon the 5th of February, 1833, a Mr. John Finteyson wrote to Earl Grey as follows :—

"My Lord,—For the greater security of our valuable East India possessions, and the more effectually to arrest Russian ambition, and securely to repress its now deadly hatred against our great prosperity and increasing wealth, may I be allowed to entreat your Lordship, as the head of a most powerful, wise, liberal, and virtuous administration, to assume at once the favoured and sure step, long ago recorded in the Scriptures, for this country to take, to announce now boldly, to support the recall of the Jews, from whom we, as *Saxons*, are all descended, to their own land—the decreed time being now arrived, the fall of the Turkish Empire being for certain now come—when France and other countries will assist your Lordship. But we must be the first, as recorded in Isaiah xi. 11, 12: 'And it shall come to pass in that day, *that* the Lord shall set His hand again a *second time* to recover the remnant of His people, and from the islands of the sea. And He shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. Chap. lx. 9, 10, 'Surely the isles,' meaning Great Britain and Ireland, 'shall wait for Me, and *the ships of Tarshish first*,' meaning London, the modern Tyre, 'to bring thy sons from far, their gold and silver with them, unto the name of the Lord thy God, and to the Holy One of *Israel*, because He hath glorified thee. And the sons *of strangers* shall build up thy walls, and their kings *shall minister* unto thee; for in My wrath I smote thee, but in My favour have I had mercy on thee.' Twelfth verse: 'For the Nation and kingdom that will not serve thee, *shall perish; yea, those Nations shall be utterly destroyed.*' As decreed, Russia will assuredly endeavour to lay hold of Constantinople, and even all Greece, but no further can it go—if your Lord-

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ship take recorded lead for this country to restore the Hebrews, which will open for us the greatest and best markets for our valuable traffic, and the most extensive consumption of all our increasing manufactures—and be, for ages to come, to us the best and securest outlet and inlet to our great and rich *East India* possessions."

A HEBREW PRAYER.

HEAR us, O God, we humbly do implore,
And give us wisdom till this life is o'er,
And let our manners to all men be fair,
Our words be just, and modest be our air;
Our conduct mild, and honest all our ways,
Civil to all, and ready all to please.
The king to honour! and the high in fame!
Also the aged, and every noble name!
So that example with our words may run
To future ages, till our name is done;
When all the writings of this time shall cease,
And all men vanish into death's embrace.
The moon, the stars, the very earth also,
The sun, likewise, and everything we know,
Shall disappear and into nothing go.
For Thou first made them, O Almighty Lord,
Of Thy free will, and of thy own accord;
So when Thou pleasest, they must vanish quite.
And leave their vacuum an eternal night.
But as that time is many, many ages hence,
O give all men sufficient of good sense,
To know their duty, and all honour give
To all their rulers, as the way to live.
And O, we pray, give all men grace to love
Thy works, Thy wisdom, and Thyself above.
Give us all knowledge of Thy just commands
To try the laws, and labour with our hands:
That health and plenty o'er the state may flow,
And we well pleased our bounteous God to know;
And keep Thy blessings still on us to lie,
That we in learning still may multiply.
For Thou art a God for ever pleased to see
The works of man, though first they came from Thee.
The ways of life, which are the ways to you,
In labour, trade, and every duty, too.

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BRADFORD.

We lecture in the Mechanics' Institute, Bradford, on Tuesday and Wednesday Evenings, the 14th and 15th of November. BISHOP RYAN has consented to preside on the Tuesday, and ALDERMAN WEST on the Wednesday.

On Wednesday, at the same place, a Conference will be held, at six o'clock, when all persons, having a single objection fatal to our Identity with Israel, are invited to state it, and shall be answered to the satisfaction of the Meeting.

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By EDWARD HINE.

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THE

Nation's Glory Leaden,

BY

IDENTIFYING THE BRITISH PEOPLE

WITH THE

LOST TEN TRIBES OF ISRAEL.

A WEEKLY JOURNAL, EDITED BY EDWARD HINE.

NOTE.—WE DO NOT SEEK TO IDENTIFY THE JEWS, WHO ARE ONLY *TWO* TRIBES OUT OF *TWELVE:* HAVE NEVER BEEN LOST, BUT ALWAYS KNOWN. WE ONLY IDENTIFY OUR NATION WITH THE TEN LOST TRIBES; WHICH IS A PARAMOUNT GLORY, AND BENEFIT TO THE EMPIRE, DOING MORE TO SUBSTANTIATE THE TRUTH OF SCRIPTURE THAN ANY OTHER SUBJECT, AND IS MAGNIFICENTLY GRAND.

VOL. III. No. 93.] WEDNESDAY, NOV. 15, 1876. [ONE PENNY.

THE EASTERN QUESTION.

WHAT a humiliating spectacle is afforded us, in the midst of this boasted 19th century of progress and superiority, by our own countrymen! Here we have Servia, practically in fullest possession of perfect liberty and freedom, lusting for Turkish territory; thus breaking the tenth commandment. And this is a Christian country, forsooth! Then we have Servia declaring war, because she cannot satisfy her ungodly lust by any other means; and this is a desperate attempt at infraction of the eighth commandment. And this is a Christian people! Then we have Servia cutting Turkish throats, in order to gratify her lust and make sure of her plunder; and this is in utter disregard of the sixth commandment. And this is a Christian people! Then we have Servia spreading false reports of atrocities that never happened; and this is in defiance of the ninth commandment. And this is a Christian people! Then we have Servia calling upon many dead men and women, to intercede for them and to save them, thus giving unto mere corrupt man what is due to God alone; and this is in violation of the first commandment. And this is a Christian people! Then we have Servia worshipping wretched daubs and smudges called pictures, and making images of wicked men and women, and solid representations of one of the

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vilest of Roman implements of brutal butchery and inhumanity, and bowing down to them and worshipping them also; and this is an utter repudiation of the second commandment. And these are Christians! Here we have a people claiming to be esteemed as Christians, solely upon the strength of their specially devoting themselves to the breach and rejection of not less than six out of the ten commandments of God; and which commandments are the very essence, foundation, and life of our Christian belief, law, and practice, as affecting the duties and actions of life towards God and man.

But this is not all. The Servians, at least, have ignorance—thick, impenetrable ignorance—to plead, in extenuation of their excesses; but this, although a qualifying item, can never justify, in the least degree, any one of their iniquities. But what can we say—for after all is said and done, here lies the real gist of the matter—what shall we say, with respect to our own countrymen, who cast their sympathy and their money into the scale with the questionable morality exhibited by Servia? We have members of the ex-Cabinet, such as Gladstone and Lowe, who, after having done their best, while it was in their power, to destroy a British Church, free from any such idolatrous and Roman, Pagan-born corruption, turn round, and do their best to extend and establish idolatry and all its contingencies elsewhere. It is very evident that Christianity, properly so-called, is most conspicuously absent, when looked for either amongst Servian marauders or among their sympathisers and abettors. Anti-Christian is the term, most undoubtedly, that would most correctly portray the true character of both the one and the other. It is irony of the bitterest and most biting kind, for Israel, cast out in fearful judgments and punishments from Canaan 2,600 years ago, for their own idolatrous and other and rebellious practices, to be found to the fore this day, and busiest of the busy, in striving to establish such delusion in the South-east of Europe.

It is evident that the Servians have nothing to learn in the way of committing atrocities from either the Turk or anyone else; for at the outset they indulged in demoniac exploits in Bulgaria, of such character as to put rivalry on the part of the Turk on the basis of an extremely problematic issue. The Turk is unquestionably a most brutal fellow, when his passions are aroused; but the Servians and their assistants in the East have proved that they are quite as well qualified for, and as well accomplished in, any kind or degree of brutality as is the Turk. The Turk has indulged in the greater degree of atrocity because he is the stronger, and simply because his superior strength has enabled him to drive the Servians clean out of Turkish territory, and back into their own domain; but had the Servian been the stronger, and successful, then most assuredly would the Servian atrocities have been by this time simply enormous; and it is much to be questioned if, in such case, we should not have heard comparatively little of them, or nothing at all. As Byron said, "*Arcades ambo—id est,*" &c.

The French paper, the *Moniteur*, has recently been exercising its

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lungs upon the revivifying of the old Gallic cry of "*perfide Albion.*" It declares that British ways are slippery ways. That alliances with Britain are utterly worthless to those countries who contract with her; and that they are dangerous pitfalls unto them. That Britain is in the habit of encouraging other Nations, under some plausible pretext or other, to fight her own battles for her—leading them to believe she will be forthcoming, with the whole of her power and influence, at the proper moment; and then, at the last moment, she turns round and leaves them in the lurch. That we deserted Poland in 1862, Denmark in 1863, and France herself in 1870.

No doubt it would be greatly to the advantage of France, and not only of France, but also of any other Power in the world, if she could at any time, or under any circumstances, COMMAND the powers and resources of the whole British Empire in the furtherance of her own aims and ends. It is not so very long since that France shewed her teeth to Britain over the Spanish marriage affair, when Britain, marvellous to relate, for once, true to herself and to common sense, yielded the empty point, and the Montpensier alliance became accomplished. We ask France, of what advantage that alliance has been to her? what has she gained by it, in any shape or form? Absolutely nothing. Having thus claimed, and insisted, and shewn fight, upon the right of a Spanish woman to marry a French man, by virtue of what rule of justice, of right, of fair play, or of honour, did she set her face as a flint against a German becoming incorporated, as well as a Frenchman, with the Spanish people and Nation? Her own self-stultifying ways alone have brought her into violent collision with Germany; and she has rued the day she made up her mind to become dishonest.

It is well that every Nation in existence should know that Britain never really had, and never intends having, the slightest intention of becoming the mere tail, appanage, and tool of any other Nation in existence; so that, if we are to take our share in fighting, we must also stubbornly insist upon taking a commensurate part in everything else. What a delightful thing it would be for France if she reserved absolutely unto herself the exclusive right of making peace and war, and could COMPEL, by virtue alone of an indefinite alliance, the voiceless and unremonstrating assistance of the whole of the power and resource of Britain in her own selfish service and support!

In 1870, France, in the teeth of our most friendly advice and most urgent remonstrances, committed a senseless act of aggression against a Power as much allied unto us as was France herself, the act arising out of, and being based solely upon and bounded solely by, the fact that she insisted upon denying to any other Power, and in every way equally entitled, the exercise of an act she arrogated to herself. This was neither honest, just, nor wise, and the result accorded in every wise with so weak-minded and foolish an infraction of propriety.

Any Nation may, with absolute confidence and certainty, calculate

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upon the most active and unselfish sympathy and assistance of Britain, provided that any and every such Nation both can and do satisfy the scrupulous exactions of British judgment and of British conscience, and to the effect that such sympathy and such assistance shall be wholly allied to honesty, veracity, and justice. Failing this prime factor and essential, it is well every Nation should know that any attempt to arbitrarily command the sympathy and co-operation of Britain is the surest and directest way possible, not only to arouse British opposition, but also to call forth British condemnation, British scorn, and British derision. Upon the whole, our political alliances have been infinitely more of a curse unto us than a blessing; and this all came from the fact of our having wilfully and wickedly disregarded and dishonoured the loving, warning voice of Jehovah, by putting our faith and dependence far more in our ownselves, and in the unstable and fickle princes, and Powers, and peoples of the world, than in our own great, glorious, and omnipotent Jehovah. Our God is not only a jealous God—He also is a consuming fire! With such a God for our Friend and Helper, we have nothing to fear, except alone our own infidelity towards Him, and our own gross folly. "He that hath an ear to hear, let him hear!" CYMRU.

THE TEMPLE OF ONIAS VERSUS THE GREAT PYRAMID.

TO THE EDITOR OF "THE NATION'S GLORY LEADER."

SIR,—Although by no means claiming or allowing the high character rather rashly attributed to me at p. 156 of "THE GLORY LEADER," and doubting my own ability to answer fully any question on the Great Pyramid subject, I have yet much pleasure in attempting to direct your correspondent, Mr. Morris, towards better sources of information in his present difficulty.

It is, no doubt, of primary importance to the sacred and scientific theory of the Great Pyramid that its Identification with the monument described in Isaiah xix. 19, should be indisputable; and if Mr. Morris really thought, after reading all available information, that the Temple of Onias (built at Heliopolisin, Egypt, in the time of the reigning Greek monarch, Ptolemy Philometor, or about 2,000 years ago) has more claims to be considered the edifice which the inspired prophet alluded to, he was perfectly right in bringing out his opinion in public print.

But what *are* the claims which Mr. Morris brings forward for the said Temple? The only one which he mentions, or even alludes to as having any suspicion of an existence, is, that "some of the Jews, (of, or before, the time of Josephus) considered it to be so."

Now, what sort of argument is this? *Some* of the Jews—at a time when the Nation was living without the light of inspired prophets among them, and were fighting like demons between themselves, given over, too, by God, to believe in one lie after another,

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until they were decimated by the horrors of continental wars, invasions, and flights—*some* of these unhappy men are said "to have believed it." Or rather, they hoped that their astute high priest, *Onias*, had made it so; for the building of that Temple of his, at that time and place, was a piece of political manœuvering between those exiled Jews and king Ptolemy, who hoped thereby to get up a strong Jewish contingent in his army, wherewith to fight Antiochus and some of *his* Jewish followers at Jerusalem. Hence those few Jews who did go into the Onias notion, were not only unduly interested parties, but ineffably impious in trying, by their own cleverness, to turn and twist the sacred prophecies of God to their own immediate purposes of worldly success; and to gain such grossly material ends, what would *they*, in fact, *not* have professed to believe, or declared that they "considered" to be perfectly right and allowable to themselves? And what dismal abominations, moreover, should not we be plunged into as well, if we, being Christians, should begin to believe anything set before us by a medieval Jew, and merely because "some Jews" had once on a time professed to be of that opinion; why, at that rate, we should presently be guilty of denying Christ who bought us, and saved us from our sins by His own blood; and should be found, with other Jews also, or rather with *all* Jews, repudiating the very fact of Jesus Christ's death, burial, and resurrection from the dead as the seal of His Divinity, and proof of His mission and Messiahship!

That is a bad enough result, if Mr. Morris is a Christian, to flow from the only argument which he brings forward on *his* side; but, whether Christian or concealed Jew, he should have read again very carefully, not Josephus, but Isaiah xix., and ascertained thereby that the time, date, or "that day" at which the monument spoken of by Isaiah is to come forth before men, and be then generally recognised as standing in Egypt, and a special part of Egypt too, is, by the tenor of all the concluding portion of the prophecy, *a still future time*. And as the Temple of high priest Onias is supposed to have been destroyed some sixteen hundred years ago—and its place is certainly now desolate and bare, without a single fragment of a stone of it to show—why, its chance of being, in the future, the sacred fabric of the prophet Isaiah, and "A sign and witness unto the Lord of hosts," has been utterly blotted out by Almighty power for ever and ever.

Thus much, then, for the total insufficiency of the one building, which, at the very first mention of it, Mr. Morris seems to have been so ready to prefer over all the claims which have, for years past, been presented in favour of the Great Pyramid. What those claims are it is not my part now to repeat; for, even if they are not given fully enough to produce conviction in the "Coming Glories," they are abundantly described in a variety of other publications, whereof I would mention especially, Captain B. W. TRACEY'S "Pillar of Witness"—a book so excellent, so much to this particular point, and by a man so gifted for the Question, and published by Mr. Guest, the

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general publisher of all Israelitish Origin, and many Pyramid books, that the chief wonder is that anyone and everyone desiring such information, should not have read it long ago.

PIAZZI SMYTH,
Astronomer-Royal for Scotland.

THOUGHTS ON THE BLESSING OF MOSES UPON THE TWELVE TRIBES OF ISRAEL.

BY HARRISON OXLEY.

IT is very clear to us that the great prophet Moses was given to see things concerning the Tribes of Israel in far distant times. The present state of Judah's separation is most truly corresponding to what Moses evidently was given to foresee. Was there ever a time when the eyes of the Jew was so devoutly and so ardently fixed upon the British people (Israel) as at the present? Is it not the secret prayer of their heart, that the Lord would make the British Government and people instrumental in the salvation of the Holy Land, and their oppressed brethren throughout the world? It is by the Identity that the Lord will "hear the voice of Judah, and bring him to his people." It is by the bringing forth of the British people—*i.e.*, the Lost Ten Tribes of Israel, by the stone laid before Joshua, the Lord's "holy one" of Levi—that the Lord will again be joined to the house of Judah. We say, therefore, that the Identity must be the most powerful witness to the truth of Scripture—*i.e.*, to Moses and the prophets, and also to the New Testament.

What is true of Judah, by Moses, is equally true of Israel. In the matter of the transaction of Joseph, Reuben was found merciful. "Let Reuben live, and let not his men be few." Reuben is still living, though he was among the first carried away captive. So, in like manner, of Benjamin, the beloved of the Lord, the son of the right hand! How beautifully true Moses and the prophets are seen by the Scriptures! In the face of the glory of the Identity, where is the infidel? where is the scoffer? where is the disputer of the records of Moses? Are they not driven as chaff before the wind? Do they not melt away like wax in the fire? "The beloved of the Lord shall dwell in safety by Him, and shall cover him all the day long, and he shall dwell between His shoulders." Benjamin did dwell in safety until the time of Christ. He was dwelling in the land when the Messiah came in the flesh. This was the Tribe given to David out of Israel; one Tribe to be covered with the Divine protection and blessing, with whom the Saviour dwelt at Nazareth, in Galilee. It was out of this Tribe of Benjamin that our Lord selected His chosen witnesses, "His light bearers," and who, in the Gospel dispensation, fully sustained the character of the son of the right hand. And being identified with Jesus of Nazareth, they *became separated from Judah*; and, though the first sufferers with

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Christ in His patience and faith, they were under the special covering of the Lord in the days when the Divine vengeance came upon Judah and Jerusalem. Benjamin was to be covered all the day long. By Christ, and the blessings of the Gospel, this Divine covering was given to Benjamin: "Lo! I am with you alway, even to the end of the world." And with this Tribe, that portion also of the royal family of David, from which Christ sprang, became identified; both suffered shame and the covering. In the case of the blessing on Benjamin, we see by the Identity, and by the Identity alone, how exactly the lot of this Tribe was foreseen by the Lord, foretold by Moses, and how Moses and the prophets witness to the truth of Christ—of Jesus of Nazareth, and the apostles; how and wherefore it was that, when the rest of the Tribes revolted from Rehoboam, this Tribe was given—was retained to David, that when Christ should appear He might have by this Tribe witnesses of the light, and that Benjamin might still be covered all day long, even though wrath to the uttermost should be decreed and executed upon the house of Judah.

It will be seen that, clearly enough, the blessing upon Benjamin was touching upon the Gospel dispensation, and upon the Tribe being joined to their brethren in the British Isles, thus becoming identified with the house of Israel, and, as in the days of old, covered all the day long, which Judah has not been, they being exposed. In like manner, also, the blessing on Joseph.

As the Ten Tribes of Israel were to be concentrated round the house of Joseph, and the Tribe of Ephraim, for the house of Israel (see Gen. xlviii. and the prophets), there was Scriptural fitness, and Divine wisdom, in the numerous blessings given to Joseph. Although the Tribes Ephraim and Manasseh did, doubtless, in some measure exhibit the traits spoken of in the blessing, yet in fulness the two Tribes of Joseph—*i.e.*, Ephraim and Manasseh—never did become so powerful nor so blessed in the land of Canaan. And the glory of this blessing is to be sought for and seen, not simply when they dwelt together in the Promised Land, but by the Identity—*i.e.*, Ephraim, the "house of Israel," in the British Isles, a Nation, and fulness of Nations," having a grand and universal dominion, and Manasseh, in the West—*i.e.*, America, a great nation, as Mr. Hine has clearly brought before us.

Thus in the British Isles, in Ephraim, and his dominion in America—*i.e.*, Manasseh—we have the two horns pushing the people together to the ends of the earth; we have the thousands of Manasseh, and the ten thousands of Ephraim, together with those manifold blessings spoken of by Moses. We may see, therefore, by the Identity, that the integrity of the Scriptures is wonderfully brought to light, and how God's faithfulness and truth is standing for ever to Israel, throughout all generations. We may see also how, in addition to all the temporal goodness which God has bestowed upon the house of Joseph, there are with them, above all other Nations, the blessings of life and salvation through the Gospel.

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Therefore, God's covenant with Abraham is again seen standing for ever by an unbroken and beautiful chain, as declared by the holy prophets, and confirmed by the facts now brought to light—the Lost Ten Tribes of Israel identified with the British Nation.

It has been justly observed by Mr. Hine that the Tribe of Ephraim is nothing by itself; and, in truth, the Scriptures uniformly teach by Ephraim the whole house of the Ten Tribes is represented. Therefore it is not simply upon the one Tribe of Ephraim alone that those blessings so abundantly bestowed are to be sought for, but upon the house of Israel of the Ten Tribes when concentrated in the British Isles, the greatest horn power, and Manasseh, in America, the second horn power.

This view of the blessings upon Joseph is in perfect harmony with all those numerous and magnificent blessings which the Lord promised to Israel by the prophets. Of a truth those blessings upon Joseph, foretold by Moses, and those blessings foretold by the prophets upon Israel, have come upon the British Nation, and also upon the Nation of America. In Ephraim—*i.e.*, Ten Tribed Israel—we have the greater, and in Manasseh, the great. And when the Tribes shall be separately identified, which doubtless they will be by Urim, we shall find them still preserving the same traits which are given of them by their great progenitor, the inspired patriarch.

We see that Moses has spoken excellent things of Zebulun and Issachar, which, we think, may yet have their future fulfilment in the coming glories to Israel. When the camp marched through that terrible howling wilderness, Issachar and Zebulun formed with Judah the east part of the encampment. And, again, in the future possession of the land, Issachar and Zebulun adjoin each other. Therefore putting, by Divine wisdom and foreknowledge, the two together, Moses says, "They shall call the people unto the mountain, there they shall offer sacrifices of righteousness." It was foretold by the prophet Isaiah concerning our Lord's ministry: "The land of Zebulun, and the land of Naphtali. . . . . The people that sat in darkness saw great light." Was not Nazareth, where the Saviour was brought up, in the land of Zebulun, although the Tribe was not there at the time? it was in that division of *land* which pertained to this Tribe where our Lord had His home on the earth. It was there that the holy Virgin Mother and Joseph lived. Although darkness was upon the land of Israel, and the Tribes were in exile, still that glorious light of salvation by Christ, and of redemption to Israel, grew up from Nazareth, in the land of Zebulun. And it may also be that the "call to the mountain," and the "sacrifices of righteousness," which they "shall offer," are latter glories. It will certainly be a glorious time—a time of refreshing from the Lord, when the Ark of the Covenant shall be brought forth from its long-hidden resting-place. "Be silent, O all flesh, for the Lord is raised up out of His holy habitation" (Zec. ii.).

With the outpouring of the Spirit from on high upon the Nation

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will most assuredly come the sacrifices of righteousness. And as the manifestation of Jehovah's mercy to Israel began in the land where Zebulun dwelt of old, it may also be that again, when His glory is rising upon us by the Identity, the dayspring of glory to Israel in the midst of all the present darkness, and gloom, and confusion prevailing around us, will be found in that part of the British Isles where the Tribe of Zebulun is dwelling.

Correspondence.

DEAR MR. HINE,—I have sent to you 20s., payable at Wavertree Post-office. Put it to whatever use you think proper in helping on the cause of our Identity. The sum is small, but it is the earnings of a hard-working man—a believer in Christ and the Identity. I have read all your works, likewise the weekly and monthly Magazines, which greatly strengthens my faith, brightens my hopes, cheers my heart, and enlightens my mind.

I pray the Lord may greatly prosper and bless all your endeavours to further the great cause in which you are the highly-favoured instrument in the hand of the God of Israel. ALEXANDER ALLAN.

P.S.—I have sent enclosed some rhyme. Let me know if there is anything in it that you would object to, as I have a few copies, and would not like to give them away if there is anything in it that you do not like.

[Heart-work is to us more valuable than any work. A man battling for the Lord with kid gloves on, and scented with Jockey Club perfume, may be appreciated in artificial society, which is both valueless and powerless, and his services amount to the same. But for a man to come to the front to battle for the Lord, with the genuine gifts God has endowed him with, why, he is the most powerful of all men. Impressed that this is truth, we are bold to declare that the following verses will be more effective for real good, than the most refined production of the Nation's poet.—ED.]

ISRAEL IN BRITAIN.

Israel now thou art found,
Who by sin went far astray,
A multitude upon the Isles:
Truly where our God did say.
Isaiah xi. 11.

As the Lord our God hath said,
Like the sand of the sea
In multitude Israel's seed
Numbered now cannot be.
Genesis xxxii. 12.

In honour, name, and in praise,
God hath raised Israel high
Above all Nations of the world;
What Nation can with Israel vie?
Deuteronomy xxvi. 19.

The British in honour, name, and praise,
With Israel we now compare,
Above all Nations of the world,
If not Israel, tell us where?

The Word of God must be fulfilled.
Israel must come to the light;

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Judge ye who read the Word of God,
And see if this is right.

To other Nations they do lend,
But borrow not from them at all;
This promise is now fulfilled
Given when few or small.
Deuteronomy xxviii. 12.

The wealthiest Nation in the world
Wherever Israel now may be,
If not the British wealthiest now,
Where the wealthiest can we see?

The sure covenant of our God
Must be fulfilled; it cannot fail.
We are above and not beneath,
The head we are and not the tail.
Deuteronomy xxviii. 13.

Above all Nations of the world
The British at the present day
Are head above all Nations now,
And they must have the sway.

When Adam's sons God set apart,
And their inheritance divide,
He set the bounds they could not pass,
For Israel's seed He did provide.
Deuteronomy xxxii. 8.

The British boundary, where is it?
Measure it, if measured it can be;
A company of Nations now,
And mistress of the sea.

This people for Himself He formed,
Israel shall show forth His praise,
What we have done, and doing now,
Christ's standard for to raise.
Isaiah xliii. 21.

When the British plant their feet
On heathen or foreign soil,
The praise of God, and love of Christ,
They spread with care and toil.

Israel rebelled against their God,
They by sin went far astray,
Were banished far unto the Isles—
If not the British, where are they?
Jeremiah iii. 6, 8.
Isaiah xxiv. 15, l. 1.

A mother may forget her child,
The suckling that clings to her breast,
But Israel's God cannot forget,
But will rebuke and them test.
Isaiah xlix. 15.

Though of all Nations I make an end,
I will not make an end of thee;
In mercy thee I will correct,
But not unpunished shall they be.
Jeremiah xxx. 11.

Thy grievous wounds I will heal,
And health again to thee restore;

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And they that made of thee a prey,
Shall spoil and prey on thee no more.
Jeremiah xxx. 16, 17.

Is Ephraim, My son, a pleasant child?
Him I will remember still,
Though against him I did speak,
To Ephraim mercy show I will.
Jeremiah xxxi. 20.

Refrain thy voice from weeping now,
Ephraim, My son, dry up thy tears,
Thy work I shall reward to thee,
And banished shall be all thy fears.
Jeremiah xxxi. 16.

Thus saith the Lord, that gave the sun
To rule the day—the moon the night—
The sea divided and its waves—
The Lord that's great in might.

Should it ever come to pass,
This ordinance depart from Me,
Then Israel for all they have done,
A Nation shall then cease to be.
Jeremiah xxxi. 35—37.

My fear I will put in their hearts,
With them My covenant shall stand;
Depart from Me they never shall,
For I will plant them in their land.
Jeremiah xxxii. 40, 41.

Her that halted I will make
A Nation to be always strong;
The Lord our God He shall reign
O'er Zion—this is Israel's song.
Micah iv. 7.

Man his neighbour shall not teach,
And say to him, Know thou the Lord;
For all shall know Me and rejoice,
When Israel again I have restored.
Jeremiah xxxi. 34.

Their return shall take place;
As God hath said, so shall it be,
Israel and Judah shall return
Together from their captivity.
Jeremiah xxxiii. 7.

The tongue of the Egyptian sea
The Lord our God will destroy,
That men may pass o'er dry-shod,
That nothing them shall annoy.
Isaiah xi. 15.

Therein a highway shall be
For His people to pass o'er,
As it was in ages past,
At the Red Sea once before.
Isaiah xi. 16.

Woe to those that strive with them;
Chased shall they be like mountain chaff.
All that rob or would them spoil,
God shall visit in His wrath.
Isaiah xvii. 13.

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Fear ye not, for I am with you.
Be not dismayed or cast down:
I will strengthen and uphold thee.
With My righteousness thee crown.
Isaiah xli. 10.

ALEX. ALLAN,
Mallsmire Fire-brick Works.

ROTHERHITHE BRANCH I. I. A.

DEAR SIR,—It is with pleasure I inform you that we held a public meeting at the Ark, Paradise-street, Rotherhithe, on Monday, 31st ult., for the purpose of proclaiming to the public the great truth from Bible testimony that the British people are descendants of the long-lost Tribes of Israel. Our chapel was crowded, and many who were anxious to gain admittance were unable to get in, thus showing the rapidly growing interest in this important subject. I am directed also to state that (God willing) we shall hold another meeting at the Ark, on Monday week, at 7.30 p.m., unless we can obtain the use of a larger building. Mr. Kelsey was in the chair. The speakers were Messrs. Harris, Lewis, Smith, Spencer, and Thompson. THOS. SMITH, Hon. Sec. I. I. A.

DEAR SIR,—Having been an earnest reader of "Life from the Dead" for some time, and feeling grateful for the light thrown on many difficult passages in the Bible, I beg to send you a P.O.O. for 10s. in aid of your great and deeply-interesting work. Your obliged reader. S. L.
Horndean.

DEAR MR. HINE,—I enclose P.O.O. for £2 to be applied thus—for twelve months' subscription of "Life from the Dead," Vol. IV; two copies per month, 8s. 6d.; the balance, £1 11s. 6d., to help you on with your glorious works. I have had all your books, &c., and am perfectly satisfied that you are right. I have lent them to many parties, and believe I have converted some—a clergyman of the Church of England, one of them. I heartily wish you every success. Yours very truly, MARAZION.
Hatherley.

LECTURES.

MR. HINE will Lecture in the Mechanics' Institute, Bradford, November 14th and 15th; New Shildon, 16th; Newcastle-on-Tyne, 20th and 21st; Epworth, December 9th, 10th, and 11th: Doncaster, 13th.

LIFE FROM THE DEAD.

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THE

Nation's Glory Leader,

BY

IDENTIFYING THE BRITISH PEOPLE

WITH THE

LOST TEN TRIBES OF ISRAEL.

A WEEKLY JOURNAL, EDITED BY EDWARD HINE.

NOTE.—WE DO NOT SEEK TO IDENTIFY THE JEWS, WHO ARE ONLY *TWO* TRIBES OUT OF *TWELVE:* HAVE NEVER BEEN LOST, BUT ALWAYS KNOWN. WE ONLY IDENTIFY OUR NATION WITH THE TEN LOST TRIBES; WHICH IS A PARAMOUNT GLORY, AND BENEFIT TO THE EMPIRE, DOING MORE TO SUBSTANTIATE THE TRUTH OF SCRIPTURE THAN ANY OTHER SUBJECT, AND IS MAGNIFICENTLY GRAND.

VOL. III. No. 94.] WEDNESDAY, NOV. 22, 1876. [ONE PENNY.

A POSITIVE IDENTIFICATION OF THE SAXONS AS THE LOST TEN TRIBES OF ISRAEL.

FACTS are stubborn things. If the Ten Tribes are not in existence at this moment, then the Bible can no longer be regarded as a revelation from heaven. It cannot be God's Word. That they do exist, there can be no doubt whatever (unless the clearest evidence be rejected, through an obstinate and wilful blindness); and that, too, in the descendants of the ancient Saxons, of whom our noble Nation of England forms a most prominent and important portion.

Esdras, who lived in the time of Artexeras, in this 2nd book, 13th ch. from 39th verse to 46th verse, has revealed to him from God, the Ten Tribes as emigrated to an hitherto uninhabited country. This was about 530 years before Christ. Tacitus, says the Germans (Saxons), were indigenious to the soil; that is, its original inhabitants produced in it. Upon this Gibbon justly remarks: "To affirm them to have been the spontaneous production of the earth which they inhabited would be a rash inference, condemned by religion, and unwarranted by reason" (Gibbon, 3rd vol. 9th ch. p. 263).

From whence, then, did they originate? Were they the descendants of a new creation of human beings? Certainly not; they

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must have come from some region unknown to Tacitus, but known to Esdras, who lived and wrote about 600 years previous to him, who alludes to his own brethren as determining to go into a country beyond Assyria, "where never mankind dwelt," and thus escape from captivity, that they might enjoy perfect freedom in the observance of their national statutes. He, however, while he names the locality, omits to point out the direction in which it lay. This deficiency has to be supplied; the fact of their going will not be disputed. The question then is, where *could* they go to? To have gone direct North they would have had to encounter cold and inhospitable regions unsuited to their habits of life. To have gone Eastward they would have met with powerful Hindoo Nations on the one hand, and the Caspian Sea on the other for 680 miles, and then by the Volga, the largest river in Europe. To the East, then, they were shut out from the Persian Gulf to the Caspian Sea and the Volga, by insurmountable national and natural obstacles, too powerful to be contemplated by a fugitive captive people. To have gone South they would have had to have fought their way through the dominions of the most warlike and powerful Nations in the world. Had they gone due West, they would have had the Black Sea as an insurmountable barrier to any further progress in that direction. The North-west was, therefore, the only course open to so large a body of captives which presented to them any prospect of success in an enterprise of such magnitude and importance. The whole of Europe, to the north of the Danube, was at once open to them; a country then uninhabited, except along the shores of the Mediterranean Sea. There is no record of any people ever having inhabited that part of Europe before the Saxons. Who, then, were these Saxons? Where did they come from? They did not spring spontaneously from the earth; they did not drop from the clouds; they were not a new creation. Whence, then, did they come? A captive Nation is known to have been missed from out of Assyria, and Israel from thence disappears from the page of history. Where could they have gone to? There was no other part of the world open to unopposed occupation than that to the North-west, as has been shewn. There is no account of their extermination; there is none of their supplanting any other people by conquest and extinction. They were destined, as made known by God prophetically, to lose their language, their name, their religion, and their country. To be lost as Israel, and called by another name, and finally to be met with in, and called from, the north country and the Isles of that region, to re-inherit Palestine, the land of their forefathers. Common sense, true logic, and, I may say, honesty, as opposed to sophistry, all point to the Saxons as Lost Israel. They were spoken of prophetically by Esdras, as "The Ten Tribes carried away in the time of Hosea, by Shalmaneser, King of Assyria, quitting that country for one afar off, *never before dwelt in by mankind*, entering and crossing the Euphrates by its narrow passages, and occupying a year and a half in their migration" (see Esdras, 2nd book, 13th ch. verses 39—46).

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Where did they, where could they, go to at the time this was spoken, but the North-west, to what is now known as Europe, and to the identical portion of that Continent occupied by our Saxon ancestors—namely, "Almost the whole of modern Germany, Denmark, Norway, Sweden, Finland, Livonia, Prussia, and the greater part of Poland. On the West ancient Germany was divided by the Rhine from the Baltic; and on the South by the Danube, from the Illyrian provinces of the (Roman) Empire. A ridge of hills, rising from the Danube, and called the Carpathian mountains, covered Germany on the side of Daica or Hungary. The Eastern frontier was faintly marked by the mutual fears of the Germans and Sarmatians" (Gibbon).

This was, probably, between four and five hundred years subsequent to the exodus of the Ten Tribes, at which time the Roman Republic extended no farther North than the Alps, these mountains forming its northern boundary. Greece, too, did not extend quite as far North as the Southern boundary of the Black Sea. Viewing this immense tract of country, inhabited, as Tacitus describes it, by a powerful warlike tribal Nation, which he represents as "Indigenea," or Aboriginal, tho only (as I have before remarked) natural inference is, that it was, *prior to their introduction, uninhabited.*

Again, then, the question is forced upon us, from whence did they come? Certainly not from the frozen North; not from over the sea, because, at this period of their history, they were not a maritime people, they had no navy; not from the warmer region of southern Europe, it was already inhabited by different races of people. The only answer is, from the already populous East. At this time, a numerous captive Nation disappeared from that part of the world, from Assyria, and, as I have shewn, there was no other outlet for them; for they were not annihilated, but to the North-west of that Empire. This Nation was Israel. The natural conclusion then is, that, Europe being then uninhabited, they migrated thither, and took permanent possession of all that part described by Tacitus as inhabited by the Saxons, therefore, the Saxons were the Ten Tribes of Israel. I challenge any other conclusion, and fearlessly assert, it is the only logical one which can be arrived at. How, then, came the Israelites to be obliterated from the page of history and to their brethren the Jews? First, it was in fulfilment of prophecy, not as a people, but as Israel by name (Hosea xi. 17; Isa. lxv. 15), as a people, as God's inheritance, they were never lost sight of, but most markedly spoken of as in the Isles of the West to the North of Palestine, and, as a people who were to become great, and again possess the land of their inheritance, Palestine. Secondly, because they were cut off from all connection with the East by Nations following them, and closing up their rear, thus forming a formidable barrier, which it was impossible for them to cross without bloodshed, for which they had no inducement, having sufficient unoccupied land before and around them, to the North, South, and West, to meet all their wants. Let it be remembered it was not the day when printed

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journals conveyed intelligence, when postal communication existed, and roads were formed and kept, as in the present day, easy and safe to travel, and intersecting all parts of inhabited districts. Writing and letters were almost unknown, and writing confined to very few. Indeed it is questionable if either were known or practised by our Saxon ancestors at this remote period of their history. Tradition was necessarily resorted to, and, with the preservation of ancestoral customs, the only memorials of past ages. Degeneracy of manners was to be looked for, as the natural result of captivity, when deprived of many comforts, and driven to escape, taking refuge in an uninhabited country, where luxury and refinement could not be indulged in or acquired, till after the lapse of time, and increased and increasing prosperity engendered it. Such was the position of Israel, as Saxons. Every apostation which could influence the minds of men, would render the recollection of Assyria odious in the esteem of Israel, therefore, its obliteration from their national resemblance. The glory of their ancestors and the traditions of Palestine, were such as when coupled with the causes of their loss and national degradation, as would only produce sorrow and remorse, and have a tendency to render them discontented and restless in their altered condition; and, therefore, rather to be discouraged than promoted by their leaders. Arminius Marcillinus Speed, the historian of England in the reign of James I., and Ferrors, a learned antiquary, all agree that our Saxon ancestors came from Persia. Predentius, who wrote A.D. 380, states that, "The captive Israelites were known to have changed their national dress and language." All these authorities confirm the conclusion I have arrived at. They were prophetically told by Esdras to cross the Euphrates at its narrow places, in which they would be divinely assisted, a course which, in escaping from Assyria, was the only one open to a large body of people quitting that country, and taking a north-western course. The length of the journey, and the distance of the country they were to occupy, was foretold as occupying one year and a half, a period which would be fully occupied in so long a migration as that from Persia to that part of Europe occupied by the ancient Saxons. The escape of Israel was not a wild stampede, but well planned and conducted exodus, probably much such another as that of their forefathers from Egypt. They were prophetically told by God to go, to stay not, to risk the calamity which was about to fall on the land of their captors (see Ephraim, p. 16 and 17—where this subject is discussed) on its disruption as a great Power. It is but reasonable to suppose exploring parties had been organised and sent ahead, stations marked, formed, and occupied. Small colonies dropped here, and there, as distance and the nature of the circumstance justified and demanded. Those acquainted with the occupation and colonisation of new countries will well understand the position and procedure of a large body of people composed of men, women and children of all ages, and migrating on foot to a far-distant region, like that of Israel, at the period alluded to.

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I have already shown sufficient evidence to justify the Identity of of the Saxons as Lost Israel in the practice of the leading customs of that people by our Saxon ancestors, which no other Nations have done—namely, in their superior ideas of the Supreme Being; their naming the months of the year after the seasons; their practice of the same law of inheritance; in the nature of their civil polity; in the meaning of names given to persons; in their method of calculating time; in the custom of deciding doubtful questions by lot; also by many others, to which I must refer the reader to my small pamphlet, entitled "Ephraim." Mr. E. Hine, whose "Forty-Seven Identifications" entitle him to the first place as an investigator and illustrator of this subject, and publications by many learned men, with whom it would be arrogance in me to compare myself, have given so many more marked grounds for identification that, I think, nothing but the most inveterate scepticism can close the reason to such proofs of Identity, if not as decisive of the question, at least as demanding serious and earnest consideration. The want of interest in this most important subject, and ignorance displayed by the clergy, of all denominations (with few honourable and bright exceptions), as to the interpretation of Scripture, is deplorable, of whom, to their disgrace, it may be said, the Bible, to them, is a sealed book. The theology in which they are trained is answerable for this, coupled with a bigoted fear of investigation of any new proposition which has a shadow of subverting their preconceived opinions. The day is at hand when all the political and religious systems now in existence will be swept away, and a new and glorious civil and religious uniformity inaugurated in their place, adjusted so as to produce and secure a degree of peace and happiness hitherto unknown in the history of man. The Israelites and Jews will then be united, possessed of the land of their forefathers, and become the glory and the envy of the world. Such is the destiny of our beloved English Nation.

THE AUTHOR OF "EPHRAIM."

NOTE.—The Author of "Ephraim" has delivered his witness from Sydney, New South Wales, in a work well worthy of perusal. We do not know the price of his pamphlet, but suppose sixpence or a shilling at the outside. We fear that it cannot be procured in England; but if our friends would put a pressure upon our publisher, Mr. W. H. Guest, he would be bound to have copies within six months from now.

OUR YEARLY REMEMBRANCE IN OUR CHURCHES OF THE PASSOVER AND DELIVERANCE FROM EGYPT—AN IDENTITY.

BY C. L. F.,

A DAUGHTER OF ISRAEL.

IT has always seemed to me we look as regularly as Easter Day comes round, to hear the recital of the Red Sea passage, with only secondary

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interest to the account of the resurrection itself. The Psalms and Lessons are full of both, and the whole service seems, as it were, to blend these two great events together. How naturally we listen for that jubilant hymn of praise, "Sound the loud tymbrel o'er Egypt's dark sea," and the "March of the Israelites." One seems to see, as in a panorama, the waters dividing, and the Israelites passing through on dry ground.

Methinks it could could scarcely interest us thus, without an innate consciousness in the wonderfully romantic and beautiful story read to us year by year of the deliverance wrought by the God of Israel for His chosen people, which our Church at Eastertide always brings before us. Surely this is part of what we are told to teach our children for ever! As a child I quite believed in the literal meaning of our matchless Prayer Book—"As He promised to *our* forefathers, Abraham and his seed for ever"—had a very real and personal meaning; Abraham, Isaac, and Jacob as being *my* forefathers. I was greatly disappointed when told we were Gentiles, the descendants of Japheth, and even doubted this in my determined baby fashion! Strange, but true, are the words of our blessed Lord, "Thou hast hid these things from the wise and prudent, and hast revealed them unto babes," and the declaration of the Psalmist, our sweet singer, "Out of the mouth of babes and sucklings Thou hast perfected praise." Then, I hoped in some way to belong to the Jews; to be one of the chosen people has always been my desire; so that Mr. Hine's "Identifications" delighted me at once. I was so prepared to receive them that the title-page was enough, and even before I read the pamphlet, I quite believed it was true. I do not recollect ever reading those words from the Bible, "The Isles shall wait for Me," without feeling that those Isles must mean our own British Isles.

In the Church of my childhood, we frequently had a hymn, "The *God of Abraham* praise," which delighted me exceedingly, but which I have rarely heard since. It is a pity this beautiful hymn, and "Sound the loud tymbrel" are not in Ancient and Modern collection. Music has a powerful effect on some minds, associated with words which seem to bring events so clearly before us. How beautifully in one of our Easter hymns the Red Sea passage and the resurrection are blended (291, Ancient and Modern),

"Come, ye people, raise the strain," &c., &c.,

reminding one of the song of Moses and the Lamb. And that gloriously triumphant song we are told no man can learn but "the hundred and forty and four thousand," the sealed people, the bride, the Lamb's wife. I have often wondered why the song of Moses should be side by side with that of the Lamb. The Identity seems to explain this.

It is not a little remarkable in the new lectionary, our Church should allude specially to this at Easter in connection with Israel's return to Jerusalem, blending, as it were, the two great events we commemorate, with the third yet in the future—probably so near at

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hand. We who recognise the Identity as a fact, see this very clearly.

It has just struck me very forcibly this is why we have the alteration in our lectionary, though the Church was not aware of what she was doing, or whither her Lord was leading the people. "The blind people that have eyes" are merely being "led by a way they know not" at the present time. Does not all this prove we are Israelites indeed? Israel's Church in her greatest festival, inspired by Israel's God, teaches Britain her true nationality; and it is beyond all question a most telling proof of her Identity with the Lost Ten Tribes of the House of Israel.

THE ISRAELITISH ORIGIN OF THE ANGLO-SAXONS.

By T. C. Balmer.

(*Continued from page* 140.)

The next deity which we have to consider is "Irminsula." There is considerable doubt as to the correctness of this name, as it has been spelt with varying orthography—as Irminsulus, Erminsul, Hermansaul, &c., &c.

This was the most celebrated of their idols. Its temple was elaborate and magnificent.

The image was raised on a marble column. The prominent figure was an armed warrior; its right hand held a banner, in which a red rose was conspicuous; its left hand presented a balance (symbolical of justice). The place in the temple where it stood had no roof, and it appears the other temples of the Saxons had pictures of it.

Priests of both sexes attended this temple; the women applied themselves to divination; the men sacrificed and often intermeddled with political affairs, as their sanction was thought to ensure success

The priests of this temple named the judges who annually decide. the provincial disputes.

Twice a year, in April and October, answering to the seasons of the Passover and the Great Day of Atonement, they went to the temple and there made a placatory offering of two wax lights and nine pieces of money; and in the hour of battle the priests took their favourite image from its column and carried it into the field, after the conflict: captives and the cowardly of their own army were immolated to the idol.

There is an opinion suggested that this Saxon word, "Hermensul," literally expresses either "the pillar of the Lord," or the "Lord-Man." It had the following inscription on the base of the pedestal.

> "Formerly I was the leader and god of the Saxons,
> The people of war adored me,
> And the Nation who worshipped me
> Governed the field of battle."

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We have now to consider this Deity, and from its attributes and name, and the circumstances of the religious ordinances observed in the temple, it appears to refer to "Emmanuel" ("God with us").

"Therefore the *Lord Himself* shall give you a sign. Behold a virgin shall conceive and bear a Son, and shall call His name *Immanuel*" (Isa. vii. 14, also viii. 8).

We must bear in mind that they had been continually at war since taking possession of the Holy Land with but very little intermission, therefore we cannot be surprised that they should regard the "*Almighty*" as the God of battle, and *He* who gave the victory, because many of their conflicts were undertaken by the command of *God*, and also the Ark of the Covenant was carried into the field.

We have also to notice the service of this temple, with the priest sacrificing cattle, and the priestesses prophesying or divining, bearing in mind that they had been without the proper services of the temple since the *Levites* left them, their religious ceremonies being carried out by priests made from the lowest of the people. There is also the fact of their consulting the priests, and particularly the institution observed of the governors (or judges) of each division of the people—*i.e.* (of seventy-two families), attending this their chief temple twice a year, in April and October, answering to the seasons of the Passover and the Day of Atonement, and their offering *nine* pieces of money (which would appear to be one for each of the Tribes of the house of Israel), which offering is referred to by the Psalmist (lxviii. 30):—"Rebuke the company of spearmen, the multitude of the bulls, with the calves of the people, till every one submit himself with pieces of silver: scatter Thou the people that delight in war." And we know there was a feast of lights observed, which may account for the wax lights offered. At these seasons weapons of war were laid aside, and nothing but joy and peace then reigned throughout the land—a weapon profaned the temple, the penalty for which was death.

Sharon Turner, who is a great authority, noted for his exhaustive enquiries, states, "that the peculiar system of religion is too imperfectly known for its stages to be discriminated or its progress detailed; it appears to have been of a very mixed nature, and to have been so long in existence as to have attained a regular establishment; it was not lawful for a priest to bear arms or to ride but on a mare."

We have also the following interesting statement which goes far to substantiate the "Identity":—"The name appropriated to the Deity by the Saxons is not equalled by any other excepting *His* most venerated *Hebrew* appellation. They called Him *God*, which is literally '*The Good*,' the same word signifying the *Deity* and His most endearing qualities. Also we have already remarked that the general term used by the Anglo-Saxons to express the Deity in the abstract was *God*, which also implies '*The Good*.' And this identity of phrase carries the imagination to those primeval times when the *Divine Being* was best known to *His* creatures by His gracious attributes, was the object of their love, and was

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adored for *His* beneficence. But they departed from the pure belief of the first era, and bent their religion to suit their habits, new reasonings, and their wishes. When in England, the progress of their manly intellect was fast operating to shake their attachment to their national superstitions, we may infer from the candour with which they first listened to the Christian missionaries, and from the rapidity with which they adopted the Christian faith."

(*To be continued.*)

THE CALL OF JEHOVAH TO BACKSLIDING ISRAEL.

By Harrison Oxley.

It was said by our Immanuel and Redeemer, "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." Strange to say that our people, yea, our Christian people, are refusing to hear Moses and the prophets touching the great and most glorious truth of our Identity; regarding it as a fiction, and a thing of no import whatever to the work of the Gospel. Assuredly no greater proof could be given that "darkness covers the earth, and gross darkness the people." Thank God! we have set against this gross darkness, the glorious truth that "the Lord shall arise upon thee (Israel), and His glory shall be seen upon thee." Let teachers talk their nonsense, and their followers love to have it so, the Lord cannot deny Himself. It is upon Israel that the Lord shall arise, and that His glory shall be seen" (Isaiah lx. 2).

The Lord can neither deny Himself, nor yet can His Word be overthrown, it will stand to the thing whereunto He hath sent it.

Thank God! again we say, this is His Word, "Turn, O backsliding children; saith the Lord for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion" (Jer. iii. 14).

This is Jehovah's own declared word, by His own sent prophet. And it is addressed to Israel—*i.e.*, to Ten Tribed Israel. In the former verses, the Lord draws the distinctive character of Judah and Israel towards Him. Of Israel, Jehovah says that she is backsliding, and of Judah, that she is treacherous.

Jehovah Himself recognises the distinction between Judah and Israel, and stamps, by the ever-living truth and righteousness of His Divine judgment, the character of each of the two separate houses.

Then, to shew His marvellous love to backsliding Israel, and how unchangeable His covenant is with them (Jer. xxxi. 3), He calls upon them to turn unto Him, "for I am married unto you."

We say that this repeated and often-declared union between Jehovah and the house of Israel is a peculiar glory that belongs to them above all other Nations. The Word is sent to backsliding Israel; therefore, to the Ten Tribes—*i.e.*, to the British people.

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Backsliding Israel is not treacherous Judah, neither is treacherous Judah backsliding Israel. Neither is the Word sent to any Christian section of a Gentile Nation, but Israel of the Ten Tribes in the British Isles. We say, this Word from Jehovah is not sent to any Christian denomination, but to the house of Israel ; and to the house of Israel—backsliding children—He says, "I am married unto YOU!" And this is said to them when they are backsliding children! That the great mass of the people are ungodly, cannot destroy the given Word of Jehovah, nor His marriage-covenant with Israel. The glorious work of Christ secured the everlasting redemption of Israel, and by virtue of that work, the Ten Tribes of Israel were redeemed in a sense that no other people have ever been. Redeemed from the law of Moses, and married to Christ—*i.e.*, no longer under the law of Moses, but brought into the Gospel of salvation by Christ.

It is on account of this very redemption that the backsliding children—the Ten Tribed house of Israel—have had Jehovah's blessing upon them as a Nation, and fulness of Nations ; and that the greater blessing is to come by the Identity, when Israel shall soon be betrothed to the Lord in RIGHTEOUSNESS.

The consummation of the marriage between Jehovah and Ten Tribed Israel is the outcome of our Identity and Restoration.

We see, therefore, how by the redemption to Israel, by Jesus of Nazareth—*i.e.*, the Christ—the national salvation of the Ten Tribes was secured, and the very land of Canaan itself; and how Jehovah has preserved His everlasting love to Israel, and His word and oath to Abraham, Isaac, and Jacob.

Therefore, the true and literal marriage-bond between Jehovah and the house of Israel is fully declared and recognised by the Lord Himself, even at the very time when they are backsliding children, even at the time—*i.e.*, the present time—when the Lord of hosts, of His marvellous love and mercy towards Israel, is by the Identity calling upon them to turn unto Him. Viewed in its Scriptural, true, and heavenly light, we may see the glory which, by this marriage-covenant of Jehovah with the house of Israel, is to be manifested by the work of the Indentity; and how, through that most marvellous work of redemption by Christ to Israel we are about to be brought into that wonderful and glorious national salvation which the Lord promised by the holy prophets, and which is also to prepare the way by Israel of the Ten Tribes for the manifestation of His glorious kingdom over all the earth ; and it is also at the same time, under the wings of this salvation, that Judah is brought into Divine favour, and that they shall walk with the house of Israel, and come up together.

We say, then, that we, the British people, being identical with the Lost Ten Tribes of Israel, are, by the knowledge and acceptance of the Identity, raised up and led to national glory above all Nations, and thereby stand out before all Nations of the earth, God's witnesses—not for our righteousness' sake, but for His own great NAME'S sake. We testify that our Identity brings into world-wide view Jehovah's

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marvellous love towards Israel, beyond anything ever before conceived, and brings forth to view the wonderful work of Christ, in the redemption of Israel, and that that work is an everlasting confirmation of the truth of Jehovah to Israel, "I am married unto YOU."

By the Identity this glory is now made known; and to make known this declared and sure Word of Jehovah to the house of Israel is, in very deed, "leading the Nation to glory." Let this truth, like a trumpet-blast from heaven, ring and ring again throughout all the mountain of Israel in all the earth, "I am married unto you." It is by the Identity that backsliding Israel "children" are commanded to turn unto our Lord and Redeemer. It is a Divine and glorious summons issued to all the Nation, and her company of Nations. And it brings salvation to the Nation. It is the pre-ordained way for the manifestation of Jehovah's glory by Israel, in connection with the land of our fathers, God's matchless-given inheritance to us, to be repossessed in righteousness for evermore. Never, never, did we need national salvation more than now, and never did God's hand appear so bright with glory to Israel in this "dark and cloudy day."

"Come, and let us return unto the Lord: for He hath torn, and He will heal us; He hath smitten, and He will bind us up. After two days He will revive us: in the third He will raise us up, and we shall live in His sight. Then shall we know we follow on to know the Lord: His going forth is prepared as the morning: and He shall come unto us as the rain, as the latter and former rain unto the earth" (Hosea vi. 1—3).

THE GREAT PYRAMID.

We are glad to know that our our friend, Cockburn-Muir, has conceived the idea of publishing a large zincograph sheet, showing at one view the construction and measures of the Great Pyramid to a scale of $\frac{1}{300}$ full size, with Synoptical Memoranda for general reference. This is just what is wanted, what we have been asked for many times. The great hindrance to lecturing upon the grand teachings of the Pyramid has been felt to be the want of suitable diagrams absolutely needful to make a Pyramid lecture interesting, and we see that Cockburn-Muir's idea would supply this want.

It is easy to see that the undertaking at the onset would be exceedingly costly, and Mr. Muir proposes to get over this difficulty by a subscription list. The subscription will be 9s. 6d., entitling the subscriber to a copy, and as soon as a sufficient number are obtained, the work will proceed.

We recommend our friends to send a P.O.O. at once to Cockburn-Muir, Esq., 9, Victoria Chambers, Westminster, London, S.W.

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NOAH'S ARK.

The Newcastle Daily Journal, speaking of Mr. Bryce's attempt to explore the summit of Mount Ararat, says :—

"He has accomplished the ascent of Mount Ararat to an elevation of 17,212 feet—and had to go the last 4,000 feet of his pathless journey alone, as his Cossack escort declined to accompany him further. There is still, however, no tidings of Noah's Ark, which the Armenians say is resting calmly on the summit; they believe that the *highest point is inaccessible.* It is a pity Mr. Bryce did not succeed in exploring the whole of the top, but I suppose his cold reception when he got there might render him glad to descend again as soon as possible."

Correspondence.

THE RIGHT KIND OF HELP.

WE have been trying to help you on in the great work you have in hand, by having a discussion on the "Forty-Seven Identifications," in our Reading Room, and have obtained greater success than we expected. Several of the members have got the "Forty-Seven Identifications," and have read them with great profit; some have even gone so far as to say there is no doubt on the subject, and that they believe we are the descendants of the Lost Tribes, so that we hope to get them to take the "Life from the Dead" by-and-bye. J. B.

FREEMASONRY AND PRINCE LEOPOLD.

I AM making every effort to extend the knowledge of the glorious prospect open to us in the future, but I find it very difficult to impress people with the importance and significance of the great subject you and your fellow-workers advocate with so much power and zeal. I have a very strong idea that the Freemasons are destined to play a magnificent part in the "Identity," and that our good, wise, studious Prince, the fourth son of our Queen, will some day shine forth as the high priest to bear the ark back to Palestine, should our hopes and yearnings be verified in its discovery. J. W. A. C.

Hove.

LECTURES.

MR. HINE will lecture at Epworth on December 9th, 10th, and 11th; Doncaster, 13th.

Now Ready,

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AN ANTHEM,

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THE

Nation's Glory Leaden,

BY

IDENTIFYING THE BRITISH PEOPLE

WITH THE

LOST TEN TRIBES OF ISRAEL.

A WEEKLY JOURNAL, EDITED BY EDWARD HINE.

NOTE.—WE DO NOT SEEK TO IDENTIFY THE JEWS, WHO ARE ONLY *TWO* TRIBES OUT OF *TWELVE:* HAVE NEVER BEEN LOST, BUT ALWAYS KNOWN. WE ONLY IDENTIFY OUR NATION WITH THE TEN LOST TRIBES; WHICH IS A PARAMOUNT GLORY, AND BENEFIT TO THE EMPIRE, DOING MORE TO SUBSTANTIATE THE TRUTH OF SCRIPTURE THAN ANY OTHER SUBJECT, AND IS MAGNIFICENTLY GRAND.

VOL. III. NO. 95.] WEDNESDAY, NOV. 29, 1876. [ONE PENNY.

THE SONG OF SOLOMON.

BY HARRISON OXLEY.

WE are confident, again we say, that it is given to the Identity to throw more light upon the whole of the Scriptures than any other subject. It is to Christ that "all the prophets give witness" (Acts iii. 24). And, as by the Identity more glorious and heavenly light is given upon the Scriptures of the prophets, it must follow that, by the Identity, we have far more light upon Christ, and "the glory that should follow." Therefore, we say that, if the Song of Solomon is read in the light of our Identity and Restoration to the Holy Land, we shall see it is at once a Divine Song, in the most perfect and beautiful harmony with that glory which was to follow, and so rapturously described by the prophets, when "the glory of the Lord shall arise upon Israel."

We say the Song of Solomon becomes bright with celestial glory—celestial in the prophetic sense of that glory which is to be revealed by the manifestation of the sons of God—*i.e.*, of Lost Israel; the songs and triumphant return of "the redeemed of the Lord unto Zion" (Isaiah xxxv.)

Let us hear what Jehovah has said concerning His people, and

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the marvellous and unchangeable love which He has towards them, the manifestation of which is for His glory. Let us also remember that He is a faithful and COVENANT-keeping God to Israel; and we shall be able to see, as we have never seen before, the glory of God arising upon us, and shining upon us, in the matchless splendour of heaven's own light.

"And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord. As for ME, this is My covenant, saith the Lord. My Spirit, which is upon thee, *and My words* which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever" (Isaiah lix. 20, 21). "Arise, shine, for thy light is come, and the glory of the Lord is risen upon THEE. For, behold, darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon THEE, and His glory shall be seen upon *thee*" (lx. 1, 2). "Surely the isles shall wait for Me, and the ships of Tarshish first to bring thy sons from far, their silver and the gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, because he hath GLORIFIED THEE" (ver. 8).

This is not the Christian Church out of all Nations in the popular taught and accepted sense; but the Ten Lost Tribes of Israel; because He hath glorified *thee*. How glorified? By the Identity, and the glory that is to follow; by the outpouring of the Spirit from on high, and the return to Zion. "Thy people shall be all righteous, they shall inherit the land for ever, the branch of My planting, the work of *My hands*, that *I may* BE GLORIFIED" (ver. 21).

"Sing, O heavens, and be joyful, O earth, and break forth into singing, O mountains; for the Lord hath comforted His people, and will have mercy upon His afflicted. But Zion saith, the Lord hath forsaken me, and my God hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of My hands; thy walls are continually before me" (Isaiah xlix. 14—16).

Who that is not blind indeed cannot see the beauty and perfect harmony there is between the Song of Solomon and the love of Jehovah towards the house of Israel, and the manifestation of that love, by the gift unspeakable, for their redemption; and which is to issue in the glorious manifestation of that light and union which is to be followed by the Identity, when the righteous Nation shall appear "glorious as the sun, fair as the moon, and terrible as an army with banners." Of a truth we say, that as face answereth face in a glass, as light responds to light, so the Song of Solomon is, by the heavenly and matchless light of the Identity, found corresponding to all the glories which the Lord has put upon Israel; salvation in which, as the bride-elect, she is to appear, and shall be brought to enjoy, when the glory of the Lord shall have risen upon her. And

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we are confident that the more clearly we are led to see the Identity, the more clearly we shall also see, not the Scriptures of the prophets only, and the redemption of Israel, by our Lord and Saviour Jesus Christ, but the glory of the Song of Solomon. "Turn, O backsliding children, saith the Lord, for I am married unto YOU (Israel), and I will take you one of a city, and two of a family, and I will bring you to Zion. And I will give you pastors according to Mine heart which shall feed you with knowledge and understanding" (Jer. iii. 14, 15).

The voice of my Beloved! behold, He cometh leaping upon the mountains, skipping upon the hills. My Beloved is like a roe or a young hart: behold, He standeth behind our wall, He looketh forth at the windows, shewing Himself through the lattice. My Beloved spake and said unto me, Rise up, My love, My fair one, and come away. For, lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of singing of birds is come, and the voice of the turtle is heard in our land; the fig-tree putteth forth her green figs, and the vine with her tender grape give a good smell. Arise, My love, My fair one, and come away" (Song of Solomon ii. 8—12).

The acceptance of the Identity by the British people will immediately lead them to the realisation of the glory. "Upon the land of My people shall come up briers and thorns . . . . until the Spirit be poured upon us from on high; and the wilderness be a fruitful field, and the fruitful field be counted for a forest. Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field, and the work of righteousness shall be peace, and the effect of righteousness quietness and assurance for ever" (Isa. xxxii. 13—18).

THE ANGLO-ISRAEL THEORY ACCOUNTS FOR THE PROTESTANT UNITY OF THE TEUTONIC FAMILY, OF WHICH THE ANGLO-SAXONS ARE THE CHIEF REPRESENTATIVES.*

DID it never strike you, as a man of original thought, to be very singular that every Protestant Nation should belong to the Teutonic family? This has been often observed. Indeed, some writers have so intensified the circumstance, as to endeavour to argue from it that Protestantism and Roman Catholicism are not so much matters of belief, as of race. They contend that the Latin races of Europe are almost incapable, on ethnological grounds, of ever becoming Protestant; while the Teutonic peoples are, by their psychological condition, everywhere pre-disposed to it.

* From "The Anglo-Israel Post Bag; or, How Arthur Came to See It." By the Rev. CANON TITCOMB. Price 2s. 6d.; 3s. in cloth, gilt edges; by post 2d. extra. W. H. GUEST.

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I believe in nothing of the kind. There are large groups of Protestant Churches in France; and, in the days of the Huguenots, there were more than there are at present. The work of Protestantism has begun both in Spain, Portugal, and Italy under the late effusion of spiritual revival. Switzerland has her Protestant Cantons; and even Austria is not without some representatives of the same faith. If the main mass of the population of those countries, therefore, still remain faithful to the Papacy, these simple facts are quite sufficient to prove that it does not result from any mental or moral want of receptivity of truth. No, the reason does not lie in any stereotyped form of psychological incapacity to become Protestant. It is not a question of race. It is not a question which has to be settled by any of the laws of ethnology. There are many reasons, historical, social, and national, which might be adduced to account for it, quite independently of these. At the same time the striking fact yet remains,—that the only Nations which have bodily yielded to the principles of the great and enlightened Reformation are the Teutonic. Why, then, is this? Even if it were a matter of race, it would not affect my conclusion. On the contrary, it might even strengthen it. But this I decline to believe, on the ground that any such consideration would impugn the power of the Gospel. It would imply that the diffusion of pure Christianity was not adapted to "all Nations," but only to particular countries and peoples;—an opinion which would be utterly subversive of the power of the Holy Spirit to effect the world's conversion to God. Why, then, is it?

You may possibly find some other reason for yourself; and, if so, I shall be thankful to hear it. But, to my own mind, the Anglo-Israel interpretation of prophecy is enough to make everything clear. For if the Teutonic race be of Israelitish origin, and the Anglo-Saxon a mere especial embodiment of them, then all this unity in Protestant faith and feeling falls into its proper place in Christendom, and remarkably illustrates the truth of this wonderful Theory.

To make this more plain, let me continue the passage in Jeremiah, at the point where I broke off in my twenty-seventh Letter. You had better re-peruse that Letter before you proceed any further. It treats, you will observe, of Jeremiah iii.; in which the Israelitish Nation, then exiled and uncovenanted, is prophesied of as being recalled into the covenant and again betrothed unto the Lord. Judah is still "treacherous," but Israel is now "justified." The time is then described when Israel, during her justified or converted state commences a very partial and meagre return of a few of her sons to Palestine ("one of a city, and two of a family"). Agreeably with the Anglo-Israel Theory, I pointed out in that Letter how this may have already been accomplished, by the establishment of the Jerusalem Bishopric on Mount Zion under the protectorate of England and Germany, together with other English enterprises in Palestine. But these represent the Protestant Powers of Europe. Do they not? Very well. Now read the 15th verse of that chapter.

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"And I will give you *pastors according to Mine heart* which shall feed you with *knowledge* and *understanding*." I ask—could there possibly be a better description of our Protestant rulers, both civil and ecclesiastical, than this? Are not "knowledge and understanding," through the possession and circulation of God's Holy Word, the pre-eminent characteristics of Protestantism? Set in contrast with Papal countries, where the Bible is hidden from the people, and all progressive enlightenment is hindered by an ecclesiastical policy which openly favours ignorance, are not Protestant countries possessed of greater religious knowledge and understanding? And, speaking as I do to a member of the reformed faith, may I not expect you to acknowledge that our "pastors" are men more according to the "heart" of God than Roman Catholic priests? Are we not driven, then, to the opinion that whenever or wherever Israel shall be ultimately found Christianised, it will be among Protestant and not Roman Catholic Nations? If, therefore, the Teutonic Nations are all Protestant, is not the inference plain that Israel is to found among *them?*

(*To be continued.*)

ABRAM'S SEED A LITERAL AND LEGITIMATE, AND NOT A SPIRITUAL SEED.

"AND Abram said, Behold, TO ME Thou hast given NO SEED; and, lo, ONE born in my house is mine heir. And, behold, the Word of the Lord came unto him, saying, THIS SHALL NOT BE THINE HEIR, but HE that shall come FORTH OUT of thine OWN BOWELS shall be thine HEIR" (Gen. xv. 4).

"And I will establish My covenant between ME and THEE, and THY SEED AFTER THEE in their generations for an EVERLASTING COVENANT to be a God unto thee, and to thy SEED AFTER THEE" (Gen. xvii. 7).

"Sarah shall her name be. And I will bless her, and GIVE THEE A SON also OF HER" (Gen. xvii. 16).

"And God said, SARAH, THY WIFE shall bear thee a SON INDEED, and thou shalt call his name ISAAC; and I will ESTABLISH My COVENANT with HIM for an EVERLASTING COVENANT, and WITH HIS SEED AFTER HIM. And as for Ishmael, &c., &c.; but My COVENANT will I ESTABLISH with Isaac" (Gen. xvii. 19—21).

"Sarah conceived and bare Abraham a son in his OLD AGE, at the SET TIME of which God had SPOKEN to him" (Gen. xxi. 2).

"Sarah said unto Abraham, Cast out this bondwoman and her SON, for the SON of this bondwoman shall not be HEIR with MY SON, even with Isaac. And the thing was very grievous in Abraham's sight, because of his son. And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in ALL that Sarah has said unto thee, hearken unto her

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voice, FOR IN ISAAC SHALL THY SEED BE CALLED" (Gen. xxi. 10—12).

"Thou shalt not take A WIFE unto MY SON of the daughters of the Canaanites, among whom I dwell; but thou shalt go unto MY country and to MY KINDRED, and take a wife unto MY SON ISAAC" (Gen. xxiv. 4, xxiv. 38).

"And it came to pass after the death of Abraham, that God BLESSED his son Isaac" (Gen. xxv. 11).

"And the Lord said unto her (Rebekah), TWO NATIONS are in thy womb, and TWO manner of PEOPLE shall be SEPARATED from thy bowels; and the one PEOPLE shall be STRONGER than the OTHER PEOPLE, and the elder shall SERVE THE YOUNGER" (Gen. xxv. 23).

"And Esau said, Is not he rightly named Jacob? for he hath supplanted me this two times; he took away my birthright; and, behold, now he hath taken away my blessing" (Gen. xxvii. 36).

"And Isaac called Jacob, and blessed him, and charged him, and said unto him, Thou shalt NOT TAKE A WIFE of the daughters of Canaan. Arise, go to Padan-aran, to the house of Bethuel, thy mother's father, and take thee A WIFE from thence of the daughters of Laban, thy MOTHER'S BROTHER" (Gen. xxviii. 1, 2, xxxii. 9).

"Esau willed not to preserve his kindred's seed, but took a foreign woman to wife, which were a grief of mind unto Isaac and to Rebekah" (Gen. xxvi. 35).

"God hath chosen thee to be a chosen people unto Himself ABOVE ALL PEOPLE that are upon the face of the earth" (Deut. vii. 6).

"The Lord did not set His love upon you, nor choose you because ye were more in number than *any people*, for ye were the fewest of ALL PEOPLE" (Deut. vii. 7).

"Thou shalt be blessed ABOVE ALL PEOPLE" (Deut. vii. 14).

"Only the Lord HAD a delight in thy fathers to love them, and He CHOSE their SEED AFTER them, even YOU ABOVE ALL PEOPLE, as this day" (Deut. viii. 15).

"The Lord hath CHOSEN thee to be a PECULIAR PEOPLE unto Himself ABOVE ALL the NATIONS that are upon the earth" (Deut. xiv. 2).

"Ye shall *not* eat of any thing that dieth of itself; thou shalt give it unto *the stranger* that is in thy gates, that HE MAY EAT IT; or thou mayest sell it unto AN ALIEN: for THOU art an holy people unto the Lord thy God" (Deut. xiv. 21).

"He shall not exact it of his neighbour, or of his brother, because it is called the Lord's release. OF A FOREIGNER thou mayest exact it again; but that which is thine with thy BROTHER thine hand shall release" (Deut. xv. 2, 3).

"From among thy brethren shalt thou set king over thee; thou mayest not set a STRANGER over thee, which is not thy brother" (Deut. xvii. 15).

"An Ammonite or Moabite shall not enter into the congregation of the Lord FOR EVER. Because they met you (Israel) not with bread and with water on thy way" (Deut. xxiii. 3).

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"The Lord thy God would not hearken unto Balaam; but the Lord thy God turned the curse into a blessing unto thee (Israel), because the Lord thy God loved thee" (Deut. xxiii. 5).

"Unto a stranger (Gentile) thou mayest lend upon USURY; but unto thy brother (an Israelite) thou shalt not lend upon usury" (Deut. xxiii. 20).

"The Lord hath avouched thee (Israel) this day to be His PECULIAR people, as He hath promised thee, to make thee HIGH ABOVE ALL NATIONS (*i.e.*, the Gentiles) which He has made in praise, and in name, and in honour; and that thou (Israel) mayest be an HOLY PEOPLE unto the Lord thy God" (Deut. xxvi. 18, 19).

"Take heed, and hearken, O Israel; this day thou art become the people of the Lord thy God, as He hath spoken" (Deut. xxviii. 9).

"The Lord thy God will set thee on HIGH ABOVE ALL (Gentile) NATIONS OF THE EARTH" (Deut. xxviii. 1).

"For their (the Gentile) rock is not as our (Israel's) rock, even our (Israel's) enemies (Gentiles) themselves being judges" (Deut. xxxii. 31).

"Happy art thou, O Israel; who (among the Gentiles) is like unto thee, O people saved by the Lord, the Shield of thy help" (Deut. xxxiii. 29)?

"What one Nation in the earth is LIKE Thy people, LIKE ISRAEL, WHOM God went to redeem for a people unto Himself, and to make Him a name; for Thou hast CONFIRMED to Thyself Thy people Israel to be a people unto thee FOR EVER" (2 Sam. vii. 23, 24).

"And the Lord said unto David, my father, Whereas it was in thy heart to build an house unto My name, thou didst well that it was in thine heart. Nevertheless, thou shalt not build the house; but THY SON that shall come forth OUT OF THY LOINS (lineal descent), he shall build the house unto My name" (1 Kings viii. 18, 19; 2 Chron. vi. 8, 9; 2 Sam. vii. 12).

"Moreover, concerning a STRANGER that is NOT of Thy people ISRAEL, but cometh out of a far country for Thy Name's sake. . . . When he shall come and pray toward this house; hear Thou in heaven Thy dwelling-place, and do according to all that the STRANGER calleth to Thee for" (1 Kings viii. 41—43).

"For Thou didst SEPARATE them (Israel) from among all the people of the earth (Gentiles) to be Thine inheritance" (1 Kings viii. 53).

"And all the people. . . . . which were NOT of the children of Israel. . . . . upon those did Solomon levy a tribute of bond-service unto this day. But of the children of Israel did Solomon make no bondmen" (1 Kings ix. 20, 21).

"I have anointed thee (Jehu) king over the people of the Lord, even over Israel" (2 Kings ix. 6).

"And it shall come to pass when thy days be expired that thou must go to be with thy fathers, that I will raise up thy seed after thee, which shall be of thy sons; and I will establish his kingdom . . . . I will establish his throne FOR EVER. . . . . I will settle him

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in Mine house and in My kingdom FOR EVER, and his throne shall be established for EVERMORE" (1 Chron. xvii. 11—14).

"What ONE Nation in the earth is like Thy people Israel whom God went redeem to be His own people, to make Thee a name of greatness and terribleness by driving out Nations from before Thy people? For Thy people Israel didst Thou make Thine own people *for ever*" (1 Chron. xvii. 21, 22).

"Moreover, concerning the stranger which is NOT of Thy people Israel, but is come from a far country. . . . . if they come and pray. . . . do according to all that the stranger calleth to Thee for, that all people of the earth may know Thy Name, and fear Thee, AS doth Thy PEOPLE ISRAEL" (2 Chron. vi. 32, 33).

"As for all the people that were left of the Hittites, and the Amorites, and the Perizzites, and Hivites, and the Jebusites WHICH WERE NOT OF ISRAEL. . . . . them did Solomon make to pay tribute until this day. But of the CHILDREN OF ISRAEL did Solomon make no servants for his work" (2 Chron. viii. 7, 8).

"HIS SEED will I make to endure for ever, and his THRONE as the days of heaven. If his children forsake My law. . . . then I will visit their transgressions with the rod, and their iniquity with stripes. Nevertheless, My lovingkindness will I NOT UTTERLY take from him, nor suffer My faithfulness to fail" (Psa. lxxxix. 29—33).

"The children of Thy servants (Israel) shall CONTINUE, and THEIR SEED shall be ESTABLISHED before Thee" (Psa. cii. 28).

"For the Lord hath CHOSEN Jacob UNTO HIMSELF, ISRAEL for His PECULIAR TREASURE" (Psa. cxxxv. 4).

"He sheweth His word unto Jacob, His statutes and His judgments unto Israel. He HATH NOT dealt so with ANY NATION; and as for His judgments, THEY (the Gentiles) have not known them. Praise ye the Lord" (Psa. cxlvii. 19, 20).

"He also exalteth the horn of His people, the praise of all His saints, of the CHILDREN OF ISRAEL, A PEOPLE NEAR UNTO HIM. Praise ye the Lord. . . . Let Israel rejoice in Him. . . . for the Lord taketh pleasure in HIS PEOPLE" (Psa. cxlviii. 14, cxlix. 2—4).

B.C. 712.

"But thou Israel art My servant, Jacob whom I have chosen, the SEED of Abraham My friend" (Isa. xli. 8).

"Return for Thy servant's sake, THE TRIBES of Thine INHERITANCE. the people of Thy holiness have possessed (the land) but a little while; (*i.e.*, Israel) our adversaries (*i.e.*, the Gentiles) have trodden down Thy sanctuary. We (Israel) are Thine; Thou never barest rule over them (Gentiles), they (Gentiles) were not called by THY NAME" (Isa. lxiii. 18, 19).

"You only have I known of all the families of the earth" (Amos iii. 2).

"Was not Esau Jacob's brother? saith the Lord; yet I loved Jacob and I hated Esau" (Malachi i. 2).

"I have not found so great faith, no, not in Israel" (Matt. viii. 10).

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"And I say unto you, that many shall come from the East and West (*i.e.*, Gentiles) and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children OF THE KINGDOM (*i.e.*, literal Israel, the unbelieving portion of them) shall be cast out into outer darkness; there shall be weeping and gnashing of teeth" (Matt. viii. 11, 12).

"These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel" (Matt. x. 5, 6, xv. 24).

"And said to Peter, Surely thou also art one of them, for thy speech betrayeth thee" (Matt. xxvi. 73).

"Surely thou art one of them (Israelite) for thou art a Galilæan, and thy speech agreeth thereto" (Mark xiv. 70; Luke xxii. 59).

"He hath holpen His servant Israel, in remembrance of His mercy. As He spake to our fathers, to Abraham, and to his seed for ever" (Luke i. 54, 55).

"A Light (*i.e.*, Christ) to lighten the Gentiles, AND the glory of Thy people ISRAEL" (Luke ii. 32).

"But we trusted that it had been He which should have redeemed ISRAEL" (Luke xxiv. 21).

"Jesus saw Nathaniel coming to Him, and saith of him, Behold an ISRAELITE indeed, in whom is no guile" (John ii. 47).

"Then said the Jews among themselves, Whither will He go, that we shall not find Him? Will He go unto the dispersed (*i.e.*, the Nine Lost Tribes of Israel) among the Gentiles, and teach the Gentiles?" (John vii. 35).

"He would give it to him (Abram) for a POSSESSION, and to his SEED after him, WHEN AS YET HE HAD NO CHILD" (Acts vii. 5).

"The same (Pharaoh) dealt subtilly with OUR KINDRED, and evil entreated OUR FATHERS" (Acts vii. 19).

"And God sent me (Joseph) before you to preserve you (the seed of Israel) A POSTERITY IN THE EARTH" (Gen. xlv. 7, xlviii. 14).

"Wherefore say unto the CHILDREN OF ISRAEL, I am the Lord, I will take YOU to me for a PEOPLE, and I will be to you a God" (Exodus vi. 7).

"I will put a DIVISION between MY PEOPLE (Israel) and thy people" (the Egyptians) (Exodus viii. 23).

"The Lord doth put a DIFFERENCE between the Egyptians and ISRAEL" (Exodus xi. 7).

"After the doings of the land of Egypt, wherein ye dwelt, shall ye not do; and after the doings of the land of Canaan, whither I bring you, shall ye not do; neither shall ye walk in their ordinances" (Levit. xviii. 3).

"And ye shall not walk in the manners of the Nation which I cast out before, for they committed all these things, and, therefore, I abhorred them. . . . . I am the Lord your God, which have SEPARATED YOU from other people" (Levit. xx. 23, 24).

"And ye shall be holy unto Me, for I the Lord am holy, and I

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have SEVERED YOU FROM OTHER PEOPLE, that YE should be Mine" (Levit. xx. 26).

"And ye shall take them (Gentile strangers) as an inheritance for your children after you, to inherit them for a possession; they shall be your bondmen for ever; but over your brethren the children of Israel, ye shall not rule one over another with rigour" (Levit. xxv. 46).

"The Lord said unto Moses and Aaron, Say unto Israel, Doubtless ye shall not come into the land which I sware to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun. But your little ones which ye said should be a prey, THEM will I bring in, and THEY shall know the land which ye have despised" (Num. xiv. 30, 31).

"And the Lord's anger was kindled the same time, and He sware, saying, Surely none of the men that came up out of Egypt, FROM twenty years' old and UPWARD, shall see the land which I SWARE unto Abraham, unto Isaac, and unto Jacob; because they have not wholly followed Me, save Caleb and Joshua" (Num. xxxii. 11).

"For what Nation is there so great, who hath God so nigh unto them as the Lord OUR God is in all things that WE call upon Him for? and what Nation is there so great, that hath statutes and judgments so righteous as all this law. . . . teach them thy SONS, and thy SON'S SONS, specially, &c. . . . that THEY may learn to fear Me all the days that they shall live upon the earth, and that they may TEACH THEIR CHILDREN. . . . . Did ever people (Gentiles) hear the voice of God speaking out of the midst of the fire, as THOU HAST heard, and live? Or hath God assayed to go and take Him a Nation from the midst of another Nation, according to all that the Lord your God did *for you*?" (Deut. iv. 7—10, 33, 34).

"Thou shalt keep, therefore, His statutes and His commandments, which I command thee this day, that it may go well with thee, and with THY CHILDREN AFTER THEE, and that thou (Israel) mayest prolong thy days upon the earth, which the Lord thy God giveth thee FOR EVER" (Deut. iv. 40).

"For who is there of all flesh (Gentile Nations) that hath heard the voice of the living God speaking out of the midst of fire as WE (Israel) have, and lived? . . . . Oh, that there were such an heart in them, that they would fear Me and keep My commandments always, that it might be well with THEM (Israel) and with their CHILDREN FOR EVER" (Deut. v. 26, 27.)

LECTURES.

IT is gratifying to report that our testimony on our lecturing tour has been everywhere well received. At each town we have visited we have had large and cordial gatherings. We spent two evenings in the Mechanics' Institute, Bradford, and not only met with the favour of the people, but of the press. We spent one

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evening in the Mechanics' Institute, New Shildon—the Rev. Mr. Hayton, the vicar, in the chair—when we were expressly invited to return to this place the following week, and re-deliver the same testimony. We then proceeded to York, and the following day held a Conference at Leeds, the place of meeting being full, though on a Saturday, and a very wet evening. We then proceeded to Newcastle, and held two meetings in the Central Hall, the first night having our dear and much-respected friend, the Rev. Mr. Morton, rector of St. Stephen's, South Shields, in the chair, who, together with the Rev. Mr. Mackintosh, another rector, gave splendid approving testimony. This lecture was largely reported in the *Newcastle Journal,* and favourably noticed in the *Newcastle Chronicle.* On the second evening the Rev. Dr. Bruce presided, author of a work of great renown on Roman Antiquities, and a man universally esteemed in the town. The *Newcastle Chronicle* says of this meeting :—

LECTURE.—Last night, in the Central Hall, Hood-street, Mr. Hine, of Liverpool, delivered a second address on the question whether the Anglo-Saxon race is identical with the Lost Ten Tribes of Israel. Dr. Bruce occupied the chair. The audience was large, and testified to their appreciation of the lecture by frequent applause.

We then re-visited New Shildon, and spent two evenings in the place, and was most kindly received. After this we found ourselves preaching on Sunday in Sunderland, and lecturing on Monday, and yet have several other places to visit. We were kindly invited to Manchester, but our engagements would not allow our accepting the same. We hope to visit this important town some future time when arrangements can be made. In the meantime we are glad to know the work is proceeding in Liverpool, several good meetings having been held there. New Associations are formed in Bradford, Shildon, and Sunderland. The Lord is with us.

THE LOST TEN TRIBES OF ISRAEL.

A VOICE FROM THE ANTIPODES.

To the Editor of the Dalby Herald.

SIR,—In his sermon, last Sunday evening, the Rev. R. Mahalm, alluding to the above topic, and to the theory put forward by Hine and others that the British Nation and the Lost Tribes are identical, remarked that "a more absurd notion he did not think it possible for any one to conceive." The Rev. gentleman stopped at this, and did not follow up his assertion with any proofs. I am, therefore, not prepared to accept such a bald statement as fact—I require reasons. Doubtless the Rev. gentleman has—to his mind—good and sufficient ones to justify his opinion; but considering the remarkable coincidences to which Hine draws attention, and the apparent fulfilment by the British Nation of many of the prophecies of the Old Testa-

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ment; if Mr. Mahalm expects his hearers to accept his *dicta*, he must, at the least, supply them with the means of satisfying themselves what he says is Gospel. The Rev. gentleman is a close and eloquent reasoner, and I invite him to deal with this subject and give up the reasons why Hine's theory is such an "absurd notion."

Yours, &c. CHURCHMAN.

Correspondence.

DEAR SIR,—Having been for some time a reader of your pamphlets and periodicals, I have now become a firm believer in our Israelitish Origin. In fact, it seems the only possible theory which makes the whole Bible harmonize. I have studied the subject a good deal lately, so far as I have been able. I wish you could arrange to come down and give us a Lecture in this neighbourhood.

Yours sincerely,

F. L.

MR. EDWARD HINE, LONDON. DEAR SIR,—I have been reading your works upon the Identity of the British Nation, and I have just received by the last mail the book, *Life from the Dead*, from Nos. 1 to 36—the first that has reached this far-off place; and I need hardly say that we are much interested in them; and when we (*i.e.*, myself and others) get to know a little more about the subject that has only come to our knowledge a few months' since, you will find that there is here also those who will acknowledge the fact. The Rev. Mr. B. B——, a worthy clergyman of the Church of England here, is reading your works with great eagerness, and says that he can't see any way of answering your argument, but he must, in spite of himself, agree with them.

He bids me ask you the following question:— "Is not the English word, Hurrah! the old Israelitish war-cry?" In fact, the same word he saw mentioned in some work years ago, and it came to his mind after reading one of the books *Life from the Dead*. There is not a copy of the Identification to be got in the whole of the Australian colonies—not one. They are being lent about one to the other, and that is the way we are gaining information. If you can spare me time to write a few lines upon the subject I shall esteem it a favour; and I trust, having opened this correspondence in this abrupt manner, that, should there be any question arise in our minds that may come to us on reading the books beforementioned, you will pardon our asking your advice and direction upon; and if we can get a suggestion from you, as to the best method to pursue to spread the truth, will you be good enough to make it? and also will you be good enough to suggest any of the works published, that at present we do not know of, as being useful and valuable aids?

Trusting to have this pleasure again, and wishing you success,

Believe me to remain, yours very truly,

GEORGE P. HUDSON.

Launceston, Tasmania, Sept. 30, 1876.

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THE

Nation's Glory Leader,

BY

IDENTIFYING THE BRITISH PEOPLE

WITH THE

LOST TEN TRIBES OF ISRAEL.

A WEEKLY JOURNAL, EDITED BY EDWARD HINE.

NOTE.—WE DO NOT SEEK TO IDENTIFY THE JEWS, WHO ARE ONLY *TWO* TRIBES OUT OF *TWELVE:* HAVE NEVER BEEN LOST, BUT ALWAYS KNOWN. WE ONLY IDENTIFY OUR NATION WITH THE TEN LOST TRIBES; WHICH IS A PARAMOUNT GLORY, AND BENEFIT TO THE EMPIRE, DOING MORE TO SUBSTANTIATE THE TRUTH OF SCRIPTURE THAN ANY OTHER SUBJECT, AND IS MAGNIFICENTLY GRAND.

VOL. III. No. 96.] WEDNESDAY, DEC. 6, 1876. [ONE PENNY.

"THE IMPERIAL ASSEMBLAGE" AT DELHI, AS SEEN IN THE LIGHT OF THE IDENTITY.

BY PHILO-ISRAEL.

ON the 1st January, 1877, Her Majesty's Indian Empire will be the scene of a wonderful and prophetic ceremonial. On that occasion the viceroy will hold "an Imperial Assemblage" at Delhi, "in order to signalise the fact that Her Majesty has assumed the title of Empress of India;" to tell the world that "the king of the South" has been constituted, and that the representative of the kings (those from the rising sun) is now ready to run his assigned course. We pointed out, some time since, in the pages of GLORY LEADER (No. 48, vol. i.), that the visit of the Prince of Wales to India was an event, we thought, strictly in conformity with God's purposes regarding Israel's Return, *in peace*, to the inheritance. It was calculated, we said, to bind India's chieftains and native princes to the British throne by the ties of loyalty and love; and the event has proved that we were right. The ceremonial of "the imperial assemblage" will be the outward seal and manifestation of the union now established in mutual affection and respect between the House of Israel and its ruler, on the one part, and the throng of native princes,

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potentates, and peoples, on the other, who make up "the most magnificent empire in the world," the heritage of Israel (Psa. ii. 8). The proclamation of Her Majesty's imperial title as Empress of India, which is the chief object of the day's ceremonial, will prove to the two hundred and thirty millions of our Indian fellow-subjects "how keenly we British feel the enormous responsibility we assume in undertaking to govern those differing from us in race, speech, religious belief, instincts, traditions, hopes, aspirations, and all that can make up a Nation." The object of the Viceroy on that great day will be to tell all India that we rule them, henceforth, in the name of the Lord God of Israel; that rectitude, justice, equal laws, financial knowledge, military power, unbounded wealth, indomitable perseverance, and determination to do the right, will be—as they are, and have been in times past, for the most part—the qualities we shall bring to bear upon the task we have assumed; "and that behind all these qualities and possessions," as says the Editor of *The Times*, "lies the richest and the strongest Nation in the world, *to insure the perpetuity of the union*" between British Power and the peninsular of Hindustan! "The perpetuity of the union"! In these words the leading journal bears unwitting testimony to the Identity of the British with Israel! For God gave the heathen empire to Israel, as the direct gift of Omnipotence, in answer to the request of His well-beloved Son to that effect (Psa. ii. 8); and the gift granted unconditionally is a perpetual heritage! "For the gifts and calling of God are without repentance" (Rom. xi. 29). The heathen *have* been granted to God's inheritance, His people Israel, as the Father's gift, at His Son's desire; and the function, now, which Israel has to perform, as "God's dominion" (Psa. cxiv. 2), is "to break the heathen with a rod of iron," as Christ's hammer, "and dash them in pieces like a potter's vessel," that they may accept His Gospel. This, the peculiar province of Israel towards the Gentile heathen, is clearly stated in Psa. cxlix. 5—9; and "*this honour have all His saints.*" Hallelujah!

There are those among us who tell us still that the promise of God to give the heathen to the Tribes of Israel, is founded on an erroneous interpretation of the passages we have quoted, that the assurance is merely that Christ shall "inherit" the heathen, in the same sense that He has made Israel "His inheritance." We reply that God always, during the present and past dispensations, has worked out His purposes of grace to the fallen world by some selected instrumentality; and never, as far as we have hitherto had experience, by His own direct personal interposition. Thus, when the Gospel was to be preached to "all the families of the earth," the Lord deigned to signify that the *Hebrew* race should take the Word and publish it. "In thee (*i.e.*, Jacob and his posterity) and in thy seed" (which is Christ), said the Lord Jehovah, "shall all the families of the earth be blessed" (Gen. xxviii. 14).

"Go ye, therefore (addressed to the House of Israel), and teach all Nations," was our Lord's command (Matt. xxviii. 19). "Now, then,

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we (*i.e.*, St. Paul and the Israelite apostles) are ambassadors for Christ. . . . . We pray you, *in Christ's stead*, be ye reconciled to God," is the exhortation of the great teacher of the Gentiles, St. Paul (2 Cor. v. 20). The Lord thus uses instruments; and when He gave the heathen to Israel, the gift was indeed to Christ, but instrumentally, by that Nation which is *His* inheritance, *His* chosen, and *His* selected people, whom "He hath formed for Himself, to show forth His praise" (Isa. xliii. 21). Facts prove it is so! The heathen empire of the world is Britain's, in order that the British may preach Christ to the Gentiles, and bring *them* to Him. The British races are Israel, God's chosen people, and, therefore, in India they respond beautifully to their destined functions; and nowhere will the proof and evidence of God's favour and selection be so marked and so grandly manifested, as at "*the Imperial Assemblage at Delhi*," on the 1st of January, 1877. PHILO-ISRAEL.

December, 1876.

THE LAW OF GAVELKIND OF ISRAELITISH ORIGIN.

"GAVELKIND, a custom whereby the lands of the Father are equally divided amongst all the sons, or the land of the *brother* equally divided amongst the brothers, if he have no issue of his own. This custom is of force in divers places of England, but especially in Kent."—*Cowel.* "The Anglo-Saxons," says R. Vastigan, "suffered not their lands to descend to the eldest son only, but unto all their male children; and this custom the Saxons that afterwards came into Britain, did there also observe; whereof there yet remaineth memory in the province of Kent, in the custom now corruptly termed *Gavelkind*, but should be according as anciently it was, *Give-all-kind*" (p. 63, Rest of Int.). This testimony is fully confirmed by Blackstone in his Commentaries (vol. i. p. 74, ed. 1773). He remarks at page 84, vol. ii., when speaking of the law of Gavelkind, "It is universally known what struggles the Kentish men made to preserve their ancient liberties, and with how much success these struggles were attended, and as it is principally here that we meet with the custom of *Gavelkind* (though it was found in some other parts of the kingdom) we may fairly conclude that this was a part of those liberties; agreeably to Mr. Seldon's opinion that *Gavelkind*, before the Norman conquest, was the general custom of the realm." The lands descended, not to the eldest son, youngest, or any one son only, but to all the sons together, which was indeed anciently the most usual course of descent *all over England*." And again (p. 412, 413, vol. iv.) he remarks, amongst remarkable of the Saxon laws, we may reckon "under the 7th head, the descent of their lands to all the *males equally, without any right of primogeniture*." The fact, therefore, of the existence of this law from the earliest period of Saxon history as existing in England and among that race of people is sufficiently established. I shall now endeavour to show its derivation from the law of God, as given by Him to the Israelites, and, there-

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fore, an Identification of the Saxons as Lost Israel. The first notice of this law will be found in Num. xxiv. 18, where God commands Moses "to take one prince for *every Tribe*, to divide the land by *inheritance*." This division was to be decided by lot; and, after mentioning the princes by name, the writer goes on to say, and "these are they whom the Lord commanded to *divide the inheritance* unto the children of Israel in the land of Canaan." This division was made upon the principle of the law of Gavelkind, that is, between the various Tribes of Israel, according to their paternal names, as children of Jacob's as represented by their then descendants, and was the first *inheritance* they possessed in land. It was a *Tribal* division by right of inheritance, according to God's promise to Abraham: "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" (Gen. xvii. 8), and was made to *each heir*, without regard for seniority, and equally *amongst all*. The principle of an equal division to each of a man's representatives, without regard to primogeniture, was thus adopted by God 1452 years before Christ, or 3328 years since. Almost immediately after this, the case of the daughters of Zelophead was brought before God by Moses, who received the Divine command to enact the law of inheritance, by which it was decreed that "If a man die, and have *no son*, then his inheritance should pass to his daughter; if he had no daughter, then to his *brethren;* mark! not to his eldest brother—if he had no brethren, then to his father's brethren; and if his father had no brethren, then his inheritance was to pass to his next kinsman." This law was by God ordained to be a *statute of judgment to all* the children of Israel (Num. xxvii. 1—11). Inheritance by right of primogeniture was never sanctioned by God, who was thus *the Founder of the law of Gavelkind*. This law, from the best evidence obtainable, was *always* that of the Saxons, as to inheritance, and was by them brought into England, where it is in force to the present day in Kent, whose inhabitants successfully maintained it against all opposition. There is no evidence to show, and I can find no record of one ever having been made to prove that our Saxon ancestors derived it from any other people, from which the conclusion I have arrived at is, that the Saxons are none other than Israelites, and that the law known as Gavelkind has been preserved by them, and handed down from generation to generation during 3328 years to this day. *Englishmen, then, are Israelites*, whose ancestors, under the name of Saxons, first came into England 1429 years since, and with them the law of Gavelkind. This gives 1168 years to be accounted for, from their captivity till their arrival in Britain, which shows that the law of Gavelkind can be traced for a period of 2160 years, leaving the above period of 1168 years, as that occupied by their captivity, and their entrance into Europe, and their sojourn there till the year A.D. 447, when they first landed in England. The Saxons did not bring this as a new law, neither did they frame it to meet the circumstances in which their new circumstances placed them, it was their *ancestral law*. Israel's captivity in

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the East lasted, as near as I can ascertain, four hundred years, during which it is scarcely possible they had lost all their books, or records of previous history, neither were they without some intercourse with their brethren of Judea, who were captives in Babylon at the same time, and who when they returned remembered them by offering sacrifices on their behalf. If for 1429 years the law of Gavelkind has been preserved in England, it is next to impossible to suppose it had not been not only preserved, but in use by our Saxon ancestors during the lesser period of 765 years of their migration and occupation of Northern Europe, after their escape, as Israelites, from the land of their captivity. The link, therefore, may be considered unbroken from its first establishment, by God's command to Moses, in Canaan to the present day, and is one of the most convincing proofs of our Identity as Israelites we possess. I next purpose entering upon the discussion of the custom of casting lots, as practiced by the Israelites, which, like the law of Gavelkind, is of Divine origin and intimately connected with it, and, therefore, an important Identification. BY THE AUTHOR OF "EPHRAIM."

NOTE.—The Irish, who are said to have amongst them direct descendants from Israel, also possess the law of Gavelkind. (Davies on Ireland.)

THE ANGLO-ISRAEL THEORY ACCOUNTS FOR THE PROTESTANT UNITY OF THE TEUTONIC FAMILY, OF WHICH THE ANGLO-SAXONS ARE THE CHIEF REPRESENTATIVES.

(*Continued from page* 197.)

Again, go on a little further in this chapter, and look at one verse of a most remarkable character, in which treacherous Judah is at last predicted as *joining himself to converted Israel.* This prediction is very clear; especially if it be read according to the marginal rendering of our English version. "In those day *the house of Judah shall walk to the house of Israel*; and they shall *come together out of the land of the North,* to the land that I have given for an inheritance unto your fathers" (verse 18). The picture here presented, is that of the old unbelieving Jewish people joining themselves in a body to their converted brethren of the Ten Tribes; and then both resettling together in their land of inheritance. Now to shew that the marginal reading of "*to*" is correct, I may observe that, "In the Vatican Edition of the LXX., and in that published by Bagster," we read a passage in the Greek which may be translated, "The house of Judah shall come together to the house of Israel"—come in a body to Israel. The Vulgate gives "Ibit domus Juda ad domum Israel." The Italian translation by Diodati gives "La casa di Giuda andrà alla casa d'Israel." The translation by Martini gives, in a

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more pointed manner, "La famiglia di Giuda si riunirà alla" (will reunite itself to the) "famiglia di Israel." It is in all "shall go unto." Our English translators give in a marginal reading, "to" for "with." It would seem that they knew not what to make of "go unto," as the subject of our inquiry was quite out of view (From a paper by the Rev. H. Newton, Vicar of St. Michael's, Southwark). Hence you may take it as having been fairly prophesied, that, "in the days" of which we have been just speaking, there will be a voluntary alliance of Judah with his converted brethren of the Ten Tribes; this being a part of the resurrection of the "dry bones" spoken of by Ezekiel. They will "*walk unto the house of Israel.*" Here let me ask but one question. Is it in the remotest degree probable, that, whensoever or wheresoever this prediction may be fulfilled, the house of Judah should go over as a body into alliance with the Roman Catholic power of Europe?

Would any English statesman, or any Protestant student of history, or any so-called Jew of the present day, whether orthodox or rationalistic, hazard such an opinion? Has not the Papacy, with its images and idolatrous relics, been the great stumbling-block of the unbelieving Jews to their reception of Christianity? Has not Rome been, for ages, the great persecutor of that race? On the other hand, have not the Protestant Nations been their greatest friends? Above all, has not England been their best liberator and patron; removing their civil disabilities, granting them full religious toleration, and even admitting them to sit in their Imperial House of Legislature? Everything goes, therefore, to shew that whenever this prophecy shall become accomplished—in other words—whenever the present house of Judah shall awaken to a recognition of their brethren of the house of Israel in their promised condition of re-covenanted union with the Lord, the alliance will be with Protestant Christianity, and not with Roman Catholic. Under such circumstances, then, are we not justified in saying that the fact of all the Protestant Nations being of one race, makes the Anglo-Israel Theory fall in exactly with the whole bearings of prophecy? And may I not fairly set it down as one of its greatest Confirmations?

THE TWENTY-FOURTH SUNDAY AFTER TRINITY, NOVEMBER 26TH, 1876.

BY THE REV. F. R. A. GLOVER, M.A.

NOTE BY THE EDITOR.—The last Sunday of last month was what is popularly known by our clergy as "Stir-up Sunday." There were not twenty-five Sundays after Trinity this year—only twenty-four; hence the collect, epistle and Gospel provided for the 24th Sunday was, by the law of the land, though all very beautiful and full of spiritual teachings, omitted, in order that those provided for the twenty-fifth Sunday might be substituted—Lessons contain-

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ing no spiritual teachings whatever, really impossible to spiritualise, though a worthy rector told me that his curate had positively laboured hard to do so, but signally came to grief, amid the silent laughter of the people acquainted with our Identity, and who knew their only true significance. The poor fellow met with contempt; and serve him right. It will teach him to be a wiser man throughout his life, and prevent his haste to trifle with the sacred things of God. Most of our readers will know that we have written somewhere an article entitled "Spiritual Israel, a Phrase invented by Man without the Sanction of the Bible," which so much met with the approbation of dear Mr. Glover, that he readily added to it the following, and said :—

In this sense, are any, thus minded, in the Church of England especially without excuse, when one considers the emphatic call that the clergy of that elect Communion are—however much against the grain to some it may be—*compelled* to make to their congregations, as they administer the service of their sublime Liturgy, by special—by especially specific—command on the awakening Lord's-day of the year—viz., Pre-Advent Sunday, called in the Rubric, "The Sunday next before Advent." For, on *that* Sunday, wherever the service of the State Church is administered *all round the world*—an empire on which the sun never sets, under rule of fifty Viceroys, over and above the Indian Empire and the Dominion of Canada—*this* is the message, the epistle to the Church—especially guarded for ever, by our great Reformers, against a single year's intermission, until He comes (Ezek. xxi. 27), to whom the service of the day and its exceptional *Old* Testament epistle most especially point. For, whereas it is the epistle for the twenty-fifth Sunday after Trinity, which does not occur, on an average, above once in two years, the Rubric enjoins *that this collect, epistle, and Gospel shall always be used upon the Sunday next before Advent.* And these are the words:—

> "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign, and prosper, and shall execute judgment and justice *in the earth.* In His days Judah shall be saved, and Israel shall dwell safely; and this is His name whereby He shall be called—THE LORD OUR RIGHTEOUSNESS. Therefore, behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt; but, The Lord liveth, which brought up, and which led the seed of the House of Israel out of the North country, and from all countries whither I had driven them; and they shall dwell in their OWN LAND" (Jer. xxiii. 5, xxxiii. 15, 16, 26).

Does the trumpet sound thus, in silver tones of the most interpenetrating powers that words of inspiration can command, and is the sound "uncerain?" Is "the earth" here, sky? Is the "North" "nowhere in particular," because it means, as some pretend, wherever Christians are, all over the world? So that, by the same rule of interpretation, the "own land" of Israel is everywhere on the

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face of the earth, but where it actually is. Is the "Egypt" that *was*, a geographical myth? And the people who came out of it, those who never were in it? Is the whole illustration a deception? a mockery? And, as they were *not* driven to the countries into which we are informed by the prophets that they *were* driven, are we to look for them in "their own land," wherever that may be—since everything seems to be the very contrary to what the words so strangely convey—we beg pardon—"seem to convey"—from which they never *were* driven?

Is it thus that learning shows its gratitude to God for the talent which has been given it so richly to enjoy, by rousing itself only from the apathy of the Atheist's paradise into the activity of sophistical logomachy, tending only to confusion of ideas, and leaving nothing certain but the profaneness which dares to throw contempt on the seal that the God of Abraham, and of Isaac, and of Jacob, the "God of the living, not of the dead," has set to the truth of His own providing of the things on earth (Isa. xli. 22, 23); things which are to verify the reality of His *Being* to the endless generations of sentient nature, throughout the duration and existence of eternal worlds (Heb. i. 2); that so, truth may be misunderstood as soon as it is proclaimed from the steps of the Altar of Mercy (Eph. iii. 9).

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

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whither I had driven them, AND THEY SHALL DWELL IN THEIR OWN LAND."

Let us now see the man, clothed in the white livery of Almighty God, with which the Church so hopefully bedecks her officiating ministers (Rev. xix. 8; Psa. cxxxii. 9), that will dare to deny the substantial, and unsophisticated, and literal truth of what is the wording of the epistle to the Church on *Signal* Sunday, as these words come out of the Epistler's mouth, or the Priest's when he prays,—is it without meaning it?—that God will "Stir up" the wills of His "faithful people," that they may, what? . . . *not* believe *that* which is immediately to be uttered as the *voice of the Church* to the faithful? No! But *believe* and *act* as if they did by "plenteously bringing forth the fruit of holiness in good works," that they, being clothed with the same, and with *faith especially, and before all things*, make ready themselves, and their flocks, now famishing for want of food at their hands, for the day, for the hour of His appearance, to inaugurate the reign of justice and judgment on the earth," and the realisation of the closing hour of Israel's heavy punishment of more than five times 490 years' duration; and of their plenteous reward for well-doing in participating in the manifestation of pardoned Israel's own great Epiphany, the glorious and purifying jubilee of that Israel, "whose iniquity shall be sought for, and there shall be none, and the sins of Judah, and they shall not be found" (Jer. l. 20). The nonsense talked of about a "spiritual Israel," has no place in the Bible; it is an absurdity. The very present state of the land is a standing protest, that such an idea springs from the dictation of a cruel and wicked infidelity: and alas! there is far more of this within the so-called Church than without it. If literal Israel are not to be restored, why should the land itself be now lying waste, waiting their return, in obedience to the declarations of Scripture? How utterly absurd to suppose that any Nation, because *called* Christian, would have a right to inherit the land! "Hath Israel no sons? Hath he no heir" (Jer. xlix. 1)? Yea, verily, he hath! And the shout of a King is amongst them. Nor is the star of Jacob like to pale! (Num. xxiii. 21, xxiv. 17).

THE LULL BEFORE THE STORM.

By Francis Newbery.

In "Shutting the Doors" I expressed the opinion that Europe was on the eve of a tremendous military conflict, for the Nations a time of trouble, tribulation, and distress, and also that, as a Nation, we should be exempt from it, and yet in its progress occupy Constantinople and Palestine. I also drew a sketch of how I thought the Nations would confederate themselves together in the struggle, and said the very existence of Russia and Austria was menaced by it, and that, when the war-feeling in Russia got too strong for the pacific

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Czar, there would be no further hesitation on her part, and that, when the Czar retired, and the Cesarewitch appeared upon the scene and declared for war, the cry of the Nations (who have been stirred up to jealousy of each other) would be "Now or never," followed by a general appeal to arms, and that Germany and Italy would be found fighting in alliance against Russia and France, and that Austria would be torn in two in the struggle. From the study of subsequent events I have never seen a reason for renouncing these opinions, and I now regard the present quiet as the lull before the outburst of the awful storm.

It is in reference to these opinions in the present state of affairs that I wish to submit a few considerations.

Since the Franco-German war the Nations of Europe have been arming *en masse* in preparation for the coming struggle; their armaments have been renewed, enlarged, and, as far as possible, perfected—the most deadly weapons of destruction have been adopted; their tactics have been revised, and their energies devoted to the full development of their military powers, as though it was the one sole object of their National life.

Germany has re-armed her infantry and artillery, stored up millions of dangerous explosive missles, turned her militia in to the line, systematically arranged her railways for the rapid conveyance of troops, and shortened the time for mobilisation. France has re-armed her troops, and re-arranged her whole military system; Austria has nearly doubled her effective force, re-armed the infantry, and, by spring, will serve out a new and deadly kind of artillery; Italy is getting ready her 100-ton guns and other equipments, and the other Nations are straining every nerve to develop to the full the system that seems likely to involve them all in one common ruin.

The *Times* has stated that "Russia has in arms 3,333,000 men; Germany, 2,800,000; France, 1,750,000; while Austria, Italy, Denmark, Holland, and Switzerland are all arming as fast as they can." It is the collision of these Nations of armies that we are awaiting in breathless suspense; it is the dark cloud overshadowing Europe, from which we see the lurid flashes and hear the ominous peals; it is the cataclysm of the Eastern Question (a mighty political earthquake), the very idea of which causes men to turn pale, and the hearts of the stoutest to quail, and which threatens to fulfil the melancholy prediction of Baron de Beust, that, at its close, Europe will have ceased to exist.

I should much like to send an account of the train of reasoning that has led me to form such a conclusive and definite opinion as to the probable course of events in this fearful crisis, and on what grounds I specified how I thought the Nations would confederate themselves together in the struggle, and my reasons for believing it will be the most awful time of trouble and bloodshed that has been recorded since man was on the earth.

Not for a moment have I seen any chance for peace. Russia, with a definite policy of universal dominion and a resolute action to

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"manufacture failure" at every attempt at conclusions for peace, leaves no arbitrament but an appeal to arms. No opinion expressed in my letter has been more contested than the one that Germany would fight against Russia, except the one that we should keep at peace through it all, and leave them to fight it out.

Yet in those opinions I am more confirmed every day. I have before me the discussion in the German Parliament a fortnight ago, in which the probability of a war between Russia and Germany was freely discussed, one speaker considering it inevitable. Germany, knowing full well that any action of Russia will have for its immediate and direct effect an alliance between Russia and France, is quietly biding her time, keeping a sharp look-out all round, but especially on the German provinces of Austria and the Russian operations for the Danube. Last year the Czar said Russia would spend her last man and last rouble sooner than allow any other Power to have Constantinople, and Germany would do the same rather than allow Russia to set its hand on her throat, by seizing the control of the Danube, which is part of the Russian scheme. I am still of the opinion that Germany and Russia will be combatants, and that France will be bribed into the combat by the promise of the re-conquest of Alsace and Lorraine—probably on the occasion of the demolition of the Republic and the accession of Prince Napoleon to the throne—that Germany will be thrust back and lose territory on both sides of the Rhine, and compensate herself out of the German provinces of Austria, which Power appears likely at the conclusion of the struggle to be effaced from the map. As to the opinion that England will keep at peace throughout all. I am more confirmed every day, it will not be by apathy or indifference, but by such a display of military and naval power, as has not been shown by any Nation on earth. England will keep herself at peace by the very might and majesty of her power. The other Nations will have too much to do to attempt to lay a finger on her. Russia will not be able, and no other Nation would wish to attempt it.

By the occupation of Egypt, Constantinople, and Syria, the protection of the Bosphorus and the fortification of the Dardanelles (so that we shall hold the neck of the bottle of the Black Sea), England having secured her interests, may calmly await all contingencies.

The time has come when the war-feeling in Russia has grown too strong for the pacific Czar, and he must either go with it or be overwhelmed. We shall soon see if he will keep his promise to maintain peace to the last day of his reign. If so, we may look ere long for the advent of the Cesarewitch, who is the real head of the Sclavonic movement. The military force of Russia, like a huge avalanche, is loosened from its foundations, and is gravitating towards the plains of Europe; the life-blood and treasure of Russia have been offered to the Czar for the purpose of aggressive war, which, it is only too much to be feared, will commit two continents to fire and sword.

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LECTURES IN THE NORTH.

THE *Sunderland Daily Post* reports:—"A very large congregation assembled last evening in the Seaman's Hall, Church-street, to hear a sermon by Edward Hine, Esq., of Liverpool, author of 'The Glory Leader,' 'Flashes of Light,' and 'The Forty-seven Identifications.' The subject of the sermon was 'The Identity of the British Nation with the Lost Ten Tribes of Israel.' The service conducted on the occasion was simple and very devotional, and this, together with the earnestness exhibited by Mr. Hine, appeared to have considerable effect. That Mr. Hine possesses great logical faculty cannot be doubted, and no one would question that he sincerely believes the statements he puts forth. These statements are quite of an original character, taken from Biblical history, and are worked out chronologically by the speaker. Mr. Hine makes a wide distinction between the two Tribes of Judah, and the Lost Ten Tribes of Israel, who, he argues, in consequence of their sins, were exiled. Mr. Hine made reference to the Eastern Question, which, he argues, will be settled within six years from the present time, but he intends to dwell upon this subject at greater length this evening, his subject being 'On the Uses of the Identity in connection with the Eastern Question.'"

At the second gathering, it is enough to say, there was barely standing-room. From first to last in our tour through Yorkshire and Durham we lectured before a good ten thousand people.

QUERY No. 1. WITH REPLY.

CIRCUMCISION.

R. G. asks :—Is it your belief that circumcision was to be an everlasting of the covenant God made with Abraham, binding on all those who expect to inherit the covenanted promises?

Reply.—No, we do not. Circumcision was part and parcel of the Mosaic Law, from which the Ten Tribes have been redeemed, which was the very special mission of Christ. To suppose it to be binding upon Israel, would be charging God with folly, because God willed Israel to be lost (Isa. lxv. 15), and in this lost estate to become "a Nation" (Jer. xxxi. 36), "as the sand of the the sea" for multitude (Hos. i. 10); and if God had marked this large Nation by the rite of circumcision, it would have been impossible to have become lost. Thus if God intended it to be binding, He would have frustrated His own design.

The rite is only binding upon the Two Tribes of Judah (who are not yet redeemed), until the SECOND COMING OF OUR LORD.

MR. HINE IN HOPE HALL, LIVERPOOL.

On Thursday evening next, December 7th, Mr. Hine will deliver a lecture in Hope Hall, Liverpool, upon the

THE IDENTITY OF THE LOST ISRAEL,

BEING THE

ONLY SOLUTION

OF THE

GREAT EASTERN QUESTION.

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THE

Nation's Glory Leaden,

BY

IDENTIFYING THE BRITISH PEOPLE

WITH THE

LOST TEN TRIBES OF ISRAEL.

A WEEKLY JOURNAL, EDITED BY EDWARD HINE.

NOTE.—WE DO NOT SEEK TO IDENTIFY THE JEWS, WHO ARE ONLY *TWO* TRIBES OUT OF *TWELVE:* HAVE NEVER BEEN LOST, BUT ALWAYS KNOWN. WE ONLY IDENTIFY OUR NATION WITH THE TEN LOST TRIBES; WHICH IS A PARAMOUNT GLORY, AND BENEFIT TO THE EMPIRE, DOING MORE TO SUBSTANTIATE THE TRUTH OF SCRIPTURE THAN ANY OTHER SUBJECT, AND IS MAGNIFICENTLY GRAND.

VOL. III. No. 97.] WEDNESDAY, DEC. 13, 1876. [ONE PENNY.

THE GOD OF THE ANTI-CHRISTIAN GENTILE NATIONS.

BY HARRISON OXLEY.

THAT is a very significant enquiry, which is given in the Book of Isaiah, concerning the "burden of Dumah." "Watchman, what of the night?" However great may have been the burden of Dumah, there is, we believe, a far greater burden upon the Gentile Nations at the present time. And it is a burden which we believe will utterly break them to pieces, and grind them to powder. When we look at the great Powers of the world in this nineteenth century of Gospel era, we see them exhibiting a most awful spectacle of desperate wickedness, depravity; and whatever may be their pretensions to Christianity, it is plain that, in spirit, they are not Christian, but anti-Christian Powers.

Never did the Gentile Nations present a more dreadful aspect. It is a libel on the Name of the Holy One of God to say that the great Powers, so called, are *Christian Nations.* Is it not far more in accordance with the Divine teaching of Christ to say of those Nations, "Ye are of your father, the devil, and his works ye will do." Can those Gentile Nations know God? Do they know Him,

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or care even to know whom God hath sent? Is the God of the Bible—the God of our Lord and Saviour Jesus Christ—the God of Israel—the God of the great Nations of Europe? It would be a monstrous perversion of truth to say that the God of Abraham, Isaac, and Jacob is the God of the Gentile Nations who profess to call themselves Christians. For if the ever-blessed and Holy One of Israel was their God, their measure of iniquity would not now be running over, as it now is. We say that if the God of truth, of Divine revelation, was their God, the Name, and doctrine, and example of Him who came from God—who proceeded from the bosom of the Father—would not be trampled under foot, as it now is, by all those wicked Nations. The god which the anti-Christian Gentile Nations worship is not that good God, who made heaven, and earth, and the sea, and all that are therein, but another god, as opposite to Him as light is to darkness, as hell is to heaven. Who is the god—the great god of the anti-Christian Gentile Nations? What is his name? Is it not the god of human destruction, the god of human slaughter, the god of war? This is the god which is set up on high amongst the Nations, and around which they all are gathered together to do homage, and to receive a blessing. What is that blessing? Is it not some new and fearfully destructive engine which may sweep away at one terrific blast some thousands of their fellow-creatures of a neighbouring Nation? This is the kind of blessing which those anti-Christian Gentile Nations are craving from their god day by day. This is the kind of strength in which they are all trusting to for salvation, for victories, for new acquisitions of territory, for new chapters of national glory. As they delight in wars, they will have their delight to the full. As they care not to know God, so neither will He care to know them in the day of vengeance. And as they trust in an arm of flesh, their confidence is cursed; and taking the sword, shall they not perish with it?

Even we—the British people, Israel—have been formerly tainted with the lying wonders of this deity. But the time is at hand when we shall know the NAME of the God of Israel, as we ought to know Him. The future glory that is opening to us by our Identity will not be by following after the works of this god, which all the anti-Christian Gentile Nations are bowing to, and serving with all their wisdom, and might, and strength until they have become sunk into the perfection of hatred—Nations of diabolical destructions. The Lord says of His people Israel that they "shall know My Name" (Isa. lii. 6). To the wisdom of the wise, and the understanding of the prudent, all this may seem folly. We stand upon the matter of the glory of His Divine Word, of His Name—confident that by that alone we see clearly the way by which the Scriptures will be truthfully fulfilled—a true and everlasting salvation brought to the Nation, and the way prepared for the manifestation of the glory of God and His kingdom over all the earth.

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NOTE BY THE EDITOR.

WE fully sympathise with Harrison Oxley in the statement that we have no right to believe the continental Nations to be real, *bona fide* Christian states. From studying God's Word we never have been able to come to this conclusion; and when we have heard certain clergymen proclaim it we have always conceived it to be an unhealthy stretch of the imagination, and antagonistic to the teachings of Scripture. But does not charity, that chief of virtues, require us to believe kindly concerning them? We answer, Charity never requires us to believe a lie, neither do we sin against *that* judgment which belongs to God, *i.e.*, the judgment that applies to the *individual* soul, that *personal* condemnation that is beyond the power of man to exercise, though his folly often desires it. We do not sin against this sole prerogative of God, when we say that these Nations, for the most part, are joined to the great "mother of harlots and abominations of the earth," and, for this reason, are decreed by God shortly to come under the iron power of the personal anti-Christ. We all know that such is the amazing attractions of infidelity that the peoples of France, Spain, Austria, and Italy are already in that chrysalis state needful as being preparatory to the emergency. Even Germany, a good Identity friend, who recently, for the first time, spent a short time in this country, told us that he saw from the very commencement of the Sabbath, that this people could not by any possibility belong to the Nation of Israel, for they were shamelessly sinning against all Israel's signs throughout this day. All this is ample to account for the reason why God Himself makes a wide difference in His treatment of the people of Israel and the Gentile peoples in these latter days. We, the British, being Israel, are now a neutral Power, as God required Israel to be at just this time. The other Nations are belligerent. We are giving "glory unto the Lord, and declaring His praise in the islands." The other Nations are having the Lord preparing to "go forth as a mighty man, stirring up jealousy like A MAN OF WAR." Truly we can say, for the Lord is doing it, "Lord, Thou wilt ordain PEACE for us." God telling us to "Wait ye upon Me;" when at the same time He tells the Gentiles, *i.e.*, the continental Nations, "For My DETERMINATION is to gather the Nations, that I may assemble the kingdoms to pour upon them Mine indignation, all My fierce anger." So that it is most evident God Himself makes a distinction in His treatment of us from the others. We all know this treatment is in actual operation. A man would be an ungrateful scoundrel, and only fit for Bedlam, who would not rejoice in THE FACT that our Nation is the highest in position, and the most favoured, in every sense, of all the Nations of the earth. So that if we were to accept the notion so often falsely taught from pulpits, that the continental Nations were equally Christian with ourselves, why, then, it would be hard to understand the justice of God. Impossible to account for why God should make these differences of treatment. Then, we might well ask, why should

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they not be equally deserving of God's favour? Why should England be pulling down her ramparts at Portsmouth, filling up the moats, and transforming the same into a pleasure park, while Germany should have made sixteen millions of a deadly weapon within five years? Why should our army, comparatively and numerically speaking, the most insignificant in the world, be distressed by desertions on an enormous scale, by immense difficulty in obtaining recruits, and by a National disfavour to a soldier's life, while the other Nations have more than doubled their armies, whose men glory in war, and all of whom are arming to the teeth, gloating for the prospect of bloodshed, cruelty, and rapine? It is because they have lied in their acceptance of Christ, they have differed in their treatment of Him, and so God has differed in His treatment of them. So that we quite sympathise with Mr. Oxley's remarks, and do not regard them in the light of Christian Nations at all.

EDWARD HINE.

FROM A YACHTING CRUISE IN THE SOUTH SEAS, 1873.

BY C. F. WOOD (AN ENGLISH GENTLEMAN).

[*Communicated from Australia.*]

OUR Queenslander newspaper gives it as follows:—

This is an unpretending account of a cruise made by an English gentleman in the South Sea Islands. From the Solomon group Mr. Wood made for the Caroline Islands. Perhaps the most interesting portion of the account of his visit to this group is that in reference to the marvellous stone ruins at Metaleine Harbour.

The whole front of the building is about 100 yards in length. We now returned to the gateway, which appeared to be the only way of entering the building. The sill is raised about four feet, and is made of enormous basaltic columns laid flat; stepping over these columns, we found ourselves in a large court, enclosed by walls rising to the height of about thirty feet; round the whole court, built up against the inside of the outer walls, ran a terrace, eight feet high, and twelve feet in breadth; this was built also of basaltic prisms. The whole of the court was not visible at once, for the dense vegetation entirely concealed what may be called the back part of the ruins, &c. The large court is divided into three courts by what are now low walls, running North and South, the gateway being in the centre of the middle court. In the middle of each of these courts stands a chamber fourteen feet square. The outside walls, including the terrace, are quite twenty feet thick, and some of the stones—especially those in the front wall, near the gateway—are of immmense size; I measured some that were twenty-five feet long, and eight feet in circumference. The mystery which overhangs the origin of these ruins is still unsolved; the natives have no traditions in connection with them. They have been attributed to Spanish buccaneers, but Mr. Wood thinks this solution an unsatisfactory one; he thinks that they must be the work

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of a people who have passed away. "There is one thing," Mr. Wood remarks, "which might be noticed in favour of its having been built by ancestors of the present race of natives, and that is, that the terrace all round the inside of the court is similar to the raised staying which runs round the modern huts of the natives, on which they sleep, and indeed live, night and day; the centre part of the building being occupied by canoes, fishing apparatus, &c. Now, in a climate like that of Bouabi, where it rains every day, these ruins, if inhabited, must have required a roof; but they are too large to have been spanned by a single roof, therefore the stone terrace which runs round the court may have been covered like the pent-house of a tanner's court, and on it the people may have ate and slept, while the canoes were drawn up into the court-yard, through those holes which I mentioned were erected at intervals in the base of the outer wall." Passing on to Strong's Island, the next place visited was Ovalan; here, also, there are basaltic ruins; but here, mingling with the ancient ruins, there is a good deal of modern stonework. The ruins, it seems, are all on low-lying islands, and at Ovalan a modern sea-wall was found extending along the whole beach.

DR. STERN, RABBI OF LIVERPOOL.

We observe in Philo-Israel's *Identity Standard* that Dr. Stern has deputed a second party to deny that he ever said in a public lecture that "the Ten Tribes are not now in existence, and will never be found." Then all that we can say is, that Dr. Stern ought to have come forth long since with this denial; and righteousness required that it should have been made in his own person, and not given forth in a second-hand way. And, moreover, we require that the same denial be made through the *Jewish Chronicle*, because this Journal did report at the time, and in a manner as though specially communicated by the Rev. Doctor himself, that the Ten Tribes, in his judgment, were not now in existence, and it is not our intention to allow any Jew in this kingdom to be misled in the matter of the Ten Tribes. The *Chronicle* reported this wrong statement. This *Journal* did the same. The Liverpool papers advertised an attack upon it. Handbills were distributed throughout the shops to the same effect, and Mr. James Gilling *publicly* lectured in St. Catherine's Schoolroom, Liverpool, with the express object of refuting it. Dr. Stern ought to have known all this, and we are justified in saying that it is too bad to have allowed this distance of time to intervene before his denial.

We shall yet require of the Doctor the denial of other unscriptural statements, or challenge him for proofs of the same, which we are quite sure he would be unable to furnish. One to wit. That Benjamin is now allied to Judah. We know this *lamentable ignorance* largely pervades the mind of the Christian clergy of this country. Yet it is entirely destitute of Old Testament teaching, and directly opposed to the New.

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THE EVERLASTING PROMISE OF PALESTINE TO THE NATURAL AND NATIONAL SEED OF ISRAEL.

By the Word of God.

"And the Lord appeared unto ABRAM and said, Unto thy seed will will I give this land" (Gen. xii. 7).

"For all the land which thou seest, to thee will I GIVE it, and to thy seed FOR EVER. . . . Arise WALK through the land in the LENGTH of it and in the BREADTH of it; for I will GIVE IT unto thee" (Gen. xiii. 15, 17).

"To GIVE THEE THIS LAND TO INHERIT IT" (Gen. xv. 7).

"In the same day the Lord made A COVENANT with ABRAM saying, Unto THY SEED have I given this land, from the river of Egypt unto the great river, the river Euphrates" (containing then ten peoples) (Gen. xv. 18).

"And 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" (Gen. xvii. 8, xxiv. 7).

"Sojourn in this land (Isaac), and I will be with thee, and will bless thee, for unto thee, and UNTO THY SEED, I will GIVE ALL THESE COUNTRIES, and I will perform THE OATH which I sware unto Abraham thy father" (Gen. xxvi. 3).

"I will GIVE unto THY SEED ALL THESE COUNTRIES" (Gen. xxvi. 4).

"And give thee (Jacob) the blessing of Abraham, to thee, and to thy seed within thee; that thou mayest inherit the LAND wherein thou art a stranger, which God GAVE unto Abraham" (Gen. xxviii. 4).

"And, behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac: the LAND whereon thou liest, to thee (Jacob) WILL I GIVE IT, and to THY SEED" (Gen. xxviii. 13).

"And God called his name ISRAEL: and God said unto him, I am God Almighty. The LAND which I GAVE Abraham and Isaac, to thee I will GIVE IT, and to thy SEED AFTER thee will I GIVE THE LAND" (Gen. xxxv. 12).

"And Joseph said unto his BRETHREN, I die: and God will surely visit you, and bring you out of this land UNTO THE LAND which HE SWARE to Abraham, to Isaac, and to Jacob" (Gen. l. 24).

"God remembered His COVENANT with Abraham, with Isaac, and with Jacob" (Exod. ii. 24).

"The Lord said, I have also established MY COVENANT with them (the children of Israel), TO GIVE THEM THE LAND OF CANAAN" (Exod. vi. 4).

"Wherefore say unto the children of ISRAEL, I am the Lord and will bring you into the LAND concerning the which I DID SWEAR TO GIVE IT to Abraham, to Isaac, and to Jacob; and I will GIVE

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IT YOU for an HERITAGE. I am the Lord" (Exod. vi. 8, xii. 25, xiii. 5, 11).

"And I will set thy BOUNDS from the RED SEA even unto the SEA of the Philistines, and from the DESERT unto THE RIVER" (Exod. xxiii. 3).

"And they shall inherit it FOR EVER" (Exod. xxxii. 13).

"And the Lord said unto Moses, Depart, thou and the people unto the LAND which I SWARE unto Abraham, to Isaac, and to Jacob, saying, Unto thy seed will I give it" (Exod. xxxiii. 1).

"But I have said unto you, Ye shall inherit their land. And I will GIVE IT UNTO YOU TO POSSESS IT, a land that floweth with milk and honey. I am the Lord your God which have separated you from other people" (Levit. xx. 24, xxiii. 10, xxv. 1).

"THE LAND SHALL NOT BE SOLD FOR EVER; for the LAND IS MINE" (Levit. xxv. 23).

"And the Lord spake unto Moses, saying, Send thou men that they may search the land of Canaan, which I GIVE unto the children of Israel" (Numb. xiii. 2).

"And ye shall dispossess the inhabitants of the land, and dwell therein; for I have given you THE LAND to possess it" (Numb. xxxiii. 53).

"Defile not, therefore, the land which ye shall inherit, WHEREIN I DWELL; for I the Lord dwell among the children of Israel" (Numb. xxxv. 34).

"Behold I have set the land before you; go in and possess the LAND which the Lord SWARE unto your fathers, Abraham, Isaac, and Jacob, to give unto them and to their SEED AFTER THEM" (Deut. i. 8, iv. 38, v. 16, 31, 33, vi. 1, 10, 18, 23, ix. 6, x. 11, xi. 8—11).

"A land which the Lord thy God CARETH FOR; the eyes of Lord thy God are always UPON IT, from the beginning of the year, even unto the end of the year" (Deut xi. 12).

"In the land which the Lord thy God giveth thee to POSSESS IT ALL the days that YE LIVE UPON THE EARTH" (Deut. xii. 1).

"The land which the Lord thy God giveth you TO INHERIT" (Deut. xii. 10, xvi. 20, xvii. 14, xxvi. 3, 9, 15, xxvii. 3, xxx. 20, xxxi. 7, 20, 21, 23).

"And the Lord spake unto Moses, saying, Get thee up into this mountain, and behold the land of Canaan, which I GIVE unto the children of Israel for a POSSESSION . . . . . the land which I GIVE the children of Israel" (Deut. xxxii. 49, 52).

"The Lord spake unto Joshua, saying, Moses My servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I DO GIVE to them, even to the children of Israel" (Joshua i. 2).

"For unto this people shalt thou (Joshua) divide for an inheritance the land, which I SWARE unto their fathers to GIVE THEM" (Joshua i. 5, v. 6, xxi. 43, xxiii. 5, xxiv. 13).

"And an angel of the Lord came up from Gilgal to Bochim, and said, I made you to go up out of Egypt, and have brought you unto

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the land which I SWARE unto your fathers; and I said, I will never break My covenant with you" (Judges ii. 1, vi. 9).

"When Thy people Israel be smitten down before the enemy, because they have sinned against Thee (this is Solomon pleading with God at the time when Israel were in the land, and before their captivity, this event being foreseen by Solomon), and shall turn again to Thee, and confess Thy Name, and pray, and make supplication unto Thee toward this house (the East window): then hear Thou in heaven (*i.e.*, Israel's prayer when they are out of the land in their captivity), and forgive the sin of Thy people Israel, and BRING THEM AGAIN UNTO THE LAND which Thou GAVEST unto their fathers . . . . which Thou hast given to Thy people for an INHERITANCE" (1 Kings viii. 33, 34; 2 Chron. vi. 24, 25, v. 36).

"He hath confirmed the same to Jacob for a law to Israel, for an *everlasting covenant*, saying, Unto thee I will give the LAND OF CANAAN, the lot of your inheritance" (1 Chron. xvi. 17, 18).

"That ye may possess this good LAND, and leave it for an INHERITANCE for your children after you FOR EVER" (1 Chron. xxviii. 8).

"Art not Thou our God who didst drive out the inhabitants of this LAND before Thy people Israel, and GAVEST it to the SEED of Abraham Thy friend FOR EVER?" (2 Chron. xx. 7).

"And CONFIRMED the same unto Jacob for A LAW to ISRAEL, AN EVERLASTING COVENANT, saying, Unto thee will I GIVE the LAND OF CANAAN, the LOT of your INHERITANCE" (Psalm cv. 10, 11).

"And GAVE their LAND for an HERITAGE . . . . AN HERITAGE unto Israel His servant" (Psa. cxxxvi. 21, 22).

THESE SCRIPTURES ARE GIVEN TO ISRAEL AFTER THEIR EXILE.

"For the Lord will have mercy on Jacob, and will YET choose ISRAEL, and SET THEM IN THEIR OWN LAND" (Isa. xiv. i).

B.C. 712.

"Upon THE LAND of My people shall come up thorns and briers . . . . . UNTIL THE SPIRIT BE POURED UPON US FROM ON HIGH" (Isa. xxxii. 15).

"The RANSOMED of the Lord SHALL RETURN" (Isa. xxxv. 10).

"The REDEEMED of the Lord SHALL RETURN and come with singing unto Zion."

"And it shall come to pass, when ye be multiplied and increased IN THE LAND, in those days" (*i.e.*, after our Identity to Israel) (Jer. iii. 16),

"In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the North TO THE LAND that I have GIVEN for an inheritance unto your fathers" (Jer. iii. 18).

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"I will bring them AGAIN into their LAND that I GAVE unto their fathers" (Jer. xvi. 15).

"And I will gather the remnant of My flock out of all the countries whither I have driven them, and will bring them AGAIN to their folds" (Jer. xxiii. 3).

"And they (Israel) shall dwell in their own land" (Jer. xxiii. 8).

"For, lo, the days come, saith the Lord, that I will bring AGAIN the captivity of My people Israel and Judah, saith the Lord: and I will cause them to return to the land (LAND) that I GAVE to their fathers, and they SHALL POSSESS IT" (Jer. xxx. 3).

"And hast given them THIS LAND, which Thou didst SWEAR to their fathers to GIVE THEM, A LAND flowing with milk and honey" (Jer. xxxii. 22).

"I will rejoice over them (*i.e.*, Israel and Judah) to do them good, and I will plant them IN THIS LAND (B.C. 590), assuredly, with My whole heart, and with My whole soul. . . . And fields shall be bought in this land, whereof ye now say, it is desolate without man or beast" (Jer. xxxii. 43).

"I will bring them AGAIN UNTO THIS PLACE, and I will cause them to DWELL SAFELY" (Jer. xxxii. 37).

"Thus saith the Lord God: I will even gather you from the people, and assemble you out of the countries where ye have been scattered, and I will GIVE YOU THE LAND OF ISRAEL" (Ezek. xi. 17).

HEAVEN'S LIGHT OUR GUIDE.

HEAVEN'S light our guide! let us with joy unbounded
Sing of the love which made this motto ours;
Heaven's light our guide, if seraph voices sounded
This theme sublime, would suit celestial bowers.

CHORUS—Heaven's light our guide, Heaven's light our guide;
Lost sheep of Israel, thy feet shall not slide;
Children of Israel, in safety abide.

Heaven's light our guide, let Israel's hosts assemble;
Take down their harps from every willow tree;
Heaven's light our guide, with joy our voices tremble;
Let sorrow cease, for Israel's sons are free.

CHORUS—Heaven's light our guide, &c.

Heaven's light our guide, to lead us o'er the waters;
On Zion's hill our banner we will wave!
Heaven's light our guide, a Father's love hath taught us;
In Northern isles His hand was stretched to save.

CHORUS—Heaven's light our guide, &c.

Heaven's light our guide, then let all darkness vanish;
England is blessed above all other lands!
Heaven's light our guide, let sin and error vanish;
Open our eyes and strengthen feeble hands.

CHORUS—Heaven's light our guide, &c.

A. M. C.

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AN HERALDIC IDENTIFICATION OF THE LOST TEN TRIBES.

By the Author of "Ephraim."

In "Israel's Identifications," I feel that when anything new is met with calculated to throw additional light upon this highly-interesting and important subject, it would be wrong to withhold it. I, therefore, call attention to the following observation made by Mr. George Smith, in his Chaldean account of Genesis, p. 90: "The form of this creature as given on the gems is that of a Griffin or Dragon, generally with a head like a carnivorous animal, body covered with scales, legs terminating with claws like an eagle, and wings on the back. *Our own heraldic Griffins are so strikingly like the sculptures of this creature that we might suppose them to be copies of the Chaldean works.*" Mr. Smith might have spoken positively without being in error, as I shall endeavour to prove. Our Saxon ancestors, no doubt, brought it with them, engraved on some gems or tablets, when, as Israelites, they escaped from their yoke, and it is a proof of their participation in the traditions and mythology of their captors. This heraldic emblem unmistakeably points to an Assyrian origin, which was afterwards a Babylonian territory. Mr. Smith is mistaken in comparing it to the Griffin; "This (heraldic) creature is half Eagle and half Lion, having large ears and no wings,"* whereas the Dragon has wings, and in almost every respect corresponds with Mr. Smith's description, and "is used in heraldry both in coats, crests, and supporters." This heraldic emblem is of very high antiquity. Mr. Smith says, "It is quite clear that the Dragon of the sea," mentioned in the earliest records he discovered, "or Dragon of Tiamat is connected with the Fall, like the Serpent in the Book of Genesis" (p. 90). The Dragon which, in the "Chaldean account of the Creation leads man to sin, is the creature Tiamat, the living principle of the sea and chaos, and he is the embodiment of chaos and disorder" (p. 91). We have, therefore, in this representation and heraldic symbol of our Saxon ancestors, embodied recollections of man's fall and Israel's captivity. The resemblance is so remarkably perfect between the representations of the Dragon as engraved on the Babylonian gems discovered by Mr. Layard,† and that of our heraldic Dragon, as to leave no reasonable doubt that it was brought from Assyria or Babylonia by Israel. Of one of these on p. 348, c. 13, Mr. Layard observes, "On it is engraved the King contending with a winged human-headed bull, and a *Griffin* beneath the image of the god Ormazd." The first word on the inscription is pure *Hebrew*, Katham, "the seal." This animal, which Mr. Layard, like Mr. Smith, calls a Griffin, has two wings, and is precisely the same as the one represented by the latter gentleman. It was impossible for the Ten Tribes of Israel to have resided in Assyria so long as they did, and not have been fully acquainted with

* Introduction to Heraldry, plate 11, ed. 1776.

† Layard's Monuments of Babylon, p. 340, '8, '9.

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the emblems under consideration. It must, I conclude, have come to us from this region, since it is the most ancient of all the heraldic emblems made use of by our Saxon ancestors; and is an evidence of their Identity as Lost Israel. The Babylonian Dragon Tiamat, and the English heraldic Dragon have both Eagles' claws for their feet, wings and a scaly body, and heads of the same form. It is not Roman, and therefore could not have been borrowed from that people, or introduced by them into Britain. I can find no such heraldic representation from Julius Cæsar to Valentinian the Third, or for 54 years before Christ, till A.D. 500. In the year A.D. 495, I find it to have been introduced into England by Cherdic, King of the West Saxons, upon whose shield and standard, it is emblazoned (Speed, c. 7, p. 225). It was also the standard of the kingdom of Northumberland. The conclusion, therefore, at which I have arrived is, that our forefathers, the ancient Saxons, are none other than the Lost Ten Tribes of Israel, by whom this mythic animal, the Dragon of Tiamat, was introduced into England, and has been retained to this day as an heraldic emblem, and was brought by them from Babylonia. In neither Grecian nor Egyptian monuments, of which representations have come under my observation, have I seen any figure of the same kind. In China, the Dragon is a national emblem, but differs materially from that of Babylonia in its conformation, although like that of Tiamat, commemorates the fall of our first parents, through the agency of the Serpent or Dragon.

A SONG OF ISRAEL.

"For thus saith the Lord; Sing with gladness for Jacob, and shout amongst the chief of the Nations."—Jer. xxxi. 7.

LET Israel rise, and bless the Lord,
The Lord who reigns for evermore;
Our shield, and excellency, and sword,
The great Jehovah all adore.

How firm His breath, how rich His grace,
To Abraham, Isaac, and their seed!
How bright the glory of His face,
Helper in every time of need!

Oh! who can half His wonders tell,
Which He hath wrought from days of old!
Let Israel still His praises swell,
The purchas'd sheep, the chosen fold.

He'll gather by His powerful hand,
The exiled seed of Israel's race;
He'll bring them to the Holy Land,
There to enjoy the promised grace.

Oh! house of Jacob, come and sing,
Your sweetest praises raise on high;
Come, glorify your rock and King,
Whose holiness can never die.

HARRISON OXLEY.

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THE GOD OF ABRAHAM.

IN No. 94 of the GLORY LEADER a daughter of Israel, under the initials C. L. F., writes some sensible remarks; and, in the last paragraph, she observes—"In the Church of my childhood we frequently had a hymn, 'The God of Abraham praise,' which delighted me exceedingly, but which I have rarely heard since. It is a pity that beautiful hymn is not in our modern collections."

C. L. F. is mistaken in supposing that the hymn she names is not in use now. It was written more than a century since, by Thomas Olivers, whilst on a visit to Westminster, and was composed to be sung to the tune Leoni. The hymn has never been out of use since it was written. In the early part of the present year, 1876, it was printed in full in the new Wesleyan Hymn-book, of which six hundred thousand copies have been sold in ten months. It is in the new Congregational Hymn-book, in the "School and Mission Hymn-book," and the Dublin "Church Hymnal," besides a dozen other modern collections of Hymns which have had an extensive circulation, and which are now in constant use in thousands of schools and congregations. GEO. JNO. STEVENSON.

DR. MOORE'S TESTIMONY.

DR. MOORE says:—"Could the Ten Tribes be traced, we should find a key to much that is hidden in the history of the world and in the Bible; our understanding would be enlarged, and our faith confirmed."

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THE

Nation's Glory Leaden,

BY

IDENTIFYING THE BRITISH PEOPLE

WITH THE

LOST TEN TRIBES OF ISRAEL.

A WEEKLY JOURNAL, EDITED BY EDWARD HINE.

NOTE.—WE DO NOT SEEK TO IDENTIFY THE JEWS, WHO ARE ONLY *TWO* TRIBES OUT OF *TWELVE:* HAVE NEVER BEEN LOST, BUT ALWAYS KNOWN. WE ONLY IDENTIFY OUR NATION WITH THE TEN LOST TRIBES; WHICH IS A PARAMOUNT GLORY, AND BENEFIT TO THE EMPIRE, DOING MORE TO SUBSTANTIATE THE TRUTH OF SCRIPTURE THAN ANY OTHER SUBJECT, AND IS MAGNIFICENTLY GRAND.

VOL. III. No. 98.] WEDNESDAY, DEC. 20, 1876. [ONE PENNY.

A VOICE FROM SIMLA IN SUPPORT OF OUR IDENTITY.

BY PHILO-ISRAEL.

WE purpose in this, and a few consecutive numbers, to put before our readers a paper published in the *Delhi Gazette*, of the 11th September last, by Mr. J. Fred. Pogson, writing from Simla, in support generally of our views in regard to British Identity with Israel, and in deprecation of some observations by the editor of that paper throwing ridicule on a theory which *he* thought identified Englishmen with "Jews."

Mr. Pogson it seems is brother of the Government Astronomer at Madras, and the views he holds on our subject, though they are peculiar and in some respects what we are forced to term, for want of a better word, "wild," are on the whole worthy of perusal, and, we think, original. The article is headed—

ENGLISH JEWS!

Mr. Pogson says:—I have carefully perused the leader headed "English Jews," which appears at page 7 of your impression of the 5th of August, and trust you will permit me to make my observa-

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tions thereon. To begin with, you state :—"One grand fact should be borne in mind during the useless enquiries now attempted, and that is, that the Israelites are to this day a distinct race of the human family. They have never amalgamated with the Nations among which they have been scattered, and, therefore, had the Englishman been nationally a Jew, he would have continued isolated as the Jews are isolated still." If your argument is to hold good, sacred and profane history will have to be corrected and re-written. Of the twelve sons of Jacob, *eight* were the offspring of two sisters, and *four* of two concubines, and until the day of Jacob's death all were on a footing of perfect equality. On that eventful day, by virtue of paternal appointment, Judah was appointed chief, or supreme head of the family of Israel, and the title was decreed to be royal and hereditary till the advent of SHILOH, or the MESSIAH. At this time Joseph was Prime Minister of Egypt, and his recognition of Judah as the PINNAH of Israel gives us a historical landmark which can neither be set aside, explained away, or contemptuously ignored.

The meaning of the Hebrew word "*Pinnah*" is two-fold: geometrically it means the apex of a triangle, or that point where the hypothenuse and perpendicular, projected from the base, meet and determine. The apex of a Pyramid is called its *Pinnah*, and the numerical value of the word is, 135. The non-geometrical meaning of the word is the "object which *alone* has the pre-eminence," or "that which admits of no equal." Hence, when this title was conferred on Judah all his lawful male descendants in the days of Moses and Joshua were by ancestral descent, "*Bunee-Israel*," and by the descent royal, *Ibn-Yahooda, Al Pinnah*, that is, "*The sons of Judah, the pre-eminent*," whilst the chief of the Tribe of Judah was *Pinnah* of all Israel as well as of his clan royal.

When Julius Cæsar invaded Britain he knew that the inhabitants of the country were known in Gaul by a certain name which, translated into Latin, was expressed by the word *Angulus*, whence we have the Latin *Angli*, and the the modern Saxon *Angles*. Now, if the other meanings of the word *Pinnah* had not been lost, Cæsar would have called his brave opponents "Pinnae," or the descendants of a pre-eminent ancestor called the *Pinna*.

The Romans never subjugated Scotland or Ireland, hence, they were unacquainted with the fact that the ancient kings of Scotland, deduced from the still more ancient kings of Ireland, and that the Royal Family of Scotland bore Hebrew names and the title "Al-pin," which is an evident abbreviation of "Al-pinna."

The Hebrew *Kenath* is identical with "Kenneth," *Malchom* with Malcolm, *Bannus* with Bane, *Daood* with Donald, or David *Ibn Beth* with Mac-Beth, all Hebrew names, which no savages could have invented, and passed on to regal posterity. The clan "*Ibn*-Gregor" or MacGregor, was anciently called "*The clan Alpine*." The chief's motto—"*Royal is my Tribe*," his coat of arms, a purely Hebrew crown, a sword to match, and an oak tree, taken up uninjured by

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the roots, as if ready for transplanting, tell their own tale, and as the clan springs from the third son of Alpin, vel *Alpinna*, a king of Scotland of the eighth century, the claim of the motto is fully supported. The Hebrew name *Moreh*, and Moray or Murray, are decidedly identical; and even in A.D. 1130 the Moraymen are historically spoken of as "*these ancient people.*" The arms of the chief of the clan (Atholl Duke), are *Hebrew*. The quartering of the "*Isle of Man*," a secret royal arch masonic landmark, and therefore *royal sacredotal Hebrew*. The Hebrew proper name *Iscah* was the name applied to a river as well as to the Hebrew town built on its bank. When the Romans took the place the Welsh, descended from Hebrew parentage on the father's side, called it *Cœr-Wise*. The Romans Latinised this into ISCA, which was Teutonised into *Exancester*, and to quote "*John Shillingford*," it was a walled city before the incarnation of the Lord Jesus Christ, and after *Athelston's* time *Exancester* was cut short into the modern EXETER, and will so remain until the Russians overrun ENGLAND and call it *Exteroff* or *Iscahnople*.

We will now turn to the Sept, or race of *MacNaghten*, acknowledged by the proudest of Scotch highlanders to be one of the oldest clans in the West of Scotland. They deduce from McNauchtan, a chief of rank and distinction in the reign of Malcolm *Caumore*, A.D. 1093. Now "*Cahn-Bal*" is ancient *Chaldean* and *Hebrew* for priest of *Baal*, and "*Cahn Mawr*," or its abbreviated corruption "*Canmore*," means great priest or high priest, and not large skulled, or *great headed*. Though metaphorically this term may have been used to designate that this king was the secular as well as masonic head of the Scots, hence, the supreme or great chief or head of the people in and out of lodge and chapter.

It is said that YORK was a city before the Roman invasion. Its ancient name was "Hebor," and the letter H being dropped, it passed into Ebor, and its citizens were *Eborites*, or *Eborones*. In the time of ZERUBBABEL, the prince of the people, a vast Hebrew emigration took place to the main land, and as the weights and measures of *Belgium* belong to the Hebrew system we must in that country expect to find Hebrew names, ancient stone monuments, hewn to Hebrew measure, and other indications of the race. A reference to the ancient history of Belgium will show that the "*Eburones*," vel Eborones, were a recognized race, or people inhabiting Belgium.

The Hebrews would not always pronounce the letter J, hence, Judah passed into *Yahooda* and *Udah*. The Western Isles of Britain were called the Hebrides, *Heber-ites*, or *Heber-ides*, and their Roman name, EB-'UDÆ, is but an an inflection of *Udah* into "*Udae*." *Abu-Udah*, Romanised, becomes Ab, or Eb-Udae.

The Hebrew and Arabic word *Abu* means father or parent, hence, *Abu Shahr* means the parent of cities. Its corruption into "*Bushire*" is evidently due to the Hebrews, to many of whom the letters "Sh" was a stumblingblock. In the United Kingdom numbers of places have purely Hebrew names, with "shire" attached.

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Thus, "Berk," Hebrew for lightning, gives *Berk-Shire*. The Hebrew name "*Balah*" is identical with "Bala" in Merionethshire. "*Meres*" is Hebrew, "Eth" and "*Shire*" are the same. "*Beth*," Hebrew, and "Beith," in Ayrshire, are the same. Lambeth, in Surrey, is pure Hebrew, meaning the place, or settlement founded by *Lam*, an abbreviation of *Lamech*. Booscastle, Cornwall, was once the property of a Hebrew named "*Booz*." The cathedral city of *Ely* was, no doubt, founded by a Hebrew of that name. Esher, in Surrey, has a Hebrew sound, *Eshek* and *Eshtou* being Hebrew names. Tain, the capital of Ross-shire, and *Tanis*, seem connected. *El-Phineas*, abbreviated, is El-phine, or Elphin. The town of Nar-beth, in Pembrokeshire, is as decidedly Hebrew as Nazareth, and as the pre-historic geometric pottery of the United Kingdom is the work of Hebrew potters, there is no getting over the fact of a very extensive Hebrew colonization.

The Welsh, for some pre-historically unknown reason, pronounce the letter B as if it was the letter P. Hence, in their pedigrees we have "Cynric Vychan, ap Cynric, ap Llowarch, ap Heilin, ap Tyfid," &c. If the word Ab, the abbreviation of *Abu*, had been used, the connection with Hebrew and Phœnican ancestors would have been complete. Who ever heard of *savages* making and playing on the harp, and keeping up genealogies exactly on the Hebrew model?

(*To be continued.*)

THE FOLLOWING LEAFLET IS ISSUED BY THE BRISTOL ASSOCIATION.

THE reader must recognise the Scriptural distinction between Israel the Ten, and Judah the Two, Tribes, before he can see the Identity of the British races with "Lost Israel." The following passages clearly proclaim this distinction:—Psa. cxiv. 1, 2; 2 Kings xvii, 18, 23; Jer. iii. 8, 10, 12, 18, iv. 1, 3, vii. 15, xxiii. 6, xxxi. 31; Isa. xi. 12; Ezek. xxxvii. 16; Hosea i. 10, 11; Rom. xi. 25, 26, &c.

But the Ten Tribes were taken captive into Assyria, between B.C. 740 and 678 (2 Kings xv. 29, xvii. 6, 23; Isa. vii. 8).

WHAT BECAME OF THEM AFTER THEY WERE DEPORTED?

They were disguised and "lost" (Jer. l. 6, 17; Ezek. xxxiv.; Hosea ix. 17). "Lost" in four ways.

1. By Banishment from Home and Fatherland for Twenty-six Centuries.

2. Their Name of "Israel" removed (Numb. xxiii. 9; Hosea i. 9).

3. Their Language (Hebrew) supplanted by another (Isa. xxviii. 11).

4. Their Religion changed; for "Ephraim" was "joined to his idols" (Jer. iii. 8; Isa. l. 1; Hosea ii. 2, iv. 17).

But the Ten Tribes are to be found again. God's Word says so in the passages quoted a few lines above.

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HOW ARE WE TO KNOW ISRAEL THE TEN-TRIBED PEOPLE AGAIN?

We give just a few of the IDENTIFICATIONS in this leaflet. More shall follow in future papers.

1. Israel is to be discovered A NATION (Jer. xxxi. 36; Isa. li. 4, lxv. 1; Matt. xxi. 43); not a mere scattered "remnant" among the heathen or among Jews.

2. A strong Power in the NORTH and WEST of Europe, occupying ISLANDS (Micah iv. 7, v. 8; Isa. xi. 11, xxiv. 15, xli. 1; Jer. iii. 12, 18, xxiii. 8, xxxi. 8, 10), just where the British are found.

3. A Nation never defeated by Gentile foes. Never successfully invaded. Its own ports always inviolate. Mistress of the seas, because possessing the "GATE of its enemies" (Gen. xxii. 17, xxiv. 60; Isa. xvii. 13, 14, xli. 12, 16; Micah v. 8, 9; Isa. lx. 5, 11; Psa. lxxxix. 25—Prayer Book version 26). Witness our hold of Gibraltar, Malta, Suez Canal, Perim, Aden, Socotra, Bombay, Madras, Calcutta, Hong Kong, Sydney, &c., &c.

4. The Chief of Nations. Supreme at sea, as the British always have been, and able if she choose to be the leading Power on land too, as in times gone by (Isa. xli. 8, 9; Jer. xxxi. 7).

5. Possessing a magnificent heathen empire in India—the Cape Colonies, New Zealand, Australia, and Canada—such as no other Nation has (Psa. ii. 8, xviii. 43, cv. 43, 44, cxi. 6).

6. A people possessing immense wealth—lending to many Nations —and never borrowing of the aliens; characteristics of the British only, and of no other people (Deut. xxviii. 12, xv. 6).

7. With possessions forming a great girdle round the Gentile Nations, and thus owning the "ends," the "sides," the "uttermost parts of the earth." A destiny which is that of the British, but of no other race (Deut. xxxii. 8, 9, xxxiii. 17; Psa. ii. 8, xcviii. 3).

The above are a few of the Identifications of the British as God's people Israel. The subject will be pursued in future leaflets.

Reader! verify the above by consulting the Word of God. Search deeply and prayerfully into the matter, and ask the Lord to teach you by His Holy Spirit. Pass on this leaflet to others, and so disseminate this glorious truth, that *we British, Anglo-Saxons, are in very truth the Lost Tribes of Israel.*

THE OCEAN OF THE SAHARA.

(FROM THE "ANGLO-AUSTRALASIAN.")

AN undertaking is at present on foot, projected by Mr. Donald Mackenzie, to cut a canal from the Atlantic Ocean into the Great Desert of the Sahara, and thus once more convert it into an ocean. After giving the particulars of his plan, he goes on to say—

On the Desert once more becoming an ocean, however, the radiated heat which now forces the South-east trade wind of the Indian Ocean to ascend, and which at the same time calls into existence the pre-

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vailing Northerly winds of the Mediterranean, will be quenched, and an evaporating surface will be substituted in its stead. The effect of the change in the *status quo* will evidently be to give increased power to the South-east trades of the Indian Ocean, which, now turning back the North-east trades which will have been called into existence through the calm Belt of Cancer being enabled to resume its proper position, will cause a greater rainfall to be experienced by the entire Northern coast of the Mediterranean, which will in future be under a similar climate to that of England and Western Europe, while, strange to say, this new theory seems to foretell the restoration of the early and latter rains to Syria, as prophesied to come to pass in the Holy Scriptures, before the children of Israel return to Jerusalem. The effect on the Australian colonies of this important change in the present distribution of land and water would, however, appear to be the very reverse to that which would be experienced by the Northern shores of the Mediterranean, as the vapour which would go to water the latter regions would be diverted from its present functions, and the Australian continent within the temperate zone would, in consequence, lose that amount of moisture which is now precipitated over it by the prevailing Westerly winds.

In conclusion he says—

Whatever injurious effect this new enterprise may exert when accomplished, on the Australian climate, it seems perfectly clear that provided Lieutenant Arnist's theory, as expounded by him in "Light as a Motive Power," be correct, it can bring no injurious change to our Northern seasons; far from that, indeed, for the change would be for the better, as "the early and the latter rains would be restored to Judea."

IRELAND.

We have several kind and pressing invitations to visit Ireland. We should be most happy to accept, providing that, in the face of so long a journey, our friends in the Emerald Isle would make it worth our while by giving us constant daily employment for a month. We are anxious to spend two days in each place. The first day to prove our Identity, the second to show the uses of it. We know there are several quiet towns where our services would be acceptable on a Saturday. We are anxious to have every day in use. In these cases we are willing to lecture on the Saturday, to preach once on the Sunday, and give a second lecture on the Monday. This would allow the Tuesdays and Wednesdays, and the Thursdays and Fridays to be allotted to other places. We propose that our labours should first commence February 13th next, and are willing to continue them to the end of March. Friends interested in this announcement will kindly communicate with us forthwith; and as far as charges are concerned we would name three pounds from each town visited, with accommodation provided as thought best. Address, Mr. Edward Hine, Wavertree, Liverpool.

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ABRAHAM'S SEED TO BE GODLY AND THE MEANS OF BLESSING ALL NATIONS.

CONTRIBUTED BY THE WORD OF GOD.

"And thou shalt be a BLESSING, and in THEE shall ALL FAMILIES OF THE EARTH BE BLESSED" (Gen. xii. 2, 3).

"Seeing that Abraham shall surely become a great and mighty Nation, and ALL THE NATIONS OF THE EARTH shall be BLESSED IN HIM. For I know him that he will command his children and his household AFTER HIM, and THEY SHALL KEEP THE WAY OF THE LORD to do JUSTICE and JUDGMENT" (Gen. xviii. 19).

"By Myself have I SWORN, saith the Lord. . . . . And in THY SEED shall ALL THE NATIONS of the earth BE BLESSED" (Gen. xxii. 18).

"And in thy seed (Isaac's) shall ALL THE NATIONS OF THE EARTH BE BLESSED. Because that Abraham obeyed my voice" (Gen. xxvi. 4).

"And in thee (Jacob) and in THY SEED shall ALL THE FAMILIES of the EARTH be BLESSED" (Gen. xxviii. 14).

"Thou (Israel) lovest righteousness, and hatest wickedness, therefore God, thy God, hath anointed thee (Israel) with the oil of gladness above thy fellows" (Ps. xlv. 7).

"O bless our God, ye people (Israel), and make the voice of His praise to be heard" (Ps. lxvi. 8).

"So we (Israel) Thy people and sheep of Thy pasture will give thee thanks FOR EVER; we shall shew forth Thy PRAISE to ALL generations" (Ps. xlxxix. 13, lxxxix. 15—17).

"Say (Israel) among the heathen, the Lord reigneth" (Ps. xcvi. 10).

"Behold My Servant, whom I uphold; Mine ELECT (Christ). The isles (British) shall WAIT for His law" (Isa. xlii. 1, 4),

"Let them (Israel) give glory unto the Lord, and declare His PRAISE in the islands" (Isa. xlii. 12).

"Thus saith the Lord that created thee, O Jacob, and He that formed thee, O Israel, Fear not, for I have REDEEMED thee. . . . . I have created him for My GLORY, I have formed him; yea, I have made him. . . . . ye are My witnesses, saith the Lord, and My Servant whom I have chosen; that ye may KNOW and BELIEVE Me, and UNDERSTAND that I AM HE. . . . . THIS PEOPLE (Israel) have I formed for Myself; THEY shall SHEW FORTH MY PRAISE" (Isa. xliii. 1, 7, 10 and 21).

"I will pour My Spirit upon thy seed (*i.e.*, when in Britain in captivity), and My blessing upon thy offspring, and they shall spring up as among the grass, as willows by the water courses, one shall say, I am the Lord's" &c. (Isa. xliv. 3—5).

"O Israel thou shalt not be forgotten of Me: I HAVE blotted out as a thick cloud thy transgressions, and as a cloud thy sins; return unto Me; for I HAVE REDEEMED thee" (Isa. xliv. 21, 22).

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"For the Lord hath REDEEMED Jacob, and GLORIFIED HIMSELF IN ISRAEL" (God has not done this in the Jews) (Isa. xliv. 23).

"Thus shall ye (Israel when in captivity) say unto them (Gentiles), The gods (idols) that have not made the heavens and the earth they shall PERISH from the earth, and from under these heavens" (thus missionary work is in Israel's hands) (Jer. x. 11. See next two verses).

"Therefore say, Thus saith the Lord God; although I have cast them far off (*i.e.*, Israel) among the heathen, and although I have scattered them among the countries, yet will I be to them (Israel) as a little sanctuary in the countries where they shall come" (Ezek. xi. 16).

"They of Ephraim (Israel) their heart shall rejoice as through wine. . . . . their heart shall rejoice in the Lord. . . . . I have redeemed them. . . . . I will sow them among the people: and they shall REMEMBER ME in far countries (our colonies). . . . . I will strengthen them in the Lord; and they shall walk up and down in His name, saith the Lord" (Zech. x. 7—9, 12).

"And your eyes shall see, and ye shall say, The Lord will be magnified from the border of Israel" (Mal. i. 5).

"Till the day of His shewing unto Israel" (Luke i. 80).

"Waiting for the consolation of Israel" (Luke ii. 25).

"Yea, and all the prophets from Samuel, and those that follow after, as many as have spoken, have likewise foretold of these (Peter's then present) days. Ye are the children of the prophets, and of the COVENANT which God made with OUR fathers, saying unto Abraham, and in thy SEED shall all the kindreds of the earth be blessed" (Acts iii. 24, 25).

"Him (Christ) hath God exalted with His right hand, to be a Prince and a Saviour, for to give repentance to ISRAEL, and forgiveness of sins, and we (the apostles, Benjaminites) are His witnesses of these things" (Acts v. 31).

THOUGHTS ON THE BLESSING OF MOSES UPON THE TWELVE TRIBES OF ISRAEL.

By HARRISON OXLEY.

IN concluding his blessing upon the Tribes, the Lawgiver predicts their dwelling in safety and alone, having the Eternal God for their Refuge. Nothing can be more glorious, more magnificent than the conclusion of the blessing of Moses upon Israel. They not only have the Eternal God for their Refuge, but also underneath THE EVERLASTING ARMS. They are not only "a people saved by the Lord," but He is also "the Shield of their help, and the sword of their excellency."

Thus they become a mighty and distinguished people from all others, to show forth the glory of God, according to His mercy, and

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truth, and faithfulness to Abraham, Isaac, and Jacob. What Israel was to be, we—the British—have been, and are, and shall be for ever. No amount of twisting, doubling, and trickery can ever rob us of our birthright and inheritance. We shall neither surrender it to the Jews nor to the Gentiles. We will not sell it, nor give it away. It is the inheritance of our fathers, the precious gift of Jehovah to us, and we may not upon any consideration part with it, and be supplanted by any other people. No, not even our brethren of Judah shall do this. They shall enjoy with us what the Lord has given to them; they shall inherit with us their portion; they shall not take what is not theirs, and put us in a second place. By virtue of our birthright, we stand the first, and are to this day, the most splendid corroboration of the truth of God, promised to Israel in all abundant mercy and faithfulness. What Israel was to be, we are; and what Israel shall be in the land of our fathers, we also shall be in the coming glory. What Judah was to be, they have been; and what they are to be, they shall be. They have been "scattered and peeled;" they are so even to this day. Israel has been the happy Israel, saved by the Lord, their "hand has been lifted up," but Judah's hands have been hanging down. Nor can they return to the land alone, and by themselves. Such a thing would destroy Moses and the prophets. Moses distinctly speaks of Judah, and pleads for a blessing, which is that the Lord would "hear the voice of Judah, and bring him to his people."

Therefore, Judah will have to be brought to His people, not by taking possession of Syria, of Jerusalem, under the protection of a Gentile Power; but by assembling themselves in Great Britain. Judah is to be brought to His people, and they ("Israel and Judah") are to "Come up together." Therefore, it is not by the Jews returning, as they do now, to the Holy Land; nor as they think they will return, after the dissolution of the Turkish Empire, but by being "gathered together" in the isles of the West, where their people of the Ten Tribes of Israel are. And those Jews which are now in Jerusalem will have to do at the time of the return what Mr. Hine says in No. 37 *Life from the Dead.* And what is that? They will have to go out of Jerusalem, and assemble themselves in Britain, to return with Judah, in their appointed place, and take up their allotted portion in the land, instead of living where they now do. The Scriptures of Moses and the prophets require this of the Jews. They must see and acknowledge the excellency of God over Israel, in the all-important matter of the Restoration, but which never can be seen by ignoring the truth of the Identity of the British people with the Lost Ten Tribes of Israel.

As the everlasting arms have been underneath Israel, so are they still, and will be. And as He has been the "Shield of thy help, and the sword of thy excellency," so now, at the present, and to all coming time to the end. Therefore, by Israel, and not by Judah, the land of our fathers will be again in the possession of all the families of Israel; therefore, by Israel and not by a great Gentile

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Power. The Nation "terrible from the beginning hitherto," is the Nation which has the Mighty God of Jacob for its helper, and which Nation is the British, *i.e.*, Israel, *i.e.*, Ephraim, of whom the Lord says, "I am a Father to Israel, and Ephraim is my first-born."

Therefore, if the Jews do earnestly desire to obtain the favour of the Almighty; if they desire to see all their brethren free from being a taunt and byword; if they would again possess that good land, and serve and worship the God of their fathers there in peace and glory, then let them look well to the Scriptures and to the British people, their brethren of the Ten Tribes of Israel, and see the way by which all their most ardent wishes and holy aspirations can alone be realized to the glory of God.

"LIFE FROM THE DEAD" NOTICE.

ON December 1st was issued the first number of the fourth year of this journal. We have not sent this number to those of our friends who have NOT renewed their subscriptions, because experience has taught us that to do so involves a loss we can ill afford to bear, as well as sadly interfering with our binding sets at the close of the year. Nevertheless, we trust our friends intend to renew their annual subscriptions, and that they will kindly do so at once.

The following announcement has appeared on the cover of this monthly journal:—

"We have more than once stated that we should be placed beyond appealing for charitable help if our circulation was doubled, because then we should stand upon a self-supporting foundation. Surely it is not too much to ask that our friends would subscribe for two copies instead of one; four shillings extra in the course of the year may not be considered exhaustive in the cause of the LORD; one copy for home and for reference, *the other for lending*, that 'knowledge may be increased.' This would be working for God in itself—a work required by God from His people. We are content to leave the matter here.

"Our old friends will very greatly oblige us by being PROMPT in the renewal of their subscriptions, by Post-office Order upon Wavertree or Liverpool, and sent to Mr. Edward Hine, 40, Chesnut-grove, Wavertree, Liverpool.

"The Annual Subscription for *one* copy is..... 4s. 6d.
"For *three copies* under *one cover* ..... 13s.
"For *six copies* under *one cover* ..... 25s.

OUR LECTURES.

WE are still up and down the country in the Master's cause, and, devoutly thank Him, not without His help. Our exposition and solution of the Eastern Question has been invariably approved of wherever we have been allowed to deliver our testimony.

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THE PRODIGAL SON AND THE BRITISH PEOPLE.

A FEW days ago, as I was reading the Parable of the Prodigal Son, it struck me forcibly that it was now literally being fulfilled.

As Judah is still in the field, and is drawing near his father's house, where his brother has already arrived; when his (Judah) anger is overcome and he recognises his brother, what a blessed union we shall have! Truly, the thought is overwhelming, and I plainly see the goodness and wisdom of God in bringing forth the Identity as the morning cometh, for did it break suddenly on us as the noonday, its glory would be insupportable, for it is an exceeding weight of glory; and if Moses, who spake often face to face with God, had to be put in the cleft of the rock while the glory of the Lord passed by, how much more such fragile creatures as we, if the glory of the latter-day is to exceed that of the former. But God says, "Behold, I make all things new;" new vision to gaze on the dazzling reality, God with us and for us, His true Israel.

Will the daughters of Judah
  Their harps tune again,
And sing a new Hebrew song;
For the brother we mourned
  As dead in the past
Is safe in his island home.

God has blesssd him and dressed him
  In true royal robes,
And put the great ring on his hand,
With this signet Divine
  Almighty love join
To Israel My chosen for ever.

While the Father caresses
  The servant he fetches
The shoes for his feet, and prepared
With the guests to go in on
  The arm of the King,
The weary, worn Prodigal Son.

With contrition expresses
  Unworthy confesses,
Not worthy Thy son to be called,
Let me wait as a servant,
  Too mean for preferment,
The penitent prodigal cries.

But the Father's love flashes,
  And the gushing tear
Dashes away, away from his eyes;
The sobbing heart bounding, with
  Love so astounding.
With music and dancing the halls

Are resounding with welcome,
  Thrice welcome; for the
Master hath found and received
His dear son safe and sound;
  Let us eat and make merry, rejoice and be glad,
Go, hasten his brother to bring.

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Proud Judah is angry,
And will not come in,
For ever bemoaning his wages of sin.
"A kid Thou ne'er gavest me, that
I might enjoy a night
With my friends to make merry."

The good Father comes out, ever
Loving His child:—
Son, all that I have, it is thine;
The old homestead is thine
By promise Divine.
When Israel, thy brother, I see.

With him I design my force
To combine, and make
It all ready for thee:
As the Garden of Eden
I'll make thy new home,
Thy kingdom establish—thy king to his throne.

Oh! Israel, My chosen, to thee I decree
The hills and the valleys,
The land and the seas;
For I love thee, I love thee.
Oh! Ephraim, My son,
I watched thy uprising, thy each setting sun.

Over every Nation, and people, and tongue
I'll raise thy blue banner.
And set up thy throne.
Oh! glory to God for the
Long-promised reign, of
Israel and Judah on Palestine's plain.

LIFE FROM THE DEAD.

CONTENTS OF THE FIRST NUMBER OF THE FOURTH YEAR:—

OUR Fourth Year, and the Eastern Question. By Edward Hine.—The Preservation of David's Throne in England. By Cymru.—The Year of our Lord. By Cockburn-Muir.—Who Shall Restore the Jews? By the Editor.—The Great Mountain a Plain. By Harrison Oxley.—The Decision by Lot—An Identification. By E. W. Rudder.—Ur of the Chaldees. By Cockburn-Muir.—The Great Pyramid.—Poetry—A Song of Israel. By Hecla.

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THE

Nation's Glory Leaden,

BY

IDENTIFYING THE BRITISH PEOPLE

WITH THE

LOST TEN TRIBES OF ISRAEL.

A WEEKLY JOURNAL, EDITED BY EDWARD HINE.

NOTE.—WE DO NOT SEEK TO IDENTIFY THE JEWS, WHO ARE ONLY *TWO* TRIBES OUT OF *TWELVE:* HAVE NEVER BEEN LOST, BUT ALWAYS KNOWN. WE ONLY IDENTIFY OUR NATION WITH THE TEN LOST TRIBES; WHICH IS A PARAMOUNT GLORY, AND BENEFIT TO THE EMPIRE, DOING MORE TO SUBSTANTIATE THE TRUTH OF SCRIPTURE THAN ANY OTHER SUBJECT, AND IS MAGNIFICENTLY GRAND.

VOL. III. NO. 99.] WEDNESDAY, DEC. 27, 1876. [ONE PENNY.

THE MISSION OF ELIJAH.

WRITTEN BY WILLIAM ALLEN,

Minister of the Gospel, and published in London, in 1677.

"And I will bring forth a seed out of Jacob, and out of Judah an inheritor of My mountains, and MINE ELECT shall inherit it."—Isaiah lxv. 9.

"But THE ELECTION hath obtained it, and the rest were [HARDENED, see margin] blinded."—Romans xi. 7.

WE read of a two-fold restitution of all things. The first by Elias, the second by Christ.

1. By Elias. Matt. xvii. 12, "Elias shall first come and restore all things; but, I say, Elias is come already." The occasion of what was spoken of Elias, was Christ's transfiguration, which did prefigure His coming in glory. And the disciples from hence seem to conclude that Christ should then reign in glory. But this lay in the way; the scribes say that Elias must first come, to which Christ gives an answer, in which two things are to be considered.

First, Elias shall come and restore all things. Here's a plain assertion, "Elias shall come;" which was spoken after John Baptist was come and gone; and then this was a truth, "Elias shall come."

Secondly, Christ's answers, "Elias is come already." So, both are true; "Elias is come," and "Elias shall come." As there is,

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then, a two-fold coming of Christ, so a two-fold coming of Elias; for an Elias is a forerunner of Christ at both His comings. The first coming of Elias was foretold (Isaiah xl. 3), "The voice of one crying in the wilderness" (Matthew iii. 1, 3). This was fulfilled in John Baptist. This is he that was spoken of by Isaiah the prophet, and Matthew xvii. 12. Christ said that John was the Elias which was to precede His first coming. The second coming of Elias is foretold, Matthew iii. 1, "Behold, I send My messenger; and he shall prepare the way before Me, and the Lord, whom ye seek shall suddenly come to His temple" (Mal. iv. 1), "The day cometh that shall burn as an oven" (verse 5). "Behold, I send you Elijah the prophet." Though these predictions had some degree of accomplishment in John Baptist, yet certainly the full accomplishment is yet to come. For an Elias shall be sent before the coming of the great and dreadful day of the Lord. Now, this dreadful day must certainly be chiefly meant of the day of His second coming. For, first, all here foretold cannot be said to be fulfilled at His first coming. For did this day burn as an oven, so that all the proud and such as did wickedly, were burnt up, and had not root or branch left them? This threat had not its accomplishment at the destruction of Jerusalen, for this happened several years after the first coming of Christ, and it is promised that at that time those that fear the name of God should go forth—that is, out of their bondage and afflicted state, and should tread down the wicked, so that they shall be as ashes under the soles of their feet. But no such thing was done then; the saints did not tread down the wicked. Jerusalem was trodden down by the Romans. This prediction doth well agree with other prophecies of the great destruction of Christ's and the Church's enemies; and very much with Peter's prophecy of the world's perishing by fire.

The time of Christ's first coming is called the acceptable year of the Lord, and of proclaiming liberty to sinners to get forth from their spiritual captivity. So it is expounded by Christ: "This day is this Scripture fulfilled in your ears" (Luke iv. 21). Now, how can that so sweet a day spoken of by Esaias be the dreadful day spoken of by Malachi? "*In this day the sons of Levi shall be purified, and the offerings of Judah and Jerusalem shall be pleasant as in the days of old.*" This was not fulfilled at Christ's first coming; *for then the sons of Levi were the great enemies of Christ, and had the chief hand in crucifying Him; and then Judah and Jerusalem killed the Prince of Life.* So far were their offerings from being pleasant, as in the days of old. By this it appears that an Elias is yet to come, who shall restore all things, and that to the Church * in general, and to the Jews in particular.

First, to the Church in general. The apostles first preached the Gospel, and were witnesses to Christ. They laid the Foundation, which is Christ, and built upon that Foundation gold, silver, and

* What Church? The Church of Christ; the National Church of England; the Church of the Lost Ten Tribes, I take it.

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precious stones. Their doctrine was pure, and the truths they preached were very precious. They laid no command upon the disciples but what they received from the Lord. They planted and watered, and God gave an increase. Doctrine was sound and saving. Discipline was good. Ordinances were rightly administered, and they were the true worshippers of the Father in spirit and in truth. They had the guidance of an infallible Spirit in what they did as apostles and ministers of Christ. But false teachers quickly arose. The Evil One sowed tares. The mystery of iniquity began to work ; and there were those who did build wood, hay, and stubble. Damnable heresies were brought in ; and at last the man of sin was revealed, with whom came in idolatry, superstition, and all kind of abominations. But in the time of his departure from the faith, Christ hath His faithful witnesses, bearing a testimony to the truth as it is in Jesus. They prophesy when the Beast reigns, but in sackcloth; and at last the Beast slays them. But, after three days and a-half, the Spirit of Life enters them, and they stand upon their feet—and, as they were sown in weakness, so shall they be raised in power, and be the angel flying in the midst of heaven with the everlasting Gospel. Now these raised witnesses and this revived ministry, will come in the spirit and power of Elias, and by the Spirit of Christ's mouth will the man of sin now be consumed. And, as Elijah did by fire from heaven convince the people that the Lord was God, and Baal was no God—and by this occasioned the destruction of the priests of Baal—even so shall the Elias which is to come preach the everlasting Gospel; and by him apostolical doctrine, ordinances, and discipline shall be restored. And this day shall declare men's works of what sort they are ; and the word preached shall be fire to burn up wood, hay, and stubble. And then shall Popish priests appear to be but as the priests of Baal. *Now by this means unity shall be restored to the Church.** For this Elias will be a blessed peace-maker among the saints, and shall make brethren dwell together *in unity*, so that one shall not be of Paul, another of Apollos. *Now sometimes fathers begetting, and children begotten through the Gospel, have fallen asunder.* But this Elijah shall turn the hearts of fathers to their children, and the hearts of children to their fathers. And that promise will be fulfilled (Phil. iii. 15), " If in anything ye be otherwise minded, God shall reveal this unto you;" and thus the multitude of the disciples will be, as in the apostles' days, of one heart and of one soul.

Secondly, *To the Jews in particular.* For they shall be called, and be the children of the living God. And so the adoption, glory, and covenants, and giving of the law shall be restored to them, and more than they had under the law. And we may well suppose that the Elijah spoken of in Malachi, will be the means of the first calling of the Jews. For he shall turn the hearts of the fathers to their children, and of the children to their fathers. Through his ministry

* This is to be, to distinguish it from the present tripartite Church, our National Church,

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the Jews shall come to have the *same hearts* with their fathers, *Abraham, Isaac, and Jacob.* Abraham believed God, and his faith was counted to him for righteousness, and he was obedient to the commands of God. He saw Christ's day and rejoiced. And at last the children shall have the same heart with Abraham their father. They shall believe unto righteousness, and rejoice in Christ's day. And when Abraham, Isaac, and Jacob shall be in the beloved city, then their hearts will be to their children. So this Elias will be as the instrument of turning the children's hearts to their fathers, and the occasion of the fathers turning their hearts to their children. And now the disobedient will be turned to the wisdom of the just—that is, of just Abraham. 'Tis to be observed that the Jews' great disobedience was in refusing to hear Christ, and to obey the Gospel which he preached, which was after John Baptist was beheaded. *Now Elias must turn these disobedient ones to the wisdom of the just, which shows that there is an Elias yet to come, to restore all things.* And when he comes, the Kingdom of the Spirit, which was so evident and eminent in the apostles' days, shall be restored. Then the Spirit, in and by the Word, shall mightily convince the world, wondering after the Beast of their great error therein, whereby they shall be made to hate the whore, and to eat her flesh, and burn her with fire. Thus much of the restoring of all things by an Elias yet to come.

IRISH ANTIQUITIES.

THERE is one great benefit which a knowledge of the Identity confers upon us, and that is, "it leads us to studies which otherwise would have possessed little or no attraction." I very seldom looked into the prophecies before I was brought to see what an inestimable importance they were to our Nation, and how much they testify to God's unalterable love and mercy to His people, and the faithfulness of His promises. Though always possessing a strong love for antiquities and history in general, yet how much my pleasure was enhanced when, in reading the annals of our country, I felt I was reading the history of God's chosen people. Perusing Hall's "History of Ireland," I came across an account of Tarah (which has already appeared in your journal), and we are informed in a note that in the palace were assembled daily "1,000 guests, besides princes, orators and men of science, engravers of gold and silver, carvers, modellers, &c. The truth of this account is attested by the number of gold and silver ornaments, beautifully carved and modelled, dug up in the neighbourhood of Tarah and other places." The following extracts from Mr. Forlane and Thompson's "History of England," substantiate the above, and, together with the evidence adduced by the Rev. F. R. A. Glover, M.A., and others, most forcibly points to a Hebrew occupation of Ireland.

LUITH MESSEATH, OR PLATE OF JUDGMENT.

The Luith Messeath is understood to have been worn upon the

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girdle of the Druid, and it bears a remarkable resemblance to the breastplate worn by the Jewish high priest. This relic is composed of pure silver, in the centre is a large crystal, and smaller stones are inserted around it. Found in Ireland.

DRUID COLLAR, OR GORGET OF GOLD.

This article, called also Jodhan Morain, is supposed to have been worn on the neck of the judge, when on the bench, and it was believed it would choke him if he gave unjust judgment. Some authorities say that it was called "Morain" from a great judge of that name, who formerly flourished in Ireland. My surprise, says Governor Pownall (Early Irish Antiquities Archæologic Vol. VII.), was great when I found in Buxtorf that Jodhan Morain was the Chaldee name for Urim and Thummim. Not satisfied with Buxtorf, I wrote to the learned Rabbi Steideek, now in London. His answer was satisfactory, and contained a dozen quotations from various Talmud commentators. In short, my friend, the Rabbi, will have it that none but Jews or Chaldees could have brought the name and the thing to Ireland. The measurement of the relic was nearly 11in. at the cops or circles, by much the same in depth, and the weight was exactly twenty guineas. Found in Ireland.

Though these two relics do not fully prove that an Israelite ever touched Ireland, yet when taken together with the fact, as we are told in the above-named history, that the Quatka de Danans, &c., were of the same race as the Goths. The Nemedians, the Quatha de Danans, the Firbolgs, and the Scots or Milesians, are affirmed to have all been of the same race, which was different from that of the Partholans, a statement which is more easily explained by supposing that all these subsequent bodies of colonists or invaders, were of the Gothic or Teutonic stock, and came as indeed the Bardic narrative makes them to have done, from the North of continental Europe. It seems, at all events, to be most probable that the Scots were a Gothic people. Sythoe Scoti, Gothi, Getœ, indeed, appear to be only different forms of the same word." And as the Goths came from the part where Israel was lost, and at the same time, and possessed many distinctive features of them, we shall not conclude very wrongly if we say, that they were Israelites who colonised Ireland and who brought the relics. ISRAELITA.

ISRAEL'S SEED TO BE A MEASURING LINE ROUND ALL QUARTERS OF THE EARTH;

NOT IN THE SENSE OF JUDAH, AS A CURSE; BUT AS A BLESSING.

CONTRIBUTED BY THE WORD OF GOD.

"AND thou (Jacob's seed) shalt spread abroad to the WEST, and to the EAST, and to the NORTH, and to the SOUTH" (Gen. xxviii. 14).

"And God said unto him, thy name is Jacob: thy name shall not be called any more Jacob, but ISRAEL shall be thy name: and he

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called his name ISRAEL. And God said unto him, I am God Almighty; A NATION AND A COMPANY OF NATIONS shall be OF THEE" (Gen. xxxv. 11).

"And his seed (Joseph's) shall become a MULTITUDE OF NATIONS" (Gen. xlviii. 19).

"When the Most High divided to the Nations their inheritance, when he separated the sons of Adam, he set the BOUNDS of the people (the Gentiles) according to the number of the children of ISRAEL. For the Lord's PORTON is His PEOPLE (Israel); Jacob is the lot of His inheritance" (Deut. xxxii. 8, 9).

"Their line (Israel's) is gone out through all the earth, and their words to the end of the world" (Psa. xix. 4).

"Remember Thy congregation, which Thou hast purchased of old; the ROD of Thy inheritance, which Thou hast redeemed" (see v. 1, written after Israel's captivity) (Psa. lxxiv. 2).

"I will cause thee to ride upon the HIGH PLACES of the earth, and feed thee with the HERITAGE of Jacob (*i.e.*, the measuring line) thy father, for the mouth of the Lord hath spoken it" (Isa. lviii. 14).

"The portion of Jacob is not like them (the Gentiles): for he (Israel) is the former of all things, and Israel is THE ROD (or measuring line) of His INHERITANCE: the Lord of Hosts is His Name" (Jer. x. 16).

How long wilt thou go about, O thou backsliding daughter? for the Lord hath created a new thing in the earth, A WOMAN (*i.e.*, as, I believe, our Queen as the remnant of Judah) SHALL COMPASS A MAN (*i.e.*, our Queen's possessions shall encircle right round the dominion of the king of the North, whose power has yet to shew itself)" (Jer. xxxi. 22).

"And the MEASURING LINE shall yet go forth over against it upon the hill Gareb, and shall compass about to Goath" (Jer. xxxi. 39).

"The PORTION of Jacob is not like them (the Gentiles); for he (Israel) is the former of all things (the ancient people): and the ROD (*i.e.*, measuring line) of His inheritance: the Lord of Hosts is His Name" (Jer. li. 19).

"For ye know that the princes of the Gentiles exercise dominion over them (*i.e.*, over their Gentile subjects), and they that are great (*i.e.*, Israel) exercise authority upon them (*i.e.*, over these Gentile princes") (Matt. xx. 25).

"Ye know that they which are accounted (*i.e.*, Israel) to rule over the Gentiles exercise lordship (*i.e.*, Israel does) over them: and their (Israel's) great ones exercise authority upon them" (*i.e.*, the Gentiles) (Mark x. 42).

"As he spake by the mouth of His holy prophets, which have been since the world began: That we should be saved from our enemies, and from the hand of all that HATE US; to perform the mercy promised . . . The OATH which He SWARE to our father Abraham, that He would grant unto us, that we being DELIVERED out of the hand of our enemies might serve Him without fear" (Luke i. 70—74).

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CONCERNING JUDAH.

By David.*

We have before admired the clever little pamphlet written by David, and again express the hope that it may have a large circulation, for it is written in so sensible a spirit, and so much accords with the teachings of Scripture. The following remarks by David refer to the unsuccessful and thoroughly unscriptural effort to convert the Jews, and are in reply to some wild notions advanced by Canon Fremantle:—

Unfortunately, the promotion of Christianity among the Jews is not a prominently successful work. Perhaps this may be because God has said, "Neither shall the priests, the Levites, want a man before Me to offer burnt offerings, and to kindle meat offerings, to do sacrifice continually" (Jer. xxxiii. 18). If any reliance can be placed on the testimony of the *Times*, every conversion from Judaism costs the "Society for Promoting Christianity among the Jews" at least £2,000; thus the "hard hit," which Canon Freemantle intended to bestow on the Identity, recoils on his own head.

The Dean of Ripon's argument, which was so much applauded by the Canon, is, if rightly considered, far more in favour of our Identity with Israel than against it; for Israel was "to dwell alone," and "not be reckoned among the Nations." Being the chief of Nations, we cannot possibly he reckoned AMONG them, otherwise we should present the anomaly of being ourselves inferior to ourselves; and alone we do dwell in the most emphatic sense of the word; alone—in our National pre-eminence; alone—in our knowledge of God's Word; alone—in our Sabbath laws; alone—in our jealous exclusiveness; alone—in our resolutely not trusting to an arm of flesh to defend our shores; alone—in the fact that the frontiers of no other Nation abut upon our Island Home; aye, and let me also add, alone—in the very doggedness with which we confront danger, and decline to be defeated even by superior numbers.

The absence of the rite of circumcision among us is then advanced as a further proof that we are not "Jews." To this I again reply that "Jews" we never laid any claim to be, but Israelites. We do not, however, deny the Jews a right to participate in this title; we only deny, and utterly repudiate their right to monopolize it. It is just as ridiculous to call all the Israelites Jews as it would be to speak of all the subjects of Victoria as Welshmen; since the Jews are, as they themselves aver, only one of the Israelitish Tribes, just as the Welsh are only one of the four Nations of Britain. "Wherever the Jews have been found," continues our opponent, "with the rite of circumcision, and the recognition of the one only true God, there has been found the recognition of the existence of sacrifice as atonement for sin; and there has likewise been the observance of the Sabbath." He confesses, however, a little farther on in his address,

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that these observances may "have been more or less modified." This is all very plausible at first sight, but, alas! it is not calculated to pass unscathed through the crucible of close inquiry, since it is well known that Paul the Apostle, about A.C. 64, declared that God had annulled the old covenant and had established the new covenant (Heb. viii.). Now what was the old covenant but the covenant of the circumcision, which sign Paul in his Epistle to the Galatians plainly asserts was no longer to be of any avail? And what new covenant was to be established, but that which God had already published to His people Israel, by the prophets Isaiah and Jeremiah? "This shall be the covenant that I will make with the House of Israel; After those days, saith the Lord, I will put My law in their inward parts, and write it in their hearts; and will be their God, and they shall be My people" (Jer. xxxi. 33). "I will make an everlasting covenant with you, even the sure mercies of David. Behold, I have given him for a witness to the people, a leader and commander to the people" (Isa. lv. 3, 4). Now the old covenant being abolished as far as Israel is concerned, its sign or seal is to them valueless, and they have ceased to use it; when, therefore, Israel is discovered, it will be found the rite of circumcision has long been in disuetude among them. Neither will Israel be found with a sacrificing priest, for, for them the Levitical priesthood has long been merged in the greater glory of the priesthood after the order of Melchisedec (Heb. vii., viii., ix.). I have already pointed out that we and the Americans (Manasseh) are the only Sabbath-keeping Nations on the earth, and that we also stand alone among Nations in our knowledge of the true God—I say alone among "Nations," since the Jews, having neither king nor country, council nor policy, cannot be said to have a national existence at all.

But the Canon, unhappily for himself, has "let the cat out of the bag" in his next paragraph. He is afraid that should the British races, whether they be called English or Anglo-Saxons, Welsh, Irish, or Scotch, prove to be the Long-lost Tribes of Israel, they will no longer feel any interest in the "Society for Promoting Christianity among the Jews;" and that as their interest in it decays, so will the grip upon the purse-strings grow tight. Verily, it appears to me, that the Reverend Canon feels himself somewhat in the predicament of one Demetrius, a silversmith of Ephesus, who, finding his craft endangered, called together his fellow-workmen, and veiling the love of pelf under the semblance of religion, raised and maintained the cry of "Great is Diana of the Ephesians." Besides, his theory respecting the whereabouts of Lost Israel is, in every respect, quite different from the theory put forward by the prophets and apostles. Conon Fremantle proposes to seek them in the East; the prophets say they will be found in the West and the North. The Canon thinks they will be found in the continental countries of Asia; the prophets say that they are now in the islands, and will be there when they are found. The Canon proposes to send out "twenty men to China and Affghanistan," to look for them; the apostles—God-

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inspired men, all of them—were sent to seek the lost sheep of the House of Israel; and they sought them, neither in China nor Affghanistan, but in countries North-West from Palestine, and in Europe. The Canon apparently thinks that Israel is now diminished in numbers and without influence, political or otherwise, scattered and downtrodden among all Nations, and in all countries; the prophets say that Israel is at the present time a mighty Power, a conquering Nation, united under the sceptre of David; a people equally hated and feared by other Nations; a people who, though forming the greatest of military Powers, are contented to maintain their high position among the Nations of the world, rather by moral than by military force, as the British people do; a people whose forefathers arrived in these islands at so many different times, and in eleven different Tribes, as our forefathers did—those forefathers, too, being the men who had broken out of Media and passed through Europe like a lion through flocks of sheep, must be that Nation of whom it was written, that God would gather them in the islands, where they should also "renew their strength," and from whence they should issue like "a mighty man" to teach and to rule all Nations.

A few words more and I shall have finished. "To Abraham was promised a multitudinous seed." Can the Jews, who do not exceed nine millions, be called multitudinous? I think not. We must then look to Israel as the heir of this prophecy, and we shall not find that Nation denuded of its population; for God says, "They shall increase as they have increased" (Zech. x. 8). What Nation beside our own has, from its early settlement in its present portion of the globe, increased in the same proportion that Israel increased, even while in Palestine?—*i.e.*, doubling and trebling its population in incredibly short spaces of time. Not one, if statistics may be relied on. And what Nation now possesses that power, political, moral, and intellectual, which was to be held for ever by Israel, and Israel only? The following words from the pen of the Rev. William Arthur will best answer this question:—"Our Queen rules over more Roman Catholics than the Pope, over more Mahommedans than the Sublime Porte, and over more Pagans than there are in the whole Continent of Africa. If we ask what is the religion of the British Empire? judging by numbers, the unhesitating reply must be Paganism. There are in it more Pagans than Mohammedans and Christians together, and there are more Mohammedans than Christians, of both names. The numerical order of the four great religious distinctions prevailing in the Empire is—1st. Paganism; 2nd. Mohammedanism; 3rd. Protestantism; 4th. Romanism."

"It is impossible to revolve these facts," continues Mr. Arthur, "without receiving a deep impression that the moral state of England is of immeasurable importance to the whole human race. God has placed her in a position to advance or retard the highest interests of our species, such as Nation never occupied before, such as involves a high and unappreciable trust. The morality of Holland affects Holland; the morality of Belgium affects Belgium; the

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morality of France may affect Europe; but the morality of England affects the world."

If Canon Fremantle's theory be correct, Great Britain is, notwithstanding all these proofs to the contrary, a kind of dummy set up by God to act as the counterfeit of the true Israel, and be kicked off her pedestal, or, like Spenser's "Falso Florimel," to melt into air the instant the true one appears. Is Canon Fremantle prepared to face such a conclusion to this great Drama of Nations? Does he wish to see her who has so long held the chief sway over the Gentiles trodden under foot by them? Perhaps he may, from some "hereditary trick of his blood," have premonitory symptoms of not being of the same race as the majority of the Nation, and, therefore, may fear that he will be left behind when the second exodus takes place. Wherefore I would fain say to him, "Take comfort, my reverend friend, for the Canaanites are still among us, and will accompany Israel wherever Israel goes."

ARE THE TURKS THE DESCENDANTS OF ESAU?

DEAR MR. HINE,— You did me the favour of publishing in THE NATION'S GLORY LEADER for Nov. 8, a question as to whether the Turks were the descendants of Esau, through the Edomites. In this month's *Israel's Identity Standard*, I perceive that Col. Gawler has caught up the idea, and has in a somewhat indefinable essay only touched upon the fringe of the question. The Colonel, not wishing to "venture on any dogmatical interpretation of prophecy," accounts for the indefiniteness of his paper. Yet it is satisfactory that so able a man has endeavoured to elucidate the question on its Scriptural bearings; thus so far identifying the Turks with being the descendants of Esau—the character of the latter being that of "arrogance and profane unbelief;" and "the bitterest and most arrogant enemy of the cross has been and is still the Crescent." A certain bold generosity and improvidence marked Esau, and in an especial manner the Turk. "By the sword shalt thou live," said Isaac to Esau (Gen. xxvii. 40). "The Turkish Empire rose by the sword, waned when the conquest ceased, and will apparently set in blood." The Colonel's remarks, though in some respects cloudy, are, at the same time, to the point, and will bear perusing and reperusing, with much care and thoughtful study.* It is evident that he does not wish to commit himself to a decided opinion; in that I think he is quite right.

With your permission, I will make an addition to my former communication on the above question, by referring to some very significant texts in Amos ix. :—

8 "Behold, the eyes of the Lord God are upon the SINFUL

* It is to be hoped that those of your readers who have not already given attention to the article will do so.

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KINGDOM, and I will destroy it from off the face of the earth; but I will not utterly destroy the house of Jacob, saith the Lord" (see also i. 11, 12).

9 "For lo, I will command, and I will sift the house of Israel among all Nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth."

10 "All the sinners of My people shall die by the sword, which say, The evil shall not overtake nor prevent us."

11 "In that day will I raise up the tabernacle of David that is fallen" (does this mean the restoration of his descendants to the Governments of the children of Israel?), "and close up the breaches thereof; and I will raise up his ruins, *and build it as in the days of old*" (See Acts xv. 16, 17; Num. xxiv. 18; Isa. xxv. 12—14; Jer. xlix. 7, 8, 10, 13, 17, 20, 22, 34, 39, xl. 8, 47).

12 "That they may possess the *remnant of Edom*, and all the heathen which are called by My name."

14 "And I will bring again the captivity of *My people* Israel, they shall build the waste cities, and inhabit them; they shall plant vineyards, and drink the fruit of them; they shall make gardens and eat the fruit of them."

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

It is quite certain that the "tabernacle of David that is fallen" has not been built up again as of old, upon his ruins; but before this can take place, the sinful people must be cut off by the sword. Now, is it not evident that the sinful people are the Turks? Do they not hold the land of Israel in Syria? That being so, are they not, according to the prophet Amos, "*the remnant of Edom?*" The whole of chapter iii. of the prophet Joel can be very profitably referred to on this question; also the prophet Obadiah.

There appears to be a malignant blight ever following the sign of the Crescent; so it was to be with Esau. In bringing this question before the light of day, I desire to clear off, if possible, some of the clouds of darkness in which the Turks are enveloped, by lifting up to the light of heaven, in the contemplation of Holy Writ, as impinging on the future of Israel in England. *This Nation of Nations*, the preserved home of the Lost Ten Tribes, shall return in this our day with their brethren of Judah to rebuild the tabernacle, and "*possess the remnant of Edom*"—apparently the Turks.

In my last communication on this subject, I stated that I had read that the Sultans of Turkey were descendants of Jonathan, the son of Saul. It has been suggested to me that Sultan is a corruption for Saul's son. It is said to be an Arabic term. Be that as it may, I am not sufficient linguist to understand; perhaps, however, some one well versed in phylology will kindly work out its history, its affinity, and etymology, and give us the radical signification of its primitive bearing. In conclusion, allow me to thank you for the light you have thrown upon the Identity of England with Lost

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Israel. Your books, indeed, stand distinguished as a *light-house*, to guide us to a proper view of the situation of Lost Israel at the present time, which will prevent those who read them from being stranded on the sea of ignorant opponents of the question, who are so blinded as not to see the sense of your interpretations, and those of others who have followed in your footsteps. Many will doubtless live to express to you their deep sense of your services in educating them to understand that which was to them, before reading your expositions, a mystery. Few, possibly, before reading your works, had ever given any serious thought on the subject; to such you have extended the sphere of your mighty influence, as there is not a break in the continuity of your teachings, nor in your arduous struggle to keep us well posted up to our position in the cause you love so well. Yours in Israel,

H. HODSON RUGG.

1, Grove-road, St. John's Wood, Dec. 13, 1876.

OUR LECTURES.

WE are still about the country, with many places yet to visit. The attendances are most encouraging, and we have reason to believe that much good is being wrought.

Our efforts in Hope Hall, Liverpool, were most successful. God has also blessed us once more in old John Wesley's town of Epworth, from whence we proceed to Barnsley, Durham, Stockton, and Hartlepool.

IRELAND.

WE have several kind and pressing invitations to visit Ireland. We should be most happy to accept, providing that, in the face of so long a journey, our friends in the Emerald Isle would make it worth our while by giving us constant daily employment for a month. We are anxious to spend two days in each place. The first day to prove our Identity, the second to show the uses of it. We know there are several quiet towns where our services would be acceptable on a Saturday. We are anxious to have every day in use. In these cases we are willing to lecture on the Saturday, to preach once on the Sunday, and give a second lecture on the Monday. This would allow the Tuesdays and Wednesdays, and the Thursdays and Fridays to be allotted to other places. We propose that our labours should first commence February 13th next, and are willing to continue them to the end of March. Friends interested in this announcement will kindly communicate with us forthwith; and as far as charges are concerned we would name three pounds from each town visited, with accommodation provided as thought best. Address, Mr. Edward Hine, Wavertree, Liverpool.

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THE

Nation's Glory Leaden,

BY

IDENTIFYING THE BRITISH PEOPLE

WITH THE

LOST TEN TRIBES OF ISRAEL.

A WEEKLY JOURNAL, EDITED BY EDWARD HINE.

NOTE.—WE DO NOT SEEK TO IDENTIFY THE JEWS, WHO ARE ONLY *TWO* TRIBES OUT OF *TWELVE:* HAVE NEVER BEEN LOST, BUT ALWAYS KNOWN. WE ONLY IDENTIFY OUR NATION WITH THE TEN LOST TRIBES; WHICH IS A PARAMOUNT GLORY, AND BENEFIT TO THE EMPIRE, DOING MORE TO SUBSTANTIATE THE TRUTH OF SCRIPTURE THAN ANY OTHER SUBJECT, AND IS MAGNIFICENTLY GRAND.

VOL. III. No. 100.] WEDNESDAY, JAN. 3, 1877. [ONE PENNY.

THE RESTORATION OF THE TABERNACLE OF DAVID THAT IS FALLEN.

BY HARRISON OXLEY.

WE have the impression that the Identity and Restoration of the Tabernacle of David that is fallen, is to be manifested by the most glorious of all works in the world—the Identity of the British people with the Ten Lost Tribes of Israel. It is, we are persuaded, by the Identity that the Lord of Hosts will command the light of His salvation to shine upon the House of David in the latter days. For as the light of redemption to Israel rose up through the House of Aaron and David—*i.e.*, by John the Baptist and Christ—so we think that again light will arise upon Israel by the House of Levi and David. By the Identity we have already obtained light upon David's throne over Israel, in the person and line of our beloved Queen. But we are also under the impression that, by the Divine grace, we obtain still more glorious light upon the Tabernacle of David that is fallen, and that part of David's Tabernacle with which the ever-blessed Redeemer was identified when He was in the flesh. We are firmly persuaded that the Identity must effect a mighty change upon the Tabernacle of David, as the Identity will assuredly effect the

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mightiest change upon the whole House of Israel, being one of the greatest parts of that decree given forth by the Lord of Hosts—"I will overturn, overturn, overturn" (Ezekiel xxi. 27).

That there were roots of David's House, at the time of the birth of Christ, in the land of Israel, is evident. And the very foundation of the Gospel, and, therefore, of the whole Christian system, rests upon this truth. The apostles knew full well the immense importance of this fact (Acts ii. 29—31; 2 Timothy ii. 8). We have the genealogy of the House of Joseph from Zerubbabel and David. We have also the genealogy of the Holy Virgin Mary, who became the wife of Joseph of Zerubabbel. This most blessed of all women was the daughter of Heli, whose genealogy is given up to Nathan, the third son of David, by Bathsheba, and own brother to Solomon. Therefore, the root from which the Saviour sprang was from David, by the House of his son Nathan.

We see also that two branches of David's House were united—Joseph of the House of Zerubbabel, and the Virgin of the House of Nathan.. The light upon David's Tabernacle, by the redemption of Israel, rose through the House of Nathan in conjunction with that of Zerubbabel. This is a Scriptural fact standing at the root of the foundation of the Gospel, and of ALL CHRISTIANITY.

It was this part of David's House that Jehovah separated to Himself, in particular, from all others at the time of the birth of the Messiah. And it is equally certain that it was this part of David's Tabernacle that was identified with the name of Jesus of Nazareth, and Israel's redemption when "He was despised and rejected of men." Therefore, in the re-building of the Tabernacle of David that is fallen, it would be Scriptural to infer that, at the time of the Identity, the light of God's countenance will again appear, both upon the Tabernacle of David and the House of Israel, by the same way that it shone forth in the beginning of the Gospel age. The House of Nathan, and the House of Zerubbabel, of the seed of David, were Christ's witnesses, of David, to the work of redemption to Israel; and we have the impression that, by the same line of David's House, the Almighty will have witnesses to the Identity and the Restoration. If we have light upon the reigning part of David's Tabernacle, there will assuredly be light upon another part of it. What part of David's Tabernacle more likely to be remembered before God than the part we have already indicated—that with which Christ was identified? For, as we have the impression that, by the Identity, light will appear to the House of Aaron—the sons of Zadok, so also, by the Identity, will light arise unto the Tabernacle of David that is fallen. The work of the Restoration of David's Tabernacle is declared by Jehovah to be His work; therefore, it will certainly be done in a glorious and effectual way.

We see from the Holy Scriptures that there were two branches of David's house united, and identified with Christ; and that the line from which the Holy One of God sprang, was by Nathan of David; and that unto Christ is the throne of His father David given (Luke i.).

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Therefore the great centre of restitution is by the house of Nathan; for of Him who sprang from that root it is said, "He shall reign over the house of Jacob for ever, and of His kingdom there shall be no end." Was there not a Divine and infinite wisdom in bringing the house of Zerubbabel and the house of Nathan together by marriage at the birth of Christ? Do we not see Jehovah's faithfulness and mercy to His servant David? And what may we not also expect by the Identity? We may expect that, in true accordance with the Divine Word, and in beautiful witnessing to the truth of Jesus of Nazareth and the Gospel, there will be light springing from the Tabernacle of David that is fallen. We say then that, by the Identity, we are persuaded the Lord of Hosts will remember ALL the ruins of David's Tabernacle, and in particular that part which was identified with Jesus at Bethlehem of Judah, at Nazareth, and at Calvary. We think that, as Christ had witnesses of the house of David, when He came to redeem Israel, so will He also have witnesses of David by the great work of the Identity. We have said the Identity must effect a most marvellous change in the whole kingdom; for the kingdom of Israel shall be in righteousness; therefore the whole of our political and religious system will be changed. It is utterly impossible that the present state of things can exist at the same time that the Identity is established, which means nothing less than the institution of the Divine Government. The Identity could not be consummated without the Divine manifestation, and this for the kingdom of God. And therefore when we say, "GOD SAVE THE QUEEN!" it is in the best and grandest sense, in accordance with the salvation promised to the Tabernacle of David, by that which will be most surely effected, according to the declared Word and purposes of Jehovah, working all things after the counsel of His own will.

"At that time will I cause the Day-spring of Righteousness to grow unto David" (Jer. xxxiii. 15). "My Word shall not return unto me void, but it shall accomplish that which I please; and it shall prosper whereto I sent it" (Isa. lv. 11). "Ye are they which have continued with me in My temptation; and I appoint unto you a kingdom as My Father hath appointed unto Me." "Now there stood by the cross of Jesus His mother and His mother's sister, Mary the wife of Cleophas, and Mary Magdalene" (John xix. 25).

THE ISRAELITISH ORIGIN OF THE ANGLO-SAXONS.

BY T. C. BALMER.

(Continued from page 189.)

THE sudden conversion of the Anglo-Saxons is a matter that has been a source of much consideration to thoughtful persons; for it is hard to realise the fact that they were converted whole kingdoms at a time, with the accounts of their so-called barbarous state as handed down

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to us. But barbarism is not the proper term to apply to them. To say that they were in a measure blinded, and under a system of priestcraft, is nearer to the truth; and, at the same time, it is doubtful if they ever omitted to present themselves twice, or at least once, a year, and according to the ordinances of the Almighty, but so much shrouded by the ordinances of men, that the original was hardly recognisable.

But there is no doubt that the great event they were expecting and looking forward to was the birth of Him, who was to be a sign unto them, the long-expected "Emmanuel;" and when the fact was announced to them that He had been upon earth, and had sent His loving message to the sheep of His pasture (how forcibly this illustrates the expression of our Saviour, "My sheep know My voice"), the announcement was received with joy and unanimity, but not without strict inquiry and mature deliberation; as King Ethelbert stated that he could not entertain the matter without the consent of his people, that is, not without the consent of priests and people.

It is not reasonable to suppose that an astute people like the Anglo-Saxons, a people averse to any dealings with aliens, would entertain the propositions of Augustine unless it coincided with their expectations. But such was the case, Augustine simply announced the birth and ministration upon earth of their long-expected Saviour, He whom they were taught to expect by the last revelation and promise to them—for be it remembered, the promise of the Saviour was made to them twenty-one years before their captivity (Isa. vii. 14). And when the fact was announced to them that He who was to raise up the Tribes of Jacob had come, it was received with joy, and accounts for the tenacity with which they adhered to their Israelitish ritual, as handed down in the Book of Common Prayer, and their speedy conversion.

It will be seen by the following that their religious festivals and laws quite bear out the foregoing statements.

I shall now briefly enumerate the seasons and character of their religious festivals, contrasting them with the Israelitish.

Anglo-Saxons.

September.—From its religious ceremonies it was denominated the holy month, and in this month they offered sacrifices of cattle, and made their placatory offerings, during which time their arms were laid by, and they abstained from work.

Israel.

September.—The feast of expiation, or day of atonement was celebrated in this month. The day of atonement was observed as a strict fast, abstaining from all servile work, and afflicting their souls. The sacrifice of the atonement was the most solemn and important. The high priest alone was to offer it for the sins of the whole Nation.

This contrast needs no comment, as they are identical.

Also about this time was the feast of tabernacles. That the

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Saxons observed the feast of tabernacles is a fact, from the authority of Pope Gregory, for he, in a letter to the Abbot Mellitus, then going to Britain, states:—

"Because they (the Anglo-Saxons) have been used to slaughter many oxen in their sacrifices, some solemnity must be exchanged for them, as on the day of dedication, &c. And they may build themselves huts of the boughs of trees about those churches which have been turned to that use from temples, and celebrate the solemnity with religious feastings. For," he adds, "there is no doubt that is impossible to efface everything at once from their obdurate minds."

ANGLO-SAXONS.

November was marked as the month of sacrifices. At this period they devoted to their god the cattle that they sacrificed.

ISRAEL.

November.—This would answer to the feast of dedication, which continued eight days; it was also called the feast of lights (I have before pointed out that the Saxons observed this feast of lights). The whole of this feast was celebrated with singing hymns and halliel, *i.e.*, Psa. cxv.—cxviii., inclusive, every day, and offering sacrifices.

ANGLO-SAXONS

Also had a feast in February, when they offered cakes to their Deity.

ISRAEL.

This would correspond with the feast of Purin, observed in the month Adar or Veddar, answering to part of our February and March; upon which the history of Esther is always read twice over. This festival was a season of great rejoicing, and all furnished their tables with every luxury they could command.

ANGLO-SAXONS.

March and April.—At this season they celebrated their festival called Eostre. Now this festival was not only celebrated at the correct season, the Israelitish month Nisan, answering to our March and April, but was also distinguished by the correct name (though spelt for them differently), which you will find in Acts xii. 4. There is no doubt that this was the feast of the Passover, which they celebrated at this season.

(*To be continued in our next.*)

"THE BIBLE ECHO."

WE are, of course, right glad when we see any signs of the Identity question making progress, which we deem it does when discussed in other pages than our own. We cull the following letters from *The*

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Bible Echo, a really capital and very valuable monthly periodical, under the editorship of W. Kellaway. This magazine has been discussing the Identity for some months, and these letters are in answer to some very absurd and totally unscriptural assumptions ventured by one Mr. Cameron, a man who certainly knows how to deal logically and admirably with other Scripture questions, but lamentably fails to understand the Identity one.—EDITOR.

ISRAEL IN EXILE: ARE WE THEIR DESCENDANTS?

To the Editor of the "Bible Echo."

SIR,—I have been observing with some interest the (I am happy to say) friendly discussion going on in your periodical between J. Cameron and Messrs. Spencer, Bannell, and Wilson. I don't mean to "scald my fingers by dipping my spoon in ither folks' broo" (broth), but would just briefly point out to our dear and respected brother J. C. that Bible texts which prove Israel was to decrease in exile are not necessarily Bible proofs that Israel was not to increase in exile. Of course Israel could not both decrease and increase at the same time, or in the same place. But Israel might decrease at one time, and increase at another; or decrease in Afghanistan for example, and increase in England.

J. C., I suppose, is right enough so far. There is one text which proves that Israel was to decrease in exile. But only so far; for there are other texts which prove as plainly that Israel was to increase in exile. Of these, I will give one as a sample out of the Jewish, and another out of the Christian Scriptures.

See in the first place, Jer. xxx. 1—20. This is a pretty long text, but attention may be specially directed to verses 7—9: "Thus saith the Lord; 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. Behold, I will bring them from the North country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child and she that travaileth with child together; *a great multitude shall return thither*. They shall come with weeping, and with supplications will I lead them; I will cause them to walk by the rivers of waters in a straight way wherein they shall not stumble: for I am a father to Israel, and Ephraim is my firstborn." Thus, you see, "He who scattered Israel will gather him, and lead him as a shepherd doth his flock," by streams of living waters, and God Himself shall wipe away all tears from their eyes, as in verse 12: "And they shall not sorrow any more at all."

My second proof text that Israel must increase exceedingly in exile is Rev. vii. 9—17. Who, or what is the "*great multitude*" which in the great day of the Lord is to be saved out of all Nations, and kindreds, and peoples, and tongues, that they may stand before the throne and before the Lamb; and who are also to be saved out of the tribulation, the great one? Who are they, but just the many

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thousands and tens of thousands of Israel, who are to be, according to the prophet, brought in that day, out of all Nations, back again to their own land? Do you not perceive that the "great multitude" of Jer. xxxi. 8, is identical with the great multitude of Rev. vii. 9? Do you not see that the very same things are affirmed of the great multitude in both places? Who but Israel is to serve God in His temple as a Nation of priests day and night? who but Israel is to have God tabernacling over them? This is the view I have had of this great multitude for upwards of thirty years, and I am perfectly astonished that it is not held by others; because there is not a single thing said of the great multitude of Rev. vii. 9—17 but what is said in the prophets concerning Israel; no, not one.

I hope these texts will convince J. C. that Israel must increase in exile at the time of the end; that Israel must increase in exile in the East and the West, in the South and in the North, and more especially in the North; and that having increased to a very great multitude in all the earth, Israel will then as a Nation be restored to their own land. In that day it will be a National exodus of Israel out of all Nations as in yon day it was a National exodus out of Egypt.

But if J. C. finds fault with my texts as proofs of what I affirm, I am ready to defend them. But let him observe, this is only a friendly challenge. Few men have a warmer regard or higher esteem for him than I have. He is doing and has done much good service in the cause of truth and righteousness. Long may his bow abide in strength, and the arms of his hands be made strong by the hands of the mighty God of Jacob, from whom is the Shepherd, the Stone of Israel.

Yours in Christ,

DAVID LAWSON.

Newburgh-on-Tay.

MR. C. is quite correct in saying that exile with decrease of numbers was threatened for disobedience. But I would ask in return,—Has not the Almighty power to cancel that decree? I say, He has. Will Mr. C. say, No? In my letters I have been careful to quote only such passages as bear upon increase during exile, given after the captivity, or immediately prior thereto; and if I have in the judgment of your readers given only one such, I have proved that the statement in Deut. iv. 27, has been cancelled as far as the Ten Tribes are concerned. As no one can find a like statement concerning Judah, we *must* find Israel a multitudinous people, but Judah few in number. The Jews we know are such; where are the ten?

My argument is on Zech. x. 8, 9, viz., that *their increase during exile will be as their increase while in the land;* which certainly was not decrease. If Mr. C. is right, in placing their increase *after the return*, instead of during their exile, then there must be *three* returns; whereas the Bible only speaks of two.

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So with Hos. i. 9—11; he asserts that as it was said to Israel *in Palestine*, "Ye are not My people," so it will be said to them in the *same place*, "Ye are the sons of the living God." If then such is the case, Israel *must have returned* to Palestine. The next verse then informs us that, "*then* shall the children," etc. If then I assume the land spoken of as Palestine, it is not because I believe it, but because Mr. C. implied it. So Mr. C. just puts the assumption upon the wrong shoulder. Now he changes ground and says that "the land" means "the earth;" whereas, in Mr. Spencer's case, he insists that "the earth" means the *land*. Really Mr. C. must be consistent. Hos. i. 10, 11, implies to believers in the identity that Israel will become a multitudinous people in exile, have a new land of their own (2 Sam. 7—10); and that here they would be called "not My people," but afterwards be acknowledged as such; and that then the children of Judah shall come to the house of Israel in the North country, and together return to inherit Palestine. Zech. x. 8, 9, to my mind implies the same. What it might do if I read, as Mr. C. wishes, the 9th verse before the 8th, I don't know. I have no authority for that system of reading.

I am quite aware Judah received blessings from the Lord long after Israel was taken into captivity. How thankful they were Jeremiah testifies (Jer. iii. 11). After 138 years of abominable wickedness they were taken to Babylon; restored after seventy years; then followed 550 years of the same. At the siege of Jerusalem they were dispersed—a marked people, a byword, a hissing, few in number, without a home only on sufferance to this day; while Israel were to be the chief of Nations (Jer. xxxi. 7), strong in power, have a place of her own, etc. If this is not cursings for Judah, and blessings for Israel, I know not what is.

I hope Mr. C. will come to the conclusion that Israel were to be a multitudinous people in exile, and that we are their descendants.

Yours very truly,

SAMUEL BANNELL, *Sec. I. I. A.*

Liverpool.

GOD'S GLORY IN THE RETURN.

"And I will cause the captivity of Judah and the captivity of Israel to return, and will build them as at the first; and I will cleanse them from all their iniquity, whereby they have sinned against Me; and I will pardon all their iniquities whereby they have sinned, and whereby they have transgressed against Me. 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 I do unto them; and they shall fear and tremble for all the goodness and for all the prosperity that I procure unto it."—Jer. xxxiii. 7—9.

THERE are three things which strike us in reading these verses; (1), the return, not only of Judah, but of Israel also. (2) The purification of these people from *all* their iniquities, which no one can candidly say was fulfilled on or after the return from Babylon, and

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must consequently refer to the still future. (3) That the return of these people to their land shall be to God "A name of joy, a praise, and an honour before all the Nations of the earth." God says elsewhere, "Thou art My people, O Israel, in whom I will be glorified." If by the return God shall receive so much glory, and that in no ordinary degree (for it will be the great forerunner of the evangelization of the world), is it not the imperative duty of every Christian to long and pray for that great event, and to do all in their power to "bring forth the blind people that have eyes?" Well, this is what many people have been trying to do. Some have fancied they discovered them in the Red Indians; others in the Nestorians; and others have asserted that they were hidden away in the heart of China. It is needless my disproving these suppositions, for a very superficial consideration of the distinctive features which were to characterize Israel in exile, will at once convince the candid mind that they *cannot* be Israel. But let us, for the sake of argument, consider the glory God would receive in bringing forth any of these people. Undoubtedly God would receive much glory from the bringing forth of any of these Nations as Lost Israel; but what would He have to do? He would, in addition to the miracles recorded in His Holy Word to be performed on the Return, have to multiply their number exceedingly, for we are told they shall return "A great company," in fact, so multitudinous will be this people that only two of a family will be able to return. Then what a great mental improvement would have to take place. None of these people know much about the Scriptures. If they do know anything, it will be of the New Testament, in which they have been instructed by *our* missionaries. Yet if any of these people be Israel, on their return "They shall no man say the Lord liveth that brought up the children of Israel out of the land of Egypt, *but* the Lord liveth which brought up, and which led the seed of the house of Israel out of the *North country*." But what will all Nations throng to Jerusalem for? Is it not to be instructed in the paths of righteousness, by the Israelites, the ordained preachers to the heathen? We, as Gentiles, will have to go to Jerusalem; we who pride ourselves on our Christianity, we who have translated the Bible for these people, and have sent missionaries to them to instruct them in the ways of the Lord, will have to go to them to be taught. Can we imagine the Jews a civilized and educated people, fraternising with these illiterate savages—I may almost call them, unless God perform some great ethnical miracle?

But how every objection vanishes away when we consider the British Nation as the descendants of the Ten Tribes, a people whom the Jews can look upon as worthy in every respect to be the sharers of their blessings, and whom—more than any other Nation—they can with joy receive as their long-lost brethren; a Nation who by her missionaries has proclaimed the unsearchable riches of Christ throughout all the world (yet how insignificant the results compared to those to take place after the Return). What a glory God will receive when

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the Nations that the people they both feared and respected was the chosen seed of Abraham; and, though they have sinned most greviously, so that God could justly have allowed them to sink into the condition of the normal Tribes of Asia, yet "His thoughts are not as our thoughts, nor His ways our ways." And by His almighty prescience He foresaw the wickedness that would fill the earth, and the want of some Nation to witness for the truth; and He led this people through the wilderness, pleading with them by fire and sword, to these favoured islands, and has made them the head of all Nations of the earth. Yet it was by no superior worthiness on their part that this was done, but simply for "God's glory." "Thus saith the Lord God, I do not this for your sakes, O house of Israel, but for My holy Name's sake, which ye have profaned among the heathen, whither ye went; and I will sanctify My great name which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified *in you* before their eyes; for I will take you from among the heathen and gather you out of all the countries (the Red Indians, &c., are not scattered in all countries), and I will bring you into your own land" (Ezekiel xxxvi. 22—24). What an additional glory will surround the Scriptures; the prophecies shall no longer be the exclusive property of the learned and ingenious, who can spiritualize them to their purposes, but all will be able to read and understand the "literal sure word of prophecy." "Arise, then, O Israel, and shine, for thy light is come." And it is by this alone such glories will be obtained.

ISRAELITE.

"OUR ISRAELITISH ORIGIN."

To the Editor, "Tradesmen's Advertiser."

(Newcastle Paper.)

SIR,—As your paper is noted for its liberality of discussion on all topics of interest, I know you will not object to insert a few lines on the above subject. The champion of this *theory* was here a week or two ago, and gave two lectures on the subject; at the close of the latter lecture there was an opportunity given for questions to be asked, and though I wished to do so, I thought it more prudent to keep quiet, as past experience convinced me that there is little good to be done by questioning at public meetings, as the audience is generally opposed to the questioner, and thus gets no satisfaction; however, I will now ask Mr. Hine or any of his followers who may see this:—1st. Is not this age or dispensation, Scripturally "the times of the Gentiles?" That this is so I think there is abundant Scripture evidence (see Rom. xi., and especially verse 25). Israel were "cut off" as a Nation when they rejected the Gospel of Christ (see Acts xiii., from 44 to the end; also, Luke xii. 34, 35). Nay, there is abundant proof on this point. The result of this

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rejection was that the Gentiles were admitted into Divine favours, were "graffed in" (Rom. xi. 17, &c.). That there are exceptions to the rule we doubt not, as there has always been a few from amongst Israel who have received Christ as their Saviour; but, as a Nation, they have been "cut off," and this is truly "the times of the Gentiles," and that the "times of the Gentiles" are not yet fulfilled, we have one conclusive proof. Our Lord said: "Jerusalem shall be trodden underfoot of the Gentiles *until* the times of the Gentiles be fulfilled" (Luke xxi. 24). I may be asked: Who are the Gentiles? and where are they to be found? I think there is sufficient proof that we, the British people, are they, seeing that there is no other people who have received and been blest by the Gospel during Israel's rejection more than we. 2nd. Is it not strange, that not any of the New Testament writers ever mention the "Ten Tribes" as being lost? Paul speaks of the Twelve Tribes (Acts xxvi. 7). James also addressed his Epistle to the Twelve Tribes. &c.; if not lost then, when have they been lost since? If not lost yet, what is the use of wasting so much time in trying to Identify us to be them? True, our Lord came to "the lost sheep of the home of Israel." He came amongst them in and about Jerusalem. They were lost in another sense than that they could not be found. He, "Christ, came to His own, but His own received Him not," and because they rejected Him, they are still lost, "cut off," and will remain so until "the fulness of the Gentiles be come in." Mr. Hine threw out a challenge triumphantly for Scripture searchers to bring forth *one single* passage of prophecy concerning Israel, which we, the British people, did not exactly answer to. I, in turn, ask (not challenge) Mr. Hine, or any of his friends, for *one passage* of Scripture in proof that such blessings as we, the British Nation, enjoy were ever promised to Israel during the time of their exile. As I am certainly under the impression that all the glorious promises made unto Israel are to be enjoyed by them *only*, after their restoration to their own land, after the "fulness of the Gentiles" be come in (Ezek. xxxvii. 21—28, xxxix. 23—29). It is then very clear that all the promises are to be fulfilled *after* their return to Palestine, and *not* before. I may say that there is almost no end of passages in proof of what I am affirming. This being so, Mr. Hine's *theory* will not bear the test of Scripture, which he boasts so much of.—I am, yours, neither Israel nor Gentile (see 1 Cor. x. 23).

Wesgate Road, Newcastle, December 14th, 1876.

The Editor has much lecture work before him, but will run a shaft into this writer directly he gets time when at home.

THE IRISH FROM THE HEBREWS.

By Dr. Adam Clarke.

"Before I proceed in my inquiry I must beg leave to state a fact, on which it is not necessary for me to reason:

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"I. Ireland received the Christian religion, not from the West or the Romish Church, but from the East, by means of Asiatic missionaries. Of this there is the fullest evidence. The Irish, from time immemorial, were accustomed to Eastern rites, and celebrated their Easter after the Asiatic manner; and it was with extreme difficulty, and after a long lapse of time that the Roman Pontiffs prevailed on them to conform to the custom of the Western Church in the celebration of the Christian Passover.

"I have myself noticed among this people a multitude of customs, both sacred and civil, that are of mere Asiatic origin; and not a few exact counterparts of some among the patriarchs and ancient Jews, as mentioned in the sacred writings. And were historians and chronologers to look more towards the East, than towards the West, not only for the origin of the religion of Ireland, but for the origin of the Nation itself, they would probably get nearer the source."

The above is published in Vol. II. of "Detached Pieces of James Everett's Edition of Dr. Clarke's Works."

Correspondence.

DEAR MR. HINE.—May I be permitted to ask if you still intend to print in THE NATION'S GLORY LEADER, the Book of the Prophets? I am nearly eighty years old, and have, through your means, at last learned we are the Lost Tribes of Israel. I have also been greatly edified by reading the Book of the Kings, which had always puzzled me, until I read it in your GLORY LEADER. I feel thus desirous to be instructed in the Book of the Prophets, whenever you feel disposed to favour the British Lost Israelites.

Yours, ever obliged, TUNBRIDGE WELLS,

Where there are, I believe, many of your disciples and well-wishers.

December 14, 1876.

EDITOR'S REPLY.

WE have not forgotten our promise to give in the three types the Book of the prophet Isaiah, and hope to commence the work in these pages with a modest commentary after our return from Ireland, when we shall have commenced a fourth volume, and the third year of labour in connection with the work. We also hope by then, through the influence of our friends, to have more than double our circulation; and to possess a four-fold influence, as an instructor in the important things of God.

SIR,—I have the pleasure of sending a P.O.O. for £1, in aid of your work.

From E. M.

Brixton.

DEAR SIR,—Allow me to send you my mite towards the expenses incurred by your great enterprise. After eighteen months' study of your splendid theory I am now perfectly convinced of its truth, and only wish I had the power to do something to help it along.

Yours very faithfully, A TENANT FARMER.

London: Printed for the Proprietor by ROBERT BANKS, Racquet Court, Fleet-st., and Published by W. H. GUEST, 29 Paternoster Row, and S. W. PARTRIDGE & Co., 9 Paternoster Row, E.C.

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THE

Nation's Glory Leader,

BY

IDENTIFYING THE BRITISH PEOPLE

WITH THE

LOST TEN TRIBES OF ISRAEL.

A WEEKLY JOURNAL, EDITED BY EDWARD HINE.

NOTE.—WE DO NOT SEEK TO IDENTIFY THE JEWS, WHO ARE ONLY *TWO* TRIBES OUT OF *TWELVE:* HAVE NEVER BEEN LOST, BUT ALWAYS KNOWN. WE ONLY IDENTIFY OUR NATION WITH THE TEN LOST TRIBES; WHICH IS A PARAMOUNT GLORY, AND BENEFIT TO THE EMPIRE, DOING MORE TO SUBSTANTIATE THE TRUTH OF SCRIPTURE THAN ANY OTHER SUBJECT, AND IS MAGNIFICENTLY GRAND.

VOL. III. No. 101.] WEDNESDAY, JAN. 10, 1877. [ONE PENNY.

THE SONG OF SOLOMON.

BY HARRISON OXLEY.

WE think that every intelligent reader of the Scriptures will (by the Identity) have seen that now we have to view the Song of Solomon in a light that is infinitely more glorious and interesting to us than ever before known, and that it becomes to us in view of the glory, a Song of refreshing, bearing the stamp of the Divine wisdom and inspiration.

And here we take the opportunity to express our thankfulness to God for every manifestation of light, given from every source. We know that Soloman was a man specially beloved, and blessed by the Lord; and that his peaceful times and glory was typical of the Greater than Solomon, who "shall reign over the house of Jacob for ever, and of whose kingdom there shall be no end." And as there are many Psalms which foretell of the glory of the Lord over Israel in the land, when they shall be restored, so we have also by the Song of Solomon, the glory of Israel in righteousness for ever, which is to be revealed by virtue of the redemption of her Maker and Husband: "the Lord of hosts is His Name" (Isa. liv. 5—7). Therefore we have in this Song that supreme felicity and exultation which the Church of God, of the Ten-Tribed Israel, is to be brought into by

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the Identity and restoration. At what time, according to that which the inspired prophet said should come, when foretelling the glory that should follow the sufferings of Christ, who redeemed us with His own blood, and so much of this glory yet to be revealed on earth by the Church of the Ten-Tribed Israel, that the very land of promise itself, as may be seen by the Song and the prophets, shall be covered with glory. "For Zion's sake will I not hold My peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God. Thou shalt no more be termed Forsaken, neither shall thy LAND be termed any more Desolate; but thou shalt be called Hephzibah, and thy LAND Beulah, for the Lord delighteth in thee, and thy land shall be married" (Isa. lxii. 1—4).

In view of this glory, which is most clearly stated to be manifested on earth, about Zion, and Jerusalem, and the land of the Inheritance, let the reader take up the Song of Solomon and see whether the sentiments therein expressed do not truthfully blend in perfect harmony with God's rejoicing and glory over Israel. We say, then, that by the Identity and restoration, the Song of Solomon becomes a glorious Song to us. As the Christian Church is now, we fail to see the glory which this beautiful Song pourtrays; but as it is to be by our Identity and restoration, we can see the glory. Then of Israel will be realised the glory: "This thy stature is like to a palm-tree, and thy breasts to clusters of grapes. I said I will go up to the palm-tree, I will take hold of the boughs thereof" (Song vii. 7, 8).

It is very clear to every thoughtful reader of God's Word that we have set before us by the Song of Solomon the marvellous love and delight which the Lord will take in His inheritance, the Church of the righteous Nation, at the time of the Identity and restoration. And how, not by a figure of spiritualising, but by real matter of fact, the land of our fathers itself shall become invested with matchless glory and Divine blessing. For with the outpouring of the Spirit upon Ten-Tribed Israel, the first-born, the first fruits unto God and the Lamb, will also be given, in a most glorious manner, that more than Eden glory which we have in the Word of God promised. Therefore, we say that the Song of Solomon becomes now, and henceforth, a glorious Song of delight to us; and by the work of the Identity, and coming possession of the Holy Land to its true and rightful heirs, is witnessing to the truth of the Divine Word by Solomon and the prophets. This Song, so long beclouded by obscurity of its real value of meaning, is, by the grace of God, brought into light, and breaks forth to our view with the inspired beams of Divine glory. For we boldly declare that by the Identity and restoration, not of the Jews only, but of the Ten Tribes,

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with the Jews, or rather more Scripturally the Jews with the Ten Tribes of Israel, the glory and the truth of this Book of Song can alone be realised. And it will be realised. The Scriptures given by inspiration of God must be wrested out of the hand of destruction, into which they have been brought, and so placed before us, and all the world beside, that all men reading shall understand and glorify God. How beautifully the words of Jehovah, by the prophet Jeremiah, correspond with the Divine love to Israel described in the Song. "The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee. Again I will build thee, and thou shalt be built, O virgin of Israel, thou shalt again be adorned with thy tabrets, and shalt go forth in the dances of them that make merry" (Jer. xxxi. 3, 4).

The Lord will do all that He says He will do, both to Israel and Judah; and the Church of the firstborn, Ten-Tribed Israel, shall be brought forth with the glory of the Lord upon her; and with her Judah also, to participate in the Lord's favour by HIS APPOINTED WAY. Therefore the glory of our Identity and restoration makes the great Eastern question intensely interesting. We have most interest in that question of all people on earth. More than all Gentiles; even more than our brethren of Judah; we have ten parts in that inheritance; and it is also the TIME when the Lord will pour out His Spirit upon us, and fill us with the overflowing joy foretold by the Song of Solomon.

ISRAEL'S SEED TO BE THE STRONGEST WAR POWER ON EARTH,

ESPECIALLY DURING THEIR TIME OF EXILE.

[CONTRIBUTED BY THE WORD OF GOD.]

"BY Myself have I SWORN, saith the Lord, thy SEED SHALL POSSESS THE GATE of HIS ENEMIES" (Gen. xxii. 17).

"And they blessed Rebekah, and said unto her, Let THY SEED POSSESS THE GATE OF THOSE THAT HATE THEM" (Gen. xxiv. 60).

"And I will bless them that bless thee, and curse him that curseth thee" (Gen. xii. 3).

"Seeing that Abraham shall SURELY BECOME A GREAT AND MIGHTY NATION" (Gen. xviii. 18).

"Let people SERVE thee (Jacob), and NATIONS BOW DOWN TO THEE. BE LORD OVER thy brethren, and let thy mother's sons bow down to thee. CURSED be every one that curseth thee, and blessed be he that blesseth thee" (Gen. xxvii. 29).

"And God said, Thy name shall be called no more Jacob, but ISRAEL; for as a prince hast thou power with God, and with men thou hast PREVAILED" (Gen. xxxii. 28).

"Ye shall be a peculiar treasure unto Me ABOVE ALL PEOPLE, for all the earth is Mine, AN HOLY NATION" (Exodus xix. 5).

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"I will make all thine enemies turn their backs unto thee" (Exodus xxiii. 27).

"And ye shall CHASE your ENEMIES, and they shall fall BEFORE YOU by the SWORD; and FIVE OF YOU shall CHASE an HUNDRED, and an HUNDRED OF YOU shall put TEN THOUSAND TO FLIGHT; and your ENEMIES shall FALL BEFORE YOU BY THE SWORD" (Lev. xxvi. 7, 8).

"According to this time it shall be said of Jacob and of Israel, What hath God wrought? Behold the people shall rise up as a GREAT LION (Great Britain), and lift up himself as a young LION" (colonies) (Numbers xxiii. 24).

"His seed shall be in many waters, and his king shall be higher than Agag, and his kingdom shall be exalted. . . . He has as it were the strength of an unicorn; he shall eat up the Nations his enemies, and shall break their bones, and pierce them through with his arrows. He couched, he lay down as a LION, and as a GREAT LION; who shall stir him up?" (Numbers xxiv. 8, 9).

"Hear, O Israel; thou art to pass over Jordan this day, to go in and POSSESS NATIONS GREATER AND MIGHTIER than thyself" (Deut. xi. 1).

"And ye shall POSSESS GREATER NATIONS and MIGHTIER than yourselves" (Deut. xi. 23).

"There shall no man be able to stand before you; for the Lord your God shall lay the fear of you and the dread of you upon all the land that ye shall tread upon, as He hath said unto you" (Deut. xi. 25).

"Thou shalt reign OVER many Nations, but they shall not reign over thee" (Deut. xv. 6).

"But he (Israel's king) shall not multiply horses to himself (*i.e.*, shall not keep up a large standing army)" (Deut. xvii. 16).

"When thou goest out to BATTLE against thine enemies, and seest horses and chariots, and a people MORE than thou, BE NOT AFRAID OF THEM, for the Lord thy God is with THEE (ISRAEL)" (Deut. xx. 1).

"The Lord shall cause thine enemies that rise up against thee, to be smitten before thy face; they shall come out against thee *one way*, and flee before thee *seven ways*" (Deut. xxviii. 7).

"And all the people (Gentiles) of the earth shall be afraid of thee" (Israel) (Deut. xxviii. 10).

"And the Lord shall make thee the HEAD and not the TAIL, and thou (Israel) shall be ABOVE ONLY; and thou shalt not be beneath" (Deut. xxviii. 13).

"How should ONE chase a THOUSAND, and TWO put TEN THOUSAND to flight, except their Rock had sold them, and the Lord had shut them in?" (Deut. xxxii. 30).

"Happy art thou, O Israel; who (among the Gentiles) is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency! And thine enemies shall be found liars unto thee; and thou (Israel) shall tread upon their (the Gentiles) high places" (Deut. xxxiii. 29).

"There shall not any man be able to stand before thee all the days of thy life; as I was with Moses, so I will be with thee (Joshua); I will not fail thee nor forsake thee" (Josh. i. 5).

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"For the Lord hath driven out from BEFORE YOU great Nations and strong; but as for you (Israel), no man hath been able to stand before you unto this day. ONE MAN OF YOU shall CHASE a thousand; for the Lord your God He it is that FIGHTETH for you (Israel), as He hath promised you" (Josh. xxiii. 9, 10).

"And he (Saul) gathered a host, and smote the Amalekites, and delivered Israel out of the hands of them that SPOILED THEM" (1 Sam. xiv. 48).

"And David spake unto the Lord . . . Thou also hath delivered me from the strivings of my people, Thou hast kept me to be the HEAD of the HEATHEN; a people which I knew not SHALL SERVE ME. STRANGERS shall SUBMIT THEMSELVES unto me; as soon as they hear they shall be OBEDIENT unto ME. Strangers shall fade away, and they shall be AFRAID out of their CLOSE PLACES" (FORTIFICATIONS) (2 Sam. xxii. 44).

"When they went from Nation to Nation, and from one kingdom to another people, He suffered no man to do them wrong; yea, He reproved kings for their sakes" (1 Chron. xvi. 20, 21).

"The enemy shall not exact upon him, nor the son of wickedness afflict him. . . . My faithfulness and My mercy shall be with him, and in My Name shall his horn be exalted. I will set his hand also IN THE SEA, and his right hand in the RIVERS. . . . I will make him my firstborn, HIGHER than the kings of the earth" (Psalm lxxxix. 22, 24, 25, 27).

He increased His people (Israel) greatly, and made them stronger than their enemies" (Psalm cv. 24).

A VOICE FROM SIMLA IN SUPPORT OF OUR IDENTITY.

BY PHILO-ISRAEL.

(*Continued from page* 232.)

WE continue our quotations from Mr. J. F. Pogson's article published in the *Delhi Gazette* in October last, merely asking our readers to note that we do not hold with our author in all his views, and that where he diverges into paths which seem to lead into "Teutonic" theories we believe him to be entirely in the wrong. He may, however, be like many others among ourselves, coming into the light from a state of total blindness; and we must, therefore, expect to find in such error, combined with truth, darkness mingled with flashes of real light. We beg our readers to discriminate, and receive what is really valuable in Mr. Pogson's teaching, but to eliminate the rest.

The article continues as follows:—

The Leek,* Onion, Garlic and Linseed are all plants of Oriental

* The Hebrews under Moses expressed great discontent at being deprived of the esculents named. The partiality of the *Spanish* for the third is a National peculiarity. David—or Taffy and his Leek are historical.—J. F. P.

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origin. The first of these is a national emblem. How came these plants to be introduced and naturalised in ancient Ireland and Britain? How came the ancestors of Cæsar's savages to be weavers, dyers, ironsmiths, and bronze founders? They painted their bodies with a blue pigment in various devices, thus showing their knowledge of drawing, and this too must have been an art acquired from ancestors. The sculptured rocks of Scotland existed ages before the time of Cæsar. Could savages have wrought the work we describe in the extract given beneath? "Of the carved stones a remarkable example exists at Forres. It contains figures of men and animals in various compartments. There is another very entire and curious specimen at Aberlemne in Forfarshire. A third at Meigle is remarkable as containing a representation of one of the war-chariots used by the original inhabitants of the country."

Savages with *war-chariots*, probably made on the exact model of those extant in *Palestine*, in the days of ISAIAH, the prophet, and KING HEZEKIAH, is a palpable absurdity. But when it is affirmed that the original inhabitants of the country not only made and used chariots, but were able to draw and engrave on stone according to a given scale, the force of absurdity can go no farther. The *highly-civilized race* who did all these things "could not have been Hebrews, because that comparatively modern, time-serving compiler, *Josephus*, mentions no emigration of Jews from *Judea* or *Palestine* to Europe; the Biblical records of both kingdoms, Judah and Israel, are equally silent upon emigration. The early history of Britain, not very reliable, like all other early histories, gives no account of any Jewish immigration." "The Phœnecians, indeed, from the coast of Palestine, traded with the Cornwall Britons, and some few Jews may have by their assistance found their way to England, but never we presume in such numbers as to be looked upon as the inhabitants of the island!" You, Mr. Editor, are responsible for all this, and as I hold opinions exactly to the contrary, and can support them by both sacred and profane writ, I am obliged to take up your gauntlet.

To begin with, "there never was a Jewish emigration from Palestine to Europe." But as the fleet of king *Solomon* and the wealthy mercantile Hebrews of the period traded in company with Phœnicians, and visited all ports in the Mediterranean and Black Seas, and after passing Gibraltar traded along the coast of Portugal, touched at all ports in the Bay of Biscay, and eventually entered the British Channel for purposes of trade, and probably passed several months in Britain and Ireland, it is hardly fair to say :—"The Phœnicians indeed from the coast of Palestine traded with the Cornwall Britons, and some few Jews may have by their assistance found their way to England, but never, we presume, in such numbers as to be looked upon as the inhabitants of the island! Cæsar describes the Britons as savages, and of course immoral" (Vide *Delhi Gazette*).

Cæsar, it is admitted, invaded Britain B.C. 55, and as the great prophet Isaiah lived B.C. 858, and witnessed the first and second invasion of Palestine by the Assyrians, and himself directed the

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movements of the *preserved and escaped of Israel,* it is manifest that this *escape* took place shortly after the first Assyrian invasion, and before the second, which terminated in the captivity of Israel. The events connected with the *escaped of Israel* therefore took place fully eight hundred years before the time of Cæsar, and if Britain and Ireland was the appointed place of sanctuary, the great gap in the history of the *escaped of Israel* and the inhabitants or people of Britain of those days can only be bridged over by subjecting the most ancient pre-historic stone monuments, masonry structures, stone sculptures, and remarkable geometric pottery existing in England, Ireland, Scotland, the Isle of Man, Anglesea, and all the British isles to certain mathematical and geometrical tests, belonging to the Hebrew system of mathematics and mensuration; and if the rules applied in 1876 yield the standard of weight and mensuration in use, at least 2,725 years ago, it must be admitted that the people who have left these imperishable Hebrew antiquities behind them were the descendants of Hebrew ancestors, who, with their families and selected household, constituted the *escaped of Israel,* so often alluded to by the prophet Isaiah. Of the Tribes of Israel taken into captivity it was predicted that a *remnant* should return. But great prosperity was to be the lot of the *preserved of Israel,* who were to take root, blossom, and bud, and fill the face of the world with fruit. In immediate reference to the *preserved of Israel* the prophet Isaiah, being under the Spirit, hears and records a conversation between the Supreme Being and the great and all-powerful IMMANUEL of the future.

Isaiah writes, "And He said, Is it* a light thing that Thou shouldest be My Servant to raise up the Tribes of Jacob, and to restore the preserved of Israel?"

From the context an answer in the affirmative is given, and the Supreme Being then decrees the future of the *Saviour of mankind* in the imperishable words, (Then) "I will also give Thee for a light to the Gentiles, that Thou mayest be My salvation unto the end of the earth."

To make matters still clearer it is predicted that the "*preserved of Israel*" are to be *Christians,* whereas the *remnant* were to become so.

The prophet says, "And it shall come to pass in that day that the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay on him that smote them, but shall stay upon the Lord, the Holy One of Israel in truth." And again we are told, that "In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel."

The Hebrews, designated by the term *the preserved of Israel* and *the escaped of Israel,* were men of the prophet Isaiah's congregation,

* In the text we have, "*It is a light thing,*" which is either a misprint or a mistranslation, as proved by the context.—J. F. P.

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or, in Scriptural language, his disciples; and, being ancient free-masons, were proved and trustworthy men, nominated by their peers, elected in due form, and drawn from all the *Tribes of Israel.* They may have numbered with their families five hundred or more persons; and as Isaiah was the Sovereign Grand Royal Arch Master Mason of Israel (*this can be proved in* R. A. *Chapter*), his son *Shearjashub* would have been appointed Grand Master of *the preserved of Israel.*

(*To be continued.*)

ARE THE WELSH EXCLUDED FROM TRIBESHIP WITH ISRAEL?

Rectory, November 30, 1876.

DEAR SIR,—I have asked my friend, Mr. Hine, for your address, that I might have an opportunity of asking you a question with regard to the Welsh. My curate, a Welshman, would believe in the Identity question, but he believes that, on account of race, the Welsh are excluded from Tribeship with Israel. The historical difficulty is his great stumblingblock. May I ask you to give me your opinion on the matter, if you can kindly spare the time? Mr. Hine says they are the Tribe of Simeon probably; but of course, this supposition on his part does not tend much to solve the difficulty. I perceive that in your excellent article in *Life from the Dead,* you do not touch upon the Welsh question. I would be glad to have a fellow-helper here in the good work; and I feel sure that an intelligent answer, such as I feel sure you can give, from having evidently studied the subject so carefully, would go far to convince my friend. To me it presents no difficulty at all, as I am content to rest on the Scriptural declarations; and when I find that the whole Nation (Welsh and all) are fulfilling the required conditions, I am simply content to wait for the solution of the historical difficulty, which, I firmly believe, will be solved in due time.

I am, my dear Sir, very truly yours, ——

To Cymru.

"CYMRU'S" REPLY TO THE ABOVE.

Nov. 30th, 1876.

MY DEAR AND REVEREND SIR,—Your favour of date 29th to hand. In reply to your kind note, I have only to say, that the paper appearing in the pages of Mr. Hine's monthly, *Life from the Dead,* is written solely with the view of identifying the aboriginal Britons of the whole British Archipelago with three of the Tribes of Israel, of the House and Kingdom of Samaria. I have all my life been subjected to special influences and action, both direct and indirect, on the part of those whose object is not so much to prevent the discovery and manifestation of the Ten Tribes of Israel, as to destroy the whole British Bible, and the whole of the Protestantism that is rooted

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upon it. These freaks have assailed us Identity people, both collectively and individually; and it is simply from the necessity of turning round, and delivering our adversaries blows heavier than they do or can give, that the legitimate aim and issue of that paper have been delayed. The Identity reveals three classes to us. First, those who, like yourself and friend, manifest an earnest and commendable desire to examine crucially and exhaustively everything that may be advanced, for or against, the contents of the Bible; secondly, those whose indifference is so great as to render them insensible to their duty, and results in their neither knowing nor regarding anything that really can be advanced against or for the Word of God; and, thirdly, those who despise the Bible altogether, and have an inveterate hatred for all the restraints the Book imposes upon all erratic impulse and unsound judgment. It will take probably not less than two more years to complete the printing of the paper, which is not intended to be exhaustive in itself, but of such character as to admit of discussion and argument on the primary and secondary points, after having made the primary line of evidence and argument apparent to the minds of the readers of the periodical. I am absolutely certain that your faith in the ultimate issue of the Identity will be verified by God and history.

Your friend will find that his difficulty is not a solid one. The racial difficulty has no existence in fact. There is no man living who can prove that the Welsh, Scotch, and Irish are NOT Hebrews after the flesh, as well as sons of Abraham as to their religious faith. Apart from Scripture, the history of every Nation is, in its earliest stage, purely traditional, and not historical—orally preserved and transmitted, and not written. Hence, from imperfections of memory, and war, and other disturbing causes, oral tradition is nearly absolutely certain to become, not absolutely false, but very much misplaced and transposed, in its natural order and sequence. In such case, circumstantial evidence, apart from Divine revelation, is the only evidence by which we can be guided in our judgments. Criminals are daily tried and condemned, and executed, on the strength of purely circumstantial evidence, in our courts of law and gaols, and which evidence is feebleness itself, when compared with the circumstantial evidence of every kind we have at hand, as touching the Identity of the ancient Britons.

The Welsh tradition assigns a Grecian origin to the Cymri. Their language, and many of their ancient religious beliefs and doctrines prove that they must have either come into contact with the Hellares, or have been born of them. But both their language and their religion, as well as their manners and customs, show incontestably that the Hebrew elements are overwhelmingly preponderant over the Grecian, and every other combined. This proves the Hebraic elements to be racial and radical; and that the Grecian are purely the result of contact. Few people are in the remotest degree conscious of the enormous mass of pure old Hebrew spoken this day by modern Englishmen, under the impression that it is all and altogether new

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language. These points will be treated upon in my paper in due course.

Although Welsh tradition assigns a Grecian origin to the Cymri, that tradition, at furthest, can only be taken as showing that they originally came direct from Greece to these islands. They came by the "lake of pools" and the "Hazy Sea," to Britain—which clearly have reference to the Mediterranean and the Atlantic. The Mediterranean is nothing but an agglomeration of pools—the term "lake of pools" being evidently employed to distinguish the waters of the Mediterranean from those of the Atlantic, the waters of which are placid, smooth, and still, as compared with tho long-rolling and mountainous billows of the Atlantic. Their knowledge of the whole Mediterranean, shown by these traditions, is so complete and exact, as to leave the inference absolute and unavoidable that the Cymri had navigated the whole of the waters of Azof, Euxine, Marmora, Egea, Levant, Adriatic Mid Sea, and Lyons Gulf, BEFORE they came to these islands. Knowledge so exact could not have been obtained by any other means than those of lengthened personal observation. And the fogs of the "Hazy Sea" (Mor Tawch), or Bay of Biscay, &c., shows clearly the Cymri never came to these islands overland, by way of the Danube and Germany, for the traditions also plainly declare that they also came from the Loire and Gascony to Britain—that is, they touched and stayed awhile on the Spanish and French North-west coasts, on their way to Britain from the East. No historical, or racial, or other consideration whatsoever, can stand one single instant, if it ignores these unyielding facts; for it is rubbish of the most trumpery kind, to suppose that the Cymri did not know far more concerning their ownselves than all others did or could possibly know of them.

I trust these few and very brief remarks may sufficiently indicate the leading feature of Welsh Identity with Israel; and that your friend will not fail to see the insuperable difficulty in the way, not of us, but of those who are disposed to contest the Identity. Facts are stubborn things, and will not yield an inch to any purely conjectural opinions or purely racial doctrines. I am quite satisfied, and hope to be able most plainly to prove, in EVERY way, that Simeon, Dan, and Asher, occupied these islands before the Roman invasion; and that they were located here in exactly the same relative positions they occupied when in Palestine; Simeon being South, Dan being West, and Asher North.

I am, my dear Sir, most faithfully yours,

CYMRU.

"THE ONLY SOLUTION OF THE EASTERN QUESTION."

LECTURE AT BARNSLEY ON "THE LOST TEN TRIBES."

ON Wednesday evening last, Mr. E. Hine, author of several works, and editor of "Life from the Dead," delivered a lecture in the

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Temperance Hall, Pitt-street, Barnsley, on "The English People Identified with the Lost Ten Tribes of Israel," which was set forth as the only solution of the great Eastern Question. The building was crowded. Mr. Calvert occupied the chair.

The Lecturer, after a few preliminary remarks, referred to Isaiah xix., from verse 19, and to the fact that they found on the border and in the land of Egypt a building that had been recorded until later days as a tomb. They knew the exact year when this building, otherwise the pyramid, was erected, and the name of the king who existed and reigned at the time. There were many pyramids in Egypt, from succeeding kings getting the notion into their heads that the great pyramid served the purpose of a tomb, having pyramids erected at the time of their death, to serve as a depository for their carcases. But the great pyramid had very important teachings. Whilst men throughout many ages had been trying to discover the length of a year, having wasted a deal of valuable time and deep research to attain their object, bringing it at length to 365 days, 5 hours, 48 minutes, and 42 seconds, if they took the measurement of the pyramid in feet from socket to socket they found these numbers exactly corresponded. So it was with many other things. In the interior of the building were a number of grooves, which were at unequal distances from each other; and taking 2170 years before Christ, when the pyramid was erected, they found that these grooves corresponded with certain Biblical events. One groove represented the exact time when the confusion of tongues took place; another when Israel went into Egypt; a third when Israel came out of Egypt; and a fourth when Almighty God gave the law to Moses. Then, ascending, there was a groove that corresponded to the birth of our Saviour; another, 33 inches apart, setting forth the ministry of our Lord; and when they came to the Death of Christ, His Crucifixion, a hole was discovered immediately under the mark noting His Death, which represented His descent into Hades; and if the teachings of these grooves were correct, the building was prophetic. The next mark in the pyramid represented the year 1881—a portion of the autumn of 1881 and the spring of 1882—and what was the next great event? He himself, after reading his Bible did not know of any great event before the return of Israel and Judah to their land. They knew that the Identity question was making progress through the country, and that it had already influenced hundreds of thousands of men to give in their adhesion to the belief that the British, and the British alone, corresponded to the Lost Tribes. There had always been an Eastern Question, but God had not permitted it to be settled; yet if the teachings of the Great Pyramid were correct, and the British people were identified with the people of Israel, it was requisite that we should possess Palestine between now and 1881. Palestine must not be purchased, according to Scripture; but given over to us. They had all heard of the famed Porte and city, Constantinople; and who had to have that? Constantinople was one of the gates of

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the earth, and God had ordained that the people of Israel should possess all the gates of the earth. We had already in our possession every important key and highway of the earth, excepting this one. It must be remembered that Russia needed money; she and Turkey had frequently borrowed money; but God had said that the people of Israel, and the English people were identical, should not borrow and we had never borrowed. (Cheers.)

(*To be concluded in our next.*)

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THE

Nation's Glory Leader,

BY

IDENTIFYING THE BRITISH PEOPLE

WITH THE

LOST TEN TRIBES OF ISRAEL.

A WEEKLY JOURNAL, EDITED BY EDWARD HINE.

NOTE.—WE DO NOT SEEK TO IDENTIFY THE JEWS, WHO ARE ONLY *TWO* TRIBES OUT OF *TWELVE:* HAVE NEVER BEEN LOST, BUT ALWAYS KNOWN. WE ONLY IDENTIFY OUR NATION WITH THE TEN LOST TRIBES; WHICH IS A PARAMOUNT GLORY, AND BENEFIT TO THE EMPIRE, DOING MORE TO SUBSTANTIATE THE TRUTH OF SCRIPTURE THAN ANY OTHER SUBJECT, AND IS MAGNIFICENTLY GRAND.

VOL. III. No. 102.] WEDNESDAY, JAN. 17, 1877. [ONE PENNY.

"THE ONLY SOLUTION OF THE EASTERN QUESTION."

LECTURE AT BARNSLEY ON "THE LOST TEN TRIBES."

(*Continued from page* 276.)

We lent Turkey £25,000,000, and Russia £90,000,000, and whilst the Russians were a barbarous and cruel people, the Turks were just as bad. (Cheers.) Turkey being bankrupt, were we to get no equivalent for our loans? It had been arranged by the Sultan, by his own free will, as soon as ever the first gun was fired, and the Russian hordes swept over the country, that we were to pass some 20 regiments of our line into Constantinople and also take possession of the Turkish fleet, for the Sultan would rather see Constantinople in our hands than in that of any other people. (Cheers.) The Eastern Question would be then settled, and the return of Lost Israel would, according to the pyramid, take place in the year 1881. (Cheers.)

Mr. Hine's lecture took nearly two hours in delivery.

A little discussion followed the lecture.

Caplain Bufham was understood to ask whether some passages of Scripture had not a literal as well as a spiritual meaning, the lecturer having, in the course of his remarks, found fault with some people spiritualising prophecies.

The Rev. R. Wilton followed this question with asking the lecturer

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whether he believed Christ had redeemed the Jews, because he had said in some of his pamphlets that He had not done so. The lecturer seemed to be influenced by the old Jewish spirit of exclusivenesss, which had been extinguished by Christianity, but which Mr. Hine was attempting to revive.

Mr. Hine said that he believed Christ had died for all men.

Mr. Mack, Sheffield-road, observed that the English were the descendants of three peoples, and not only of the Saxons.

Mr. Hine replied that the Romans evacuated Great Britain prior to the entry of the Saxons.

Captain Bufham suggested that language was a difficulty to readily accepting the Identity.

Mr. Hine replied that language presented no difficulty, but the reverse, because it gave strong evidence in favour of our Identity with Israel: that Canon Lyson had recently published a work in which he gave thousands of Saxon words that were rooted in the Hebrew. (Loud cheers.)

Mr. Bell then asked the lecturer what authority he had for giving the interpretation he had concerning the grooves and marks in the Pyramid.

Mr. Hine relied that his authority was the Astronomer-Royal of Scotland, Piazzi Smyth.

Other questions no doubt would have been asked, but the meeting was declared to be at an end, having been over three hours in duration.

We take the above from the *Barnsley Chronicle*, and which of course can scarcely be an outline of a lecture of two hours' length. Our avowed object was to solve the difficulties of the Eastern Question—and, without doubt, our solution, as is always the case, was given amid the most profound attention; and, with what was both hearty and general, was applausingly received—a method of approval which, we cannot deny, does impart encouragement to us, yet we are conscious becomes bitterness to some. Thus we had present a person acting as a minister, who had taken upon himself to preach against the Identity, who had presided over a meeting called to oppose the Identity, when statements contrary to the teachings of Scripture were accepted; and when those present, known to understand the question and to be competent to correct misstatements, were not suffered to speak or explain, showing the Christian fairness of the conventual, which virtues held possession of the mind even to the time of the lecture; for, when we submitted ourselves at the close to questioning on the different points of the lecture, imperfectly understood—this person, with much impertinence and considerable bad taste, mooted the question as to the possibility of the conversion of the Jews, a point never referred to and totally unconnected with the subject of the lecture, and one that is distinctly unassociated even with the Identity question; thus diverting the attention from the subject under consideration, and insidiously attempting to destroy, by the display of a wild party spirit, the influence for good.

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THE IDENTITY OF VICTORIA.

By Harrison Oxley.

"*GOD SAVE THE QUEEN.*"

I SEE in those well-selected and highly-instructive portions "Contributed by the Word of God," contained in No. 99 of the GLORY LEADER, some remarks touching that wonderful prediction, by the mouth of Jeremiah, as given chapter xxxi. 22. It is certainly a most wonderful word, and will as certainly be fulfilled as every other jot and tittle of the law and the prophets. And who, then, is this woman spoken of in those far-gone ages of prophecy, when holy men of God spake as they were moved by the Holy Ghost?

I agree that the woman in question is the Queen. It is absolutely certain that the woman cannot be a *Gentile*, and it is equally certain that the woman is connected with the house of Israel; and, again, that the woman must be a *particular* woman connected with the house of Israel. Therefore, not of Judah, not of the Jews, but of the seed of David, in CHRISTIANITY; therefore, a royal person—therefore the Queen.

It is, I believe, for this purpose that the Almighty has raised her up, and given to her glory above all other potentates on the earth, because of His covenant with David, and with the house of Israel, and because His mercy is for ever. This is the glorious foundation on which the throne, kingdom, and empire is standing; and, therefore, we have in all these a national glory, to be seen NOW by the Word of God by all people for ever.

I believe, then, that Her Majesty the Queen is assuredly the woman spoken of by the Word of God. And what is she to do? What high purpose has the Lord Almighty to serve by this one of the reigning seed of the house of David? Is it not to serve, chiefly, in this great, and sacred, and most marvellous work of the Identity and the Restoration? Is it not to serve, in connection with that WONDERFUL dream given to Jacob, when he slept on the pillow of stone at Luz, afterwards called by God and man, "Bethel?" But to understand this word, we must look to the connection. What have we there? Is it not a reproof, a rebuke to the house of Israel, the backsliding daughter?

What about? The Identity and the Restoration! The time, the glorious time, which the Lord has been long, yea, *so* long waiting for? This greatest of all national events, which is to prepare the way for the kingdom of God?

It is the time of Israel's Identity—"backsliding daughter"—when the sign is to take place.

It is the Lord's reproof to stiffnecked, unbelieving Israel, concerning the Identity, who will neither see nor hear the Lord's way for her salvation, but foolishly and blindly go after her own sinful ways to no profit! How long wilt thou, Israel (British Nation), "backsliding daughter," "go about! For the Lord hath created a new thing in the earth." Therefore, it is the LORD'S DOING and not

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man's. It is His Divine, infinite, and all-wise workmanship. It is not a cunning trick, but specially created AT A GIVEN TIME and for a given purpose. Shall man reply against it and say, What hast Thou made? or what hast Thou brought forth? It is a NEW THING brought forth by the perfection of wisdom, the Almighty, in the manifestation of the riches of His grace to Israel! How long wilt thou go about, O backsliding daughter? When wilt thou incline thine ear to know *thyself* and THY GOD? For the Lord hath created a NEW THING in the earth, a woman shall compass a man. A distinguished woman, raised up for a special purpose, at a special time, the handiwork of Jehovah, shall compass—What? Not *the dominions of a man*, but A MAN. This NEW THING is intimately, inseparably connected with a NEW ERA in our national history—with the house of David, with the house of Israel, and with the house of Judah; with Jerusalem and Mount Zion, and the land of our inheritance. "Break forth into joy, sing together, sing together, ye waste places of Jerusalem, for the Lord hath comforted His people, He hath redeemed Jerusalem" (Isa. lii. 9)." Thus saith the Lord of hosts, As yet they shall use this speech in the land of Judah and the cities thereof, when I shall bring again their captivity. The Lord bless thee, O habitation of justice, and mountain of holiness. And there shall dwell in Judah itself, and in all the cities thereof together, husbandmen, and they that go forth with the flocks. For I have satiated the weary soul, and I have replenished every sorrowful soul. Upon this I awaked, and beheld, and my sleep was sweet unto me. Behold, the days come, saith the Lord of hosts, that I will sow the house of Israel AND the house of Judah with the seed of man, and with the seed of beast" (Jer. xxxi. 23—27).

The time of the appearance of this woman, therefore, this NEW THING which the Lord hath CREATED IN THE EARTH, is the time of the Identity of the Ten Lost Tribes of Israel, and their Restoration, with the house of Judah, unto the land of their fathers. And which person is unquestionably the Queen, of the house of David, and so deeply connected with both the houses of Jacob's family.

And this NEW THING CREATED, is clearly given, is brought to the FOREFRONT OF THE NATION OF ISRAEL, to whom the glorious tidings is being made known by way of reproof from the Lord of hosts. "How long wilt thou go about, O thou backsliding daughter, for the Lord hath created a new thing in the earth, a woman shall compass a man." Assuredly no person living can have a deeper interest in the Identity than the Queen, being constituted specially, a marvellous witness to the truth of the Divine Word, and God's faithfulness to David, and to her, and the Lord's work; by her the whole Nation of Israel, and her company of Nations, are reproved and called upon to return to God, believe His Word, and to give Him glory by the Identity.

In what way this new thing will be finished—*i.e.*, worked out—will be *known to the Queen herself*, who will, we believe, be *given to see*, what she will be led to by the hand of Providence, *inspiring her*

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thoughts, and guiding her way. The prophecy warrants this conclusion. And if the life of the Queen should be prolonged to the time of the final restitution, as suggested by Mr. Hine, then there will yet be in store a career of glory to Her Majesty, by God's covenant with David, that shall utterly overwhelm all former sorrows, and as utterly transcend all former glories ever known on the earth. "How long wilt thou go about, O backsliding daughter, for the Lord hath created a new thing in the earth, a WOMAN shall compass a MAN." "Oh, the depth of the riches both of the wisdom and knowledge of God. How unsearchable are His judgments, and His ways past finding out!" "For who hath known the mind of the Lord, and who hath been His counsellor? Or who hath first given to Him, and it shall be recompensed unto him again?" "For of Him, and through Him, and to Him ARE ALL THINGS: to whom be glory for ever and ever. Amen."

MANASSEH A-THINKING.

DEAR SIR,—The enclosed is curious if true, and as anything from the United States must be turned inside out, we may take it for what it is worth.

It is not, of course, an impossibility that, when our return takes place or before, the two severed brothers, Manasseh and Ephraim, may form under one monarch. And why not?
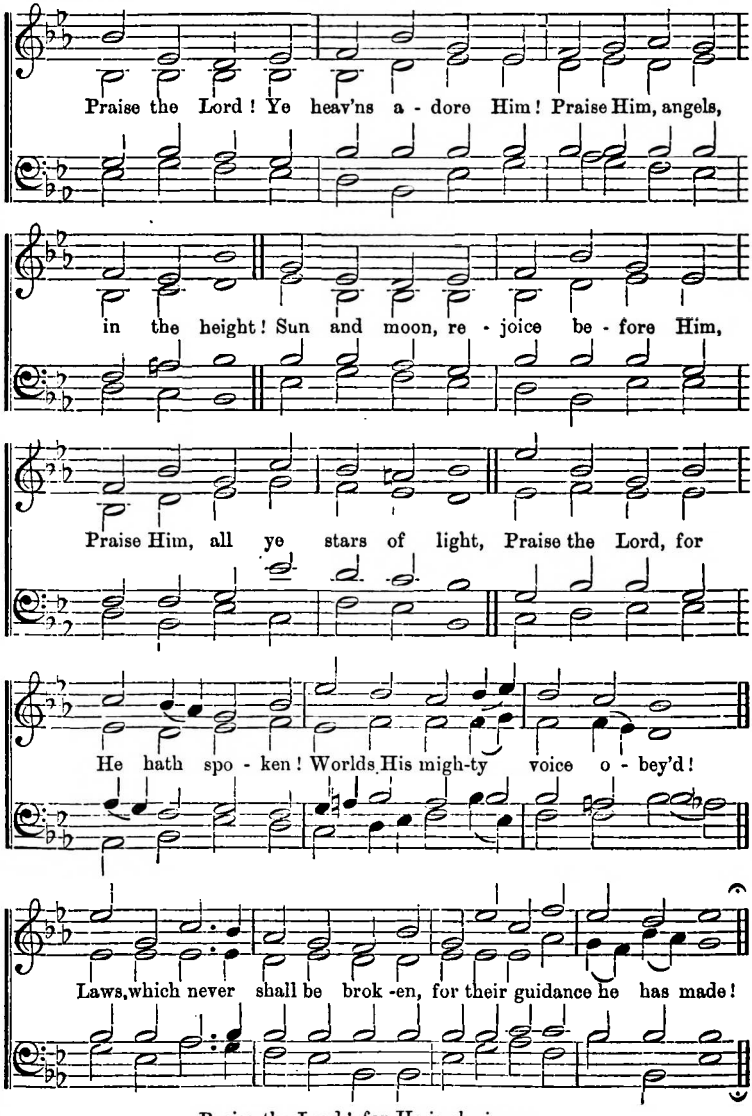
Yours in the faith, W. H. L.

"RE-ANNEXATION."—The *New York Tribune* prints the following petition to Congress, which it says the Democrats are signing. The prayer of the petition is that the United States may be re-annexed to Great Britain:—"The intense disgust of certain Democrats in this city at the failure of 'reform' and the consequent destruction of their only surviving hope for free institutions has found expression in the following petition, which has received several signatures, and is not unlikely to be presented to Congress:—'To the Honourable Senate and House of Representatives of the United States of America, at Washington assembled—the undersigned citzens of the United States of America, having in view the present and prospective dangers ensuing from our form of government, beg respectfully to petition your honourable bodies that Commissioners be appointed with full authority to arrange the terms of a treaty of reconciliation with Great Britain, settling all causes of estrangement which have unhappily existed for the past century between the two countries, to the end that the people of a common origin may enjoy the natural fraternity to which they are entitled, and the civil and religious liberty which our ancestors have won in leading the progressive civilization of the Caucassian race for the past thousand years.'"

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VICTORIA.

Maestoso. (Isaiah—4 ch.) CYMRU.



Praise the Lord! for He is glorious;
Never shall His promise fail!
He hath made His saints victorious;
Sin and death shall not prevail!
Praise Jehovah! our Salvation!
Hosts on high, His pow'r proclaim!
Heaven and earth, and all creation;
Laud and magnify His Name

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A VOICE FROM SIMLA IN SUPPORT OF OUR IDENTITY.

BY PHILO-ISRAEL.

(*Concluded from page* 269.)

WE now give our readers the concluding portions of Mr. Pogson's letter to the *Delhi Gazette*. We are anxious they should note how, to one regarding passing events from the extreme North of India, things here seem to "*tend towards Palestine becoming a British possession*," and that "the heirs of Israel have a wondrous time before them." However we may differ from Mr. Pogson in the details he puts forward (the origin of the word "Saxon," &c., &c.), we are all one with him in considering that the "return of Israel to the land of the inheritance" is imminent; and that "Israel" (the British races) have indeed a glorious time before them.

Mr. Pogson writes, in continuation :—

A reference to Isaiah viii. 11—18, will show that *Isaiah* was forbidden to walk in the ways of the mass of the Hebrew Nation. That he had disciples, who were commanded to "bind up the testimony," and to "seal the law." Thus closing his Lodge, and bidding all present Farewell; and the fact is proved by the words :—"And I will wait upon the Lord, that hideth His face from the house of Jacob, and I will look for Him."

Finally, in talking of himself and family, the prophet says, addressing those present, "Behold, I and the children, whom the LORD hath given me are for signs, and for wonders in Israel, from the LORD of hosts, which dwelleth in Mount Zion." Of these children *Shearjashub* was the eldest, and *Maher-shalal-hash-baz* the youngest. The eldest son was grown to man's estate, the youngest was a baby, and between them must have been sons and daughters.

If the family had remained in *Jerusalem* all would have perished during and after the reign of idolatry had set in, and was in full swing when *Isaiah* was slain. But as they were numbered amongst the *preserved of Israel* their escape was necessary for the fulfilment of prophecy. The signs and wonders have been fulfilled. The descendants of the *Angles* and the *Sacca-Sunyae*, and the allied and more modern *Anglo-Sacca-Sunyae* have actually overrun the world, and filled it with fruit or population, and as events now passing tend towards PALESTINE becoming a British possession, the *heirs of Israel* have a wondrous time before them. The Hebrew colony settled in Egypt, when Joseph was King Pharaoh's Prime Minister, amounted to "threscore and ten;" and as the children of Israel had in four hundred and thirty years reached the number of six hundred thousand, the *disciples* of ISAIAH, settled in Britain from the days of HEZEKIAH to the time of ZERUBBABEL the Prince of the people, must have far exceeded that number. The messengers sent from JERUSALEM by EZRA and NEHEMIAH to Spain, Britain and Ireland, had to make themselves known. On landing they would have been asked

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"Who are ye?" and their answer would have been "*El Sacca Sunya.*"

The Assyrians when speaking contemptuously of their captives, the *children of Israel*, would have called them "*Sacca Sunya*," and they but spoke the truth when doing so. In the Assyrian language, "*Sacca*," meant the Temple of the Lord God of heaven—*i.e.*, *the Temple* at *Jerusalem*; "*Sunya*" means desolate, and the two words applied to a multitude of captives, conveyed the meaning that the people concerned were of that particular Nation, the Temple of whose LORD GOD had been destroyed, or become desolate. Now as the event alluded to did not take place till the time of Nebuchadnezzar, the term was inapplicable to the *children of Israel* taken away as captives, during HEZEKIAH'S reign. But perfectly correct when applied to the Hebrews who saw their sacred Temple pilaged and made desolate.

The invitation of the messengers from *Jerusalem* was, judging from existing stone monuments met with in France and Germany, very largely accepted; an immense emigration to the main land, opposite the British coast must have taken place with the intention of reaching the shores of the Mediterranean Sea by land. The project was frustrated, and probably, after various conflicts with the inhabitants of the country, a retreat towards the sea coast was made. Thus parts of France and Belgium received a population of Hebrew origin, and part of Germany was peopled in a similar manner. In time the meaning of the words "*Sacca Sunya*" was lost, but oral tradition, passed them on to posterity, and eventually the hereditary chief of the Tribe became the ruler of the "*Sacca Sunya*," which in comparatively modern times was abbreviated into Sacca-Sun, Sac-Sun, and finally Saxon.

The *Angles* and all who could claim the remotest connection with the Clan or Tribe of *Ibn Alpin*, or McAlpin, called themselves so, and when the modern Saxons invaded Britain, and settled down for good, they intermarried, and the *Angles*, being of superior rank, named the modern race, Anglo-Saxon. "*Ibn-Pinnah-Sacca-Sunya*" would convey the same meaning. The Latin translation (*Agulus*) was more handy and was adopted.

We now come to the grand stumbling-block of our own day. All the so-called English are not descended from the ancient *Angles*, nor the dark-skinned, goat-nosed, thick-lipped Jews of London and Europe from the pure-blooded Hebrews of the time of Hezekiah.

It should be remembered that, at the building of the Temple under ZERUBBABEL, a number of persons claimed to be Hebrews. "But as they could not show their father's house nor their seed, whether they *were* of Israel," they were all rejected, and those who claimed to be of the priesthood, and failed to make good their claim, were reckoned as polluted and expelled from the priesthood. These men were the offspring of Assyrian and Persian mothers, and other races of women, and also of Persian and Assyrian fathers, and Hebrew women compelled to wed them. Rejected by their rulers, they went to Syria

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and Egypt, and gradually found their way into Europe, and became the ancestors of the present generation of coloured Jews. The final overthrow of *Jerusalem* by Titus gave the Roman soldiers thousands of male and female captives of all ages, the latter became mothers of a mixed race, half Roman, half Hebrew, half Greek, and, in fact, whatever was the nationality of the purchaser, the offspring of the mother's side was Hebrew. The Greeks were supplied with Hebrew women, captured by the Phœnicians, and sold to all who could pay for them, and this occurred in the time of the prophet Joel. Hebrews had settled in *Spain* when they and the Phœnicians were fast friends. The beauty of the pure-blooded Hebrew women was famed, and the beauty of the ancient Greek, Roman and Spanish women was beyond doubt due to Hebrew maternal descent. What must have been the beauty of *Esther* to have startled, dazzled, and conquered King *Ahasuerus*? King *Herod* was ready to make a present of half his kingdom to Herodias. The beauty of the noble Irish women was and is closely allied, though superior, to that of the ancient Greeks. The ancient *Scots* came from Ireland, and the beauty of the noble Scotch woman is second to none. The women of Wales of the noble and superior classes are famed for beauty. But when we come to the mixed white-skinned races, men and women are, as a rule, devoid of beauty. A giant, all chops, about an inch of nose, small head, with the brains preponderating behind the ears, and middle-sized women to match, are no more of real ancient English descent than are the dark-skinned London Jews of pure Hebrew blood. But take the pure-blooded Oriental Hebrew, and beauty once more asserts her rights. Old David Sassoon, the late Mr. Disraeli, Sir Moses Montifiore, Sir A. Rothschild, were all Hebrews, but they no more resembled the goat-nosed Hebrew than the English gentleman of ancient descent resembles the male oddities of the London streets, or the old Irish gentleman the remarkably quaint-featured people of parts of Ireland. The beauty of the Danish or Zealand women is, like their jewels, purely Hebrew, and as the maritime Tribe of Dan manned the Hebrew ships and fleet, they brought *Shearjashub* and his chosen band to Britain and have been off and on friends and foes, but still a kindred people.

J. FRED. POGSON.

Simla, 4th September, 1876.

AMERICA SPEAKS ALSO.

THE following announcement of a Lecture is taken from one of the American newspapers, and is interesting because it shows progress :—

LECTURE.—A Lecture will be given in the Berkeley-street Methodist Church, on Tuesday, the 17th inst., by the Pastor, the Rev. W. H. Poole, on the "British Nation the Lost Tribes of Israel." Alderman J. J. Withrow will occupy the chair. Doors open at 7.30 o'clock, p.m. Lecture to commence at 8 o'clock. Admission fee voluntary.

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SAID OF ISRAEL'S NATION AFTER THEIR EXILE, AND APPLYING TO IT WHEN IN EXILE.

[CONTRIBUTED BY THE WORD OF GOD.]

"AND behold at eveningtide trouble; and before the morning he is not. This is the portion of them (Gentiles) that SPOIL us (Israel), and the lot of them that rob us" (Isaiah xvii. 14).

"A people terrible from the beginning hitherto" (Isaiah xviii. 7).

"Therefore shall the STRONG PEOPLE (Israel) glorify thee; the city of the terrible Nations shall fear thee" (Isaiah xxv. 3).

"Fear thou not (Israel), for I am with thee; BE NOT DISMAYED, for I am thy God. I WILL STRENGTHEN THEE; yea, I will HELP THEE; yea, I will UPHOLD THEE with the right hand of My righteousness. BEHOLD, all they that were incensed against THEE shall be ashamed and confounded; they shall be as nothing (FACT), AND THEY (the Gentiles) that STRIVE with thee shall perish. THOU (Israel) shall seek them, and shalt not find them. THEM that contended with THEE, they that WAR AGAINST THEE shall be as nothing, as a thing of nought. For I the Lord thy God will HOLD thy right hand, saying unto thee, FEAR NOT, I will HELP THEE; FEAR not, thou worm Jacob; YE MEN OF ISRAEL, I will HELP THEE, saith the LORD and THY REDEEMER, the Holy ONE of Israel" (Isaiah xli. 8—14).

"Thou shalt be FAR FROM OPPRESSION, for thou shalt NOT FEAR; and from TERROR, for it shall NOT COME NEAR THEE (Israel). Behold, they shall surely gather together (*i.e.*, Gentile Nations for WAR), but not by Me (*i.e.*, through God's direction); whosoever shall gather together (Gentiles) AGAINST THEE (Israel) shall FALL for thy sake. NO WEAPON THAT IS FORMED AGAINST THEE (Israel) shall PROSPER; and every tongue that shall rise against thee in judgment, THOU (Israel) SHALT CONDEMN. This is the HERITAGE of the servants of the LORD, and their righteousness is of Me, saith the Lord" (Isaiah liv. 14, 15, and 17).

"Is not this the fast that I have chosen (for Israel in their captivity)? to loose the bands of wickedness, to UNDO the heavy burdens, to let the OPPRESSED GO FREE, and that YE BREAK every YOKE?" (Isaiah lviii. 6).

"FEAR THOU NOT, O my servant Jacob, saith the Lord; neither BE DISMAYED, O ISRAEL; for, lo, I will SAVE THEE" (Jer. xxx. 10).

"All they that devour thee (Israel) shall be devoured; and all thine ADVERSARIES, every one of them, shall go into captivity; and they that spoil thee shall be a spoil; and all that prey upon thee will I give for a prey. . . . I will punish all that oppress them" (Jer. xxx. 16, 20).

SAID B.C. 606.

"Thou (Jacob) art My battle-axe and weapons of WAR; for with thee (Israel) will I break in pieces the NATIONS; and with thee (Israel) will I destroy kingdoms; and with thee (Israel) will I break in pieces the horse and his rider; and with thee (Israel) will I

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break in pieces the chariot and his rider. . . . With thee (Israel) will I break in pieces captains and RULERS" (Jer. li. 20—23).

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

"The NATIONS (Gentiles) shall see and be confounded AT ALL THEIR MIGHT (Israel's). . . . They shall be afraid of the Lord OUR God, and shall fear because of THEE" (*i.e.*, Israel) (Micah vii. 16, 17).

LECTURES.

WE have arranged to spend three days in Margate—viz., January 21st, 22nd, and 23rd, and Ramsgate on the 24th, and we believe Woolwich on the 25th.

IRELAND.

WE have several kind and pressing invitations to visit Ireland. We should be most happy to accept, providing that, in the face of so long a journey, our friends in the Emerald Isle would make it worth our while by giving us daily constant employment for a month. We are anxious to spend two days in each place. The first day to prove our Identity, the second to show the uses of it. We know there are several quiet towns where our services would be acceptable on a Saturday. We are anxious to have every day in use. In these cases we are willing to lecture on the Saturday, to preach once on the Sunday, and give a second lecture on the Monday. This would allow the Tuesdays and Wednesdays, and the Thursdays and Fridays to be allotted to other places. We propose that our labours should first commence February 13th next, and are willing to continue them to the end of March. Friends interested in this announcement will kindly communicate with us forthwith; and as far as charges are concerned we would name three pounds from each town visited, with accommodation provided as thought best. Address, Mr. Edward Hine, Wavertree, Liverpool.

EDWARD HINE DEFIES HIM.

THE Rev. J. L. Murray, an Irish Pastor, we believe of Portadown, undertakes to deliver a lecture in the U. P. Church, West-street, to prove "Britain not Lost Israel." We simply say, we defy him to perform his self-imposed task; and advise him for the sake of the reputation of his intellect not to try it. It is announced as his "third and *last* lecture." May it be so; for we take it to mean that the first and second were failures, or (we should think) the course would be extended, as all successes are.

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Correspondence.

MR. E. HINE.—DEAR SIR,—Yours of the 12th ult. duly to hand. Well, do ye know I was glad to get a reply in any shape from our "Israelitish seer." I may well say, "O man, greatly beloved," in this city of ours. One good friend of mine, a well-read and learned man, reads and translates both Greek and Hebrew, and has studied prophecy for the last thirty years, considers our good friend, Mr. Hine, specially inspired by Israel's God at this time, to warn His people of their lineage and privileges; and, I may add, that I fully endorse the same. Now, I pray thee, don't in any wise consider this flattery, for I am quite sure neither of us would stoop to that. We believe it, and are sure that many of your readers would endorse the same sentiments.

I am delighted that you are so busy in diffusing the light of the Identity. I hold it to be the grandest subject that ever was brought before the British Nation.

Now, permit me to dispose of some points you put in our way. One would suppose from the wording of your kind epistle that *we lived* in *the moon*, and that the great difficulty was to get a *safe balloon* up and down; whereas the plain fact is, we reside from you just over in Belfast here, and all you have to do is to put yourself on board the steamer in the evening, and land on our quay in the morning. We will appoint a good friend or two to meet you, and bring you to a comfortable room, and set a good breakfast before you, &c., &c. What a hardship this would be! We are *not Irish, sir;* WE ARE SAXONS! And more, we won't grudge your *three pounds.* We are sure that a week in Belfast will open up the entire North, and you will soon get enough to do in Ireland. We will, then, make all arrangements not only for your comfort, but for meeting-houses, advertisements, placards, &c. We may count on your coming about the middle of February. That will suit us very well, and give us time for publicity.

We are about to assemble as many of *the* "*Hinites*" as we can (what a mercy that we are *not* "HIVITES"), and see what our strength is.

The subject is now beginning to be a great one among all parties—from the tradesman, in his white workman's jacket, up to the farmer and the gentleman.

I know some cases in which your works have done wonders. I myself was a *strong Liberal.* I am now as *strong* a *Conservative.* A friend of mine was a Red Republican; he is now a strong Conservative. In fine, your works are doing wonders, and have hundreds of readers. All but *the clergy* read and study Hine's works and the Bible. We are divided into two antagonistic parties, the people and the clergy.

We are not surprised at it at all. The thirty-fourth chapter of Ezekiel settles that point. The shepherds of Israel must meet their doom—at least, many of them.

The present Russian and Turko-English position is clearly understood. We must not fight for the integrity of Turkey. We must also get hold of Constantinople, the Bosphorus, and the Dardanells, and keep them, and the Turkish fleet. Whatever Power holds these positions holds the key of the whole affair.

If we have no fighting to do, what a salvation! It will gall the Celt to the heart's core, for they are awaiting *England's difficulty.*

We trust your visit to Belfast will be a successful one, and that it will not lessen your ideas of us *nominal Irishmen*, but real SAXONS at the same time.

W. J.

Belfast, 15th Dec., 1876.

HELP FROM BARTON.

MR. HINE.—DEAR SIR,— We, the Barton friends, have great pleasure in forwarding you £1, by Post Office Order, to help, in some small measure, the great cause to which you have, by the grace of God, given your life. May the Lord still bless you, is the united prayer of THE BARTON FRIENDS.

January, 1877.

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THE

Nation's Glory Leaden,

BY

IDENTIFYING THE BRITISH PEOPLE

WITH THE

LOST TEN TRIBES OF ISRAEL.

A WEEKLY JOURNAL, EDITED BY EDWARD HINE.

NOTE.—WE DO NOT SEEK TO IDENTIFY THE JEWS, WHO ARE ONLY *TWO* TRIBES OUT OF *TWELVE:* HAVE NEVER BEEN LOST, BUT ALWAYS KNOWN. WE ONLY IDENTIFY OUR NATION WITH THE TEN LOST TRIBES; WHICH IS A PARAMOUNT GLORY, AND BENEFIT TO THE EMPIRE, DOING MORE TO SUBSTANTIATE THE TRUTH OF SCRIPTURE THAN ANY OTHER SUBJECT, AND IS MAGNIFICENTLY GRAND.

VOL. III. No. 103.] WEDNESDAY, JAN. 24, 1877. [ONE PENNY.

WHAT THE REV. R. WILTON SAID OF THE IDENTITY.

COMPLAINING of Mr. Hine's confirmed opinion that it was both impossible and needless to convert the Jews, Mr. Wilton gave forth that, as he saw the Identity, its whole thrift was to destroy Christianity, by taking the people back from Christ to Judaism, and in this, Mr. Wilton's light, the Identity became misleading, pernicious, and a host of bad things. Well, of course Mr. Hine could only receive such a statement in the light of a simpleton's study of Scripture, because Christ came to redeem the Ten Tribes of Israel—the only people in any history of the world who had once been "under the law" and had "become dead to the law," being "delivered from the law," *i.e.*, the Mosaic law, which was their "schoolmaster to bring them unto Christ" (Gal. iii. 24). These Scriptural allusions, Mr. Wilton "ought to know," could not apply to any one Gentile people on earth; and to apply them to the Jews would be only thrusting at the omnipotency of Christ, because they are *not yet* "dead," are not *now* "delivered," and Christ has *never* been to *them* a "Schoolmaster," whereas the apostle speaks of the transit having been effected in his very days, because he says, "We (*i.e.*, the people of the Ten Tribes) are no longer under a schoolmaster;" so that if they did apply to the Jews, then it would follow

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that Paul was false, that Christ was not Omnipotent, for His appearing would then have been to do a work He had not the power to effect, that He positively failed in, and has been powerless to accomplish to this very day, and in such a case Mr. Wilton's "cloth" must indeed make a very horrible coat. He, by his very inferences, charges my Lord, my Saviour, HE upon Whom I build all my hopes, with *falsity*. Truly God has pronounced against such infamy! "Woe to the shepherds of Israel that do feed themselves (*i.e.*, the British ministers) . . . . ye eat the fat, and ye clothe you with the wool (*i.e.*, the too well-known clerical "black cloth"), YE KILL THEM THAT ARE FED (*i.e.*, those who gloriously read the Bible at home, when apart from man, they are fed specially by God, but which feeding is counteracted by the pernicious unscriptural stuff introduced into so-called sermons), YE FEED NOT THE FLOCK" (*i.e.*, you have acted foolishly and are now unworthy of even confidence) (Ezek. xxxiv. 3). But it is worthy of remark that God's anger is chiefly against the ministerial snobs who ignore the grandest and most sublime, and most easy to comprehend, of all questions, that of the Identity of Lost Israel. Hence, God, with awful voice, pronounces, "Neither have ye sought that which was lost, but with force and with cruelty" (ah! we will leave this sensation until another time) (ver. 4); therefore, because "neither did My shepherds search for My flock"—"I am against the shepherds," will "cause them to cease from feeding the flock" (*i.e.*, they must "put off" the—the what? Why, "the wool," *i.e.*, the black coat, and—and what? Why, put on a white apron instead, and start in some tallow chandler's shop, behind the counter). "For I will deliver My flock from their mouth" (which can mean nothing more than that they shall cease to teach, will have to give up their milk and no good sermons). "That they (the flock) may not be meat for them" (*i.e.*, the pastors) (ver. 10) (*i.e.*, that they shall not any more treacherously exact pew rents—a standing disgrace to any Christian Church), for not having done their work. God will take it out of their hands, and will Himself "both search My sheep, and seek them out" (ver. 11); and as showing that these very curses heaped upon the ministers God intended should apply to them in these very days, to the so-called Christian parsons of 1877. In the very next verse but one, which is in direct continuity, God declares the result of His clerical ignoring, which shall be that He will bring Lost Israel "out from the people, and gather them from the countries (our colonies) and will bring them to their own land," *i.e.*, Palestine, and as this could not be done until the Great Eastern Question was settled, which all the signs of the present times, as well as the Great Pyramid, teaches will be effected by 1881. Why, then, we have a double proof that the ministers of our Christian Churches must now, in these very present times, come under God's emphasised ignomy, that of being "greedy dogs which can never have enough" (*i.e.*, those who say impiously that a larger stipend offered by another Church is "a call" from God to go there). Bah! "They are

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shepherds that cannot understand" (then, for why should we respect them?) (Isa. lvi. 11, and as a three-fold cord is the stronger, read Jer. xxiii. 1—3, which connects the heinousness of the crime of the ministry ignoring the Identity question, with the following event, that of the return to Palestine). Hence, we care not a straw for their trumpery opposition; they are sure to be confounded, refuted, rebuked and ignored. Hence, we return to Mr. Wilton, of Barnsley, and hope to comfort him by telling him that Christ having redeemed the TEN TRIBES will never suffer them to go back to the Mosaic; that it is against all logic to suppose that having passed *from* the elementary *to* maturity, that there could be any going back: once in Christ, always in Christ; but Mr. Wilton's simplicity, if not stupidity, is in passing over the *Ten Tribes*, the very people of Christ's own peculiar treasure, and *confining* his attention to the *Two Tribes*, or the Jews, the *very* people, and the *only* people, that God, the prophets, the historians, prophecy, history, the Old Testament, Christ Himself, the evangelists, the apostles, the martyrs, and the New Testament, have all declared, vehemently declared, should not receive Christ but reject Him; therefore, never having been in Him, to *them* there can be no going back; thus Mr. Wilton's assertion simply amounts to nonsense, purely so, for which, no doubt, he is not to blame, but the routine of the thought of his training-school. For ourselves, we should be very sorry if the Jews were merged into Christianity, because God can only work by the having of two witnesses, so that in this case we should be simply robbing God of one witness, thus hindering Him from working, which would be a terrible calamity to the Nation, if not to the parsons. Hence, we devoutly thank God that He has two witnesses—the Ten Tribes in Christ, the Two Tribes under Moses, and we full well know that no man has the power to interfere with this Divine arrangement; and though our dear and much-esteemed friend *Philo-Israel* has suggested, on our behalf, that we do not mean this statement, still we unhesitatingly declare that we do, and remember that we issue our judgment after nearly forty years' acquaintance with the subject, whereas, when *Philo-Israel* wrote, he had had little over a couple of years' experienee. We have a satisfaction in knowing that we firmly tread our ground, whereas many of us know that good *Philo-Israel* does find a need to modify some of his views. Hence, once more speaking, with a given authority, and not willing to be chargeable with the sin of being placed in position, and giving forth an uncertain sound, we speak boldly, and declare we should be intensely sorry to find the Jews converted to Christ in any time or age BEFORE Christ's second coming, because Isaiah was commissioned to declare that Judah's ears should be heavy, their eyes shut, their hearts without understanding, so that they should not be converted or healed (Isa. vi. 10); and if this were not so, more than this prophet would be at fault. God has commanded to "pray not thou for this people, neither lift up a cry or prayer for them: for I will not hear" (Jer. xi. 14). If He did hear on their behalf, this

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Scripture would be without meaning. "Who is he that saith, and it cometh to pass, when the Lord commandeth it not" (Lam. iii. 37)? Ezekiel declares the Jews, after they have returned, shall build a second temple and serve under the Mosaic rites (Ezek. xl.—xlvi.), and God says He will accept them under Moses (Ezek. xliii. 27). If they did not do this, then these seven chapters would *now* be nonsense and false. Also, if the Almighty has decreed to accept the Jews under Moses and apart from Christ, it becomes an impertinence and an ignorance of man to attempt to interfere with the Divine will. God speaking of a time after the return, says of Judah, "I will cleanse their blood I have not cleansed" (Joel iii. 21). Therefore, if they could accept Christ now, this Scripture would be redundant. Through Micah it is declared, "The law shall go forth of Zion" (this is the Mosaic law, and this Zion is the very temple the Jews are commanded to build), while goes forth "the Word of the Lord from Jerusalem" (*i.e.*, the Gospel of Christ through the Ten Tribes, Jerusalem being distinctly a separate site, with miles between, from Zion). Hence, if these two things were not done by each house respectively, another Scripture becomes untrustworthy (Micah iv. 2). "O Judah, keep thy solemn feasts, perform thy vows" (which must be the Mosaic ones, and which must continue till the second coming (Nahum i. 15). If not, this verse also would go for nothing). When the Jews build their second Mosaic temple, God says, "The glory of this latter house shall be greater than of the former" (Haggai ii. 9), which was not the case with the botched-up one after Babylon (see ver. 3). Another prophetic testimony declares the Jews shall be still under Moses, even after they have returned (Zech. viii. 19), and still be Jews (ver. 23), and shall not mourn, *i.e.*, accept Christ, until the very time of His coming, when they shall "look upon Me Whom they have pierced," and only those of the Two Tribes are to mourn; not a single one of the Ten Tribes is mentioned as doing this (Zech. xii. 10). Also from and after the return, and until this coming, the Levites shall never want a man "to offer burnt-offerings, and to kindle meat-offerings" under the Mosaic economy (Jer. xxxiii. 18). All these testimonies are the binding certainties of prophecy, and the man who can flippantly give them to the winds, destroys the whole Book, and becomes a traitor to God. For our part we insist that they shall abide in their purest integrity; so we would be very sorry to know the Jews were converted, because then they would have no integrity.

These are but hurried selections from the Old Testament, there are scores of others to the same effect. But what follows? To believe in the conversion of the Jews would destroy entire confidence in the New Testament; yea, in Christ Himself. We have quoted from the law and the prophets. Christ said, "Think not that I am come to destroy the law OR THE PROPHETS;" till heaven and earth pass, neither a jot or tittle shall pass, "TILL ALL BE FULFILLED" (Matt. v. 17). Christ says it was given to the Ten Tribes to know, but to

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the Jews "it is not given;" for this reason He spoke "to them in parables," purposely that they should not understand, and then quoted Isaiah, one of the prophets whose word He would not destroy (Matt. xiii. 11—15). If these prophetic testimonies were not fulfilled, and if the Jews did understand, then these words of Christ would not be Divine:—Christ said the Jews could not draw nigh unto Him, because He was not sent unto them, but only to the Ten Tribes, *i.e.*, the "lost sheep" (Matt. xv. 8—24); that the kingdom was given to them and "taken from" the Jews (Matt. xxi. 43); that the Jews should not receive Him until His second coming, when they "shall say, Blessed is He that cometh in the name of the Lord;" that until then their house should be desolate without Him (Matt. xxiii. 38, 39); and as the second coming cannot possibly be until one hundred years or more, after the return to Palestine. Christ thus very beautifully confirms Ezekiel, who tells the Jews to build a Mosaic temple, and Zechariah who declares they shall not repent till His next appearing, and Paul when he quotes the Psalmist, "I lay in Zion a stumbling-stone" (Rom. ix. 33); so that Paul is right when he says Christ came to confirm the prophets, and the Jewish conversion agents wrong when they seek to represent that Christ did not. It is better surely to believe the Word of God than they who give the lie direct to St. Mark iv. 12, St. Luke viii. 10, St. John x. 26, xii. 40. Yea, again, St. Paul was told at Damascus of the things "appointed for him to do," and surely the conversion of the Jews was not one of the things appointed; for Christ told him in the trance to get quickly away, "for they (the Jews) will not receive the testimony concerning Me" (the Acts xxii. 10 and 18). If they had, then surely Christ could not have been Divine, even after His ascension. Paul found out Christ to be correct; for though he tried to convert, really very foolishly tried, for there can be no thanks to any man attempting to do an impossible work; and Paul's overtures were very differently made to those of Christ's, for Christ came to "fulfil" as well as not to "destroy;" hence, when He offered salvation through Himself to the Jews, He was only fulfilling because it was needful, that redemption from Moses through Christ should be offered "to the Jew first," which our Saviour did: but that Scripture might be fulfilled, "His own received Him not;" therefore, St. Paul was out of place when he re-attempted this work, for the "first" overtures had already been made and were rejected; that he had good reason to firmly resolve to abandon the work altogether, for both by Scripture knowledge and actual experience, he knew it was absolutely impossible to effect, declaring that the prophet whose word Christ had respected, had "well spake" (Acts xxviii. 25). Well spoken what? Why, that the Jews should hear and not understand, see and not perceive, an influence purposely effected by God, in order that they should not be converted or healed (Acts xxviii. 27). Then Paul, angered up in temper, made the proclamation, that the salvation refused by the Two Tribes, though fully accepted by the Ten Tribes, should now be offered to the Gentiles, by which Christ became two distinct things, "A light to lighten the Gentiles; BUT—the glory of His people Israel."

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Thank God He is this to this day, for the British being Israel, is the only Nation to whom Christ is a glory. The Latin Nations give their glory to the Virgin ; the Greek Nations to their pictures. Israel is the Protestant, that is, the witnessing Nation ! We are the glorious Ten Tribes inheriting the Scripture, "Therefore hath He mercy on whom He will." Whereas the Two Tribes respond to " and whom He will He hardeneth " (Romans ix. 18). Thus, surely, hath God made of the same clay—yea, " of the same lump "—that is, of the family of the original Twelve Tribes, now divided into two distinct houses, and made " one vessel (*i. e.*, the Ten Tribes) unto honour, and another (*i. e.*, the Two Tribes) unto dishonour " (Romans ix. 21).

We do not desire to exhaust this subject here. There is very much more to be said upon it, and scores of other Scriptures can be brought forward as proofs. We shall return to it more fully at another time, putting the whole thing together, and publishing it in a separate form for wide-spread distribution. We have said enough to show the difference of Scriptures applying to the Two Tribes, or Jews, from those applying to the Ten, and have clearly shown, to any man not blinded by prejudice or the chance of gain, that God Himself wills, that the Two Tribes should remain under Moses until the second coming of Christ. Therefore, we are abundantly justified in saying that those men who, professing Christianity in this country, are found making a trade of Jewish conversions, who go about the Empire misapplying Scripture, who deceive the gullible and rich spinsters, by falsely applying the Ten Tribed Scriptures to the Two—to whom they do not apply, never can apply, and were never intended to—a monstrosity as absurd as attempting to make the rich canopy of an elephant fit the poor hide of an ass, or a father's hat suit the head of his infant ; and, by these shameful tactics, obtain money from the unwary. Why ? it is right for us to say. The interests of the truth of Scripture demands that we should say it. We conscientiously believe, that God Himself requires that we should pronounce and teach it. That these men literally obtain money under false pretences ; that they are little more than impostors, and richly deserve coming under the operation of the Vagrant Act, as much as the veriest tramp or begging-letter impostor within the clutches of the police. We have no respect for these men, for they pervert the Word of God, and cast discredit upon the Book. Even if they succeeded in a few cases—which we always doubt—nothing is really gained, for God declares He is willing to accept the Jews under Moses. This we have Scripturally proved ; therefore, in the matter of acceptance, to them, exceptionally to them, whether under Moses or Christ, it would be immaterial. They can best have *acceptance*, which is assured to them in their present status. Whereas, if the so-called conversions were genuine, what then ? Why Scripture is destroyed, the ugly picture of division and conformity is secured, God is robbed of His witnessing force, and much harm is done.

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The following is from a recent number of the *Jewish Chronicle*:—

THE TRICKS OF THE CONVERSIONISTS.

To the Editor of the "Jewish Chronicle."

SIR,—You have frequently exposed many of the tricks to which Conversionist agents resort to trap the unwary into their meshes. One of their shameful frauds has just come under my notice, and I communicate to you the facts, which need no comment from me to point out to what a base, wicked use the money of the zealous but misguided subscribers of the Conversionist Society is put.

A poor Jew residing in the interior of Poland received letters couched in the most affectionate terms from an acquaintance residing in London, informing him that if he came to London he could improve his position considerably. It was pointed out to him what capital chances there were in England for earning a livelihood. Not the remotest hint was given him as to the position of his correspondent other than that he was employed as a lithographic printer, earning good wages. The young man was poor, and eager to better his position in life; so armed with a testimonial from the authorities of his town, he went forth to travel to London, which he reached some few weeks since. He repaired to the address of his friend. He was affectionately received, and was told that all which had been written to him was true, provided he would go through the farce of pretending to be converted to Christianity—which he stoutly declined. Throughout not a word was written or spoken as to the man's convictions. All that was told him was that he could better his position in life. The poor man was induced in this hope to come to England, and, being poor, and having refused to sell his conscience to the Conversion Society, he becomes a burden upon the London Jews, who have either to send him back to Poland, or start him in some business to earn his living here.

I leave it to your able pen to comment upon these facts, if you think fit to do so. I enclose the original documents for your perusal.

Yours obediently,

AN ENGLISH JEW.*

THE IDENTITY OF THE HEAD-STONE.

BY HARRISON OXLEY.

IT is with no ordinary feelings that we wish again to direct special attention to the Stone that is in the Coronation Chair in Westminster Abbey. Sincerely desiring to be guided into all truth ourselves, we desire only to lead the Nation into the glory of the truth of God, as given by inspiration in the Bible, that HE MAY BE GLORIFIED.

* The papers submitted to our inspection fully bear out the statements made by our correspondent.—ED. J. C.

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For if the Stone in the Coronation Chair be the Stone that is spoken of by the prophet Zechariah (chapters iii., iv.), then the discovery to us must be one of amazing glory. Although we ourselves are fully conscious that we are nothing, and can do nothing, yet we believe that, by the grace of God, which is to usward abundant, through the gift UNSPEAKABLE, Jesus Christ our Lord, we are able to give light upon this Stone, that is laid before Joshua. We are well aware that those who are wise in their own conceits may smile at what *they* consider our simplicity and folly; but we would remind them that it is not the first time men have had to become fools that they may be made wise. Not the first time that the foolishness of God is wiser than men, and the weakness of God stronger than men. And again we say, not the first time that the "Stone which the *builders* REJECTED is become the HEAD OF THE CORNER" (Psalm cxviii. 22; Gen. xxviii. 18; Mark xii. 6, 11).

This Stone, therefore, is pre-eminently typical of Jesus of Nazareth. But if we have the Anti-type in Christ, we must also have the TYPE; and the type is a LITERAL STONE; and a Stone *rejected* of the builders, but chosen of God. The Stone, therefore, that is laid before Joshua is a literal Stone, which, like its Anti-type, though rejected of the builders, is set forth to be the HEAD of the corner. And this Stone, we hold, will be found to fulfil the conditions spoken of it by the prophet.

The Stone, then, is unquestionably to be brought forth at a *given time*, and for a SPECIAL purpose, in connection with the manifestation of the Divine favour to Israel. Therefore the words, "Behold the Stone that I have laid before Joshua." The Stone and Joshua appear TOGETHER,—*i.e.*, they are manifested together in connection with a Divine and glorious work of the Lord of hosts, towards the house of Israel, and *not* of the Gentile Nations. And as no such Stone and person as Joshua have ever yet appeared TOGETHER, in all the past history, either of the Jews or of the Lost Ten Tribes of Israel, from the days of Zechariah until NOW, it follows that this Stone, which is NOW brought forth by the Identity, and is inseparably connected with our National history, and with the work of the Identity, is THE STONE OF PROPHETIC RECORD, the Stone laid before Joshua (Zech. iii. 9).

The time, therefore, when this Stone is laid, was to be made manifest, is the present eventful time, the time of Jehovah's special favour to both the house of Judah and the house of Israel (*and not of the Jews only*), as we are to understand clearly enough by the *two olive-trees* appearing at each side of the candlestick all of gold. It is the time of Lost Israel's Identity, and of Judah also being gathered to his people, for the glorious purpose of their united return to the land of their fathers (Jer. iii. 18; Hosea i. 11).

And as this Stone is laid before Joshua—*i.e.*, by instrumentality of God's unsearchable providence, by the work of the Identity—it must be in some particular place on earth. The country, therefore, where this Stone was to be manifested is clearly the British Isles, which is

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also clearly marked out now to us by the gracious light vouchsafed to be that very country where exiled Israel were to be gathered together, so as to become a Nation and a company of Nations. For where Joshua is, there also the the Stone will be found ; and, thereby, both witnessing together to the truth of prophecy. By this Stone, therefore, we divide the country of Great Britain from all others, and where the Lost Ten Tribes of Israel are found together. The place where the Stone is laid before Joshua is the British Isles (Isa. xlix. 1, xxiv. 14, 15 ; Jer. xxiii. 8, xxxi. 7).

The bringing forth of this Stone before Joshua marks the time when the Gentiles shall cease to hold possession of the Holy Land—the time when Jerusalem shall cease to be trodden down of the Gentiles. By the manifestation of this Stone, the glorious promise of the Lord of Hosts will take effect—the removal of the iniquity of that land in one day (Zech. iii. 9, 10 ; Isa. xxxii. 15).

Being the Stone which was set at nought of the Jewish builders, it is not to be found with the Jews now, but with the lost sheep of the house of the Ten Tribes of Israel. And being found with the British people, it separates them from all Gentile Nations—the British people alone being the Lost Ten Tribes of Israel. We have the Stone, and by this Stone the house of Judah and the house of Israel will be united together. Judah must walk to Israel, and come with Israel out of the North country (Deut. xxxiii. 7 ; Hosea i. 11).

By the bringing forth of this Stone we have also brought into view the reigning seed of the house of David—none other being constituted by God to reign over Israel. The ancestry of Her Majesty the Queen is bound up with this Stone, and is witness to the truth of God to David and his seed in redemption, in the throne over Israel (Jer. xxxiii. 17, 26).

The Stone being laid before Joshua separates him from the Tribe of Levi in a most distinct manner, and identifies him with the high priesthood, which is absolutely necessary to the re-establishing of the Mosaic ritual to Judah, and their restoration to the Divine favour, and gives a clue to the bringing forth of the Ark of the Covenant, previous to the return. It is evidently by his hand that the Lord will work in bringing Judah to his people ; and yet in such a way as shall be in perfect harmony with the truth of God, as testified by His beloved Son, and the New Testament revelation (Zech. iii., iv., vii. ; Ezek. xliv. ; Luke xv. 25, 32).

The Stone that is laid before Joshua is the same as that which is to be brought forth by Zerubbabel. As there were two houses in covenant—*i.e.*, Aaron and David—with Jehovah at the return and restoration of his His service from the Babylonian captivity, so likewise these are TWO witnesses given by this Stone in the political resurrection and re-organization of the Twelve Tribes and the great return from the British Isles—Joshua and the Branch. And the Stone in question is to be brought forth to witness to the truth of God by Zerubbabel. He shall bring forth the "Head Stone, with shoutings, Grace, grace unto it." We may also see, therefore, by this

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Stone that the light of God's countenance is caused to shine upon "the tabernacle of David that is fallen," according to His promise (Amos). By this Stone, we say, a part of David's family is identified, which not only returned from the Babylonian captivity, but with which also the Saviour was identified in a special manner, and who were of David's seed WITNESSES to the WORK OF REDEMPTION, by Jesus of Nazareth. The truth of the New Testament account of the birth and life of Christ is, therefore, by the Identity of the STONE in the hand of Zerubbabel, most wonderfully and gloriously corroborated in a way that reflects the highest glory to infinite wisdom, and the foreknowledge of God (Zech. iv. 6; Matt. i. 16; Luke i. 27; Amos ix. 11; Acts xv. 16, 17).

The STONE laid before JOSHUA, and the Head Stone brought forth by Zerubbabel, is ONE STONE. Therefore the Stone in the Coronation Chair. This is also the Stone which shall be seen in the hand of Zerubbabel; by whom the Lord of hosts has clearly ordained the mysteries of the vision to be realised, by the gracious work of the political resurrection and restoration of the Twelve Tribes to the inheritance which He has GIVEN them. And as the Identity has for its grand issue the restoration of Judah *and* Israel TOGETHER, the Head Stone called Jacob's pillow is evidently the Stone brought forth at the time when the Lost TEN Tribes have been identified with the BRITISH NATION.

The bringing forth of the Head Stone is declared by the Word of God; therefore, its removal by the work of the Identity and restoration from the British Isles to the Holy Land, to the place which it will have to occupy there in the temple of the Lord (Zech. iv. 6, 7).

By this wonderful STONE, therefore, we obtain, in conjunction with great events in operation on the Great Eastern Question, what could never be obtained before—a clear, intelligent, and Scriptural understanding of this remarkable and glorious VISION and prophecy, given by Zechariah, upon Jehovah's light and favour to the house of Judah and the house of Israel in the last days (Jer. xxx., xxxi. 1; Ezek. xlviii).

By the glorious dawning of God's light upon us, by virtue of our redemption—which is in Christ Jesus our Lord, to whom be glory for ever. Amen—for all the blessed manifestation of grace, we have, by the Identity of the Stone, light upon the mystery which is proving the Divine truth of Moses and the prophets, and God's mercy for EVER to ISRAEL, as He sware to Abraham, Isaac, and Jacob (Isa. lx. 1; Rom. xi).

By this STONE we find the reigning seed of the house of David the Lost TEN Tribes of Israel, in conjunction, in the British Isles.

By this STONE we identify the work of the Identity to be a Divine work, which the Lord of hosts has called into operation for the special manifestation of His glory over Israel and Judah, and the land of their inheritance (Isa. xlii. 16, xliii. 8, 9, 10; Isa. lxii).

By this STONE we identified the high priest by whom the Lord will be joined to His people, and the Mosaic ritual fully established

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to the Jews, as of old; therefore the lost line of the high priesthood is found, by which a Scriptural way becomes established for bringing forth of the Ark of Covenant in due time (Numb. xxv. 12, 13; Psa. cvi. 30, 31).

By this Stone we identify Zerubbabel, by whom the Head Stone is to be brought forth, and again the light of God breaks forth upon "the fallen tabernacle of David." The Lord alone only knows where the long-lost line of the high priesthood can be taken up again, and He alone, also, only knows where the fallen tabernacle of David is to be found. We believe that BOTH these will be found in the BRITISH ISLES, and also in the FAITH OF CHRIST. By the work of the Identity and THIS STONE we believe that both are intended to be made manifest. And now we leave the reader to consider whether, by the Stone which the *builders rejected*, and now with us in the Coronation Chair and the work of the Identity, we have literally brought before our eyes that long-promised mercy and glory of the Lord upon the house of Israel and the house of Judah, in a way which no human thought could have ever conceived—whether those things brought forth do not harmonize with the Scripture of truth in such a way as to reflect the glory of God in the most transcendant manner before the millions of the British Nation in these Isles, and all round the globe where they "possess their possessions."

If the integrity of the Old and New Testament is seen IN ALL THESE wonders, to be faithfully preserved and unfolded, then let all the glory be given to the everlasting God of Israel, by our Redeemer, world without end. Amen.

A SINGULAR PROPHECY.

THE following is extracted from a work by Sir Francis Moore, published toward the close of the last century:—

"A few years ago a hoary-headed stranger appeared on Mount Horeb. According to the Divine *afflatus* he delivered the words to the following effect:—'Before the year Nineteen Hundred there shall be great desolation in Hungary, Poland, Germany and France, and other regions of the West; but above all other Nations Italy shall become a wilderness. Then shall arise a man of obscure birth, but of Divine knowledge, highly beloved of God and man. He shall teach all Nations the right way; and they shall send their ambassadors from foreign countries to the king of Great Britain, and this holy person, for he shall be at the King's right hand; and they shall enter into leagues with mighty armies, and crown him in Jerusalem—the seat of the new patriarch—until the time of the end. Then shall the Jews acknowledge Jesus to be the true Messiah.'"

S. RUSSELL.

Palmyra, December 25th, 1876.

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"LOST ISRAEL IDENTIFIED."—AN ANTHEM.

We extract the following from one of the Liverpool daily papers:—

"Messrs. Novello and Co. have just published an anthem entitled 'Lost Israel Identified,' being a brief sketch in verse of certain statements set forth in the work called 'Forty-seven Identifications of the British Nation with the Lost House of Israel,' and dedicated to the author. The anthem is the composition (words and music) of Mr. William Thackwray, of this town, and was sung for the first time by a special choir at an open meeting of the Brunswick Literary Society last week, and was most cordially received."

Correspondence.

ESAU'S DESCENDANTS.

Sir,—Having noticed articles in your Magazines, trying to Identify the Turks with the descendants of Esau, I wish to call your attention to the one chapter of Obadiah, verse 18, in which God declares there shall be none remaining of the house of Esau; therefore is it not a right conclusion that at the present time there is no descendant of Esau in existence.

Mr. Hine.—Dear Sir,—Since I had the honour and pleasure of seeing you and hearing your lectures in Newcastle a few weeks ago, I have been reading your works again, but this time with intense interest. I am now fully convinced of their truth. I did not sooner, simply because I had not given the subject the attention it deserved, and I much fear the great majority of your readers have done, and are doing, precisely the same.

May I be allowed to suggest for your consideration, that one uniform work should be published, with extracts from others, including your unanswerable replies to Canon Rawlinson, with a much fuller description of the measurement of the Great Pyramid, &c., and giving the Scripture quotations in full. This I consider of great importance, as I fear that few of your readers will be at the trouble of looking them out. All truth rests on evidence; but, alas! mankind instead of ascertaining what is truth, and how it can best exert its influence over the several departments of conduct, are occupied in schemes of interested ambition, &c., &c.

Gateshead-on-Tyne.

Dear Sir,—I enclose cheque, £2 2s., to be used in the best way you think well in the furtherance of the object we have in view. To me prophecy has always been delightful, but by the light of your lamp, it is simply glorious. May God continue to bless you in the work, is the sincere prayer of

Yours respectfully, R. W. T.

Wolverhampton.

WOOLWICH.—LECTURE NOTICE.

Mr. Edward Hine will lecture on the Identity, giving the only solution to the Great Eastern Question, in the

Town-hall, Woolwich,

on Thursday, January 25th. Chair taken at eight o'clock (probably) by Colonel Gawler, of the Tower of London.

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THE

Nation's Glory Leader,

BY

IDENTIFYING THE BRITISH PEOPLE

WITH THE

LOST TEN TRIBES OF ISRAEL.

A WEEKLY JOURNAL, EDITED BY EDWARD HINE.

NOTE.—WE DO NOT SEEK TO IDENTIFY THE JEWS, WHO ARE ONLY *TWO* TRIBES OUT OF *TWELVE:* HAVE NEVER BEEN LOST, BUT ALWAYS KNOWN. WE ONLY IDENTIFY OUR NATION WITH THE TEN LOST TRIBES; WHICH IS A PARAMOUNT GLORY, AND BENEFIT TO THE EMPIRE, DOING MORE TO SUBSTANTIATE THE TRUTH OF SCRIPTURE THAN ANY OTHER SUBJECT, AND IS MAGNIFICENTLY GRAND.

VOL. III. No. 104.] WEDNESDAY, JAN. 31, 1877. [ONE PENNY.

THE KIND, GOOD, TOLERANT, AND CHRISTIAN SERVIANS.

WE extract the following from the *Daily Press*, January 17th, which is useful, as showing the kind of people we should have protected, if we had accepted the advice given of allying ourselves with Russia, for the express benefit of these *Christians*. Thank God the advice was not accepted by the Nation. It is useful again as showing that the curses decreed upon the Jews by the Almighty are still in force; and it is still more useful, as enabling us to declare that the Jews never can escape from the fierce raging of the cruel hostilities against their race waxing strong in these very days, in many parts of the earth, until they recognise the Identity of the British people with their lost brethren of the Ten Tribes. The extract is *not* from the *Daily News*, and says :—

"The Servians, who pleaded the principles of humanity when they commenced hostilities against the Ottoman Porte, would appear to have little respect for those principles in their own country. The civil authorities of Semendria have just issued a decree against the Jews—and this at a moment when the Jews are on the frontier to defend their native soil; whilst the men are undergoing hardships in the ranks of their Orthodox fellow-countrymen, the women and

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children are threatened with expulsion from Servian territory. It is not necessary that I should make any comment upon this barbarous act; I will simply quote the decree, the tenor of which it as follows :—

"No. 2796.—Done at the Municipal Tribunal of Semendria.

"The Tribunal of the municipality of Semendria, being the competent tribunal in such matters, and acting in concert with the municipal council, which, according to Article 9 of the law on municipalities, has the power to decide as to the composition of the said council, has heard the complaint of the commercial corporation (a complaint provided for by the prefectoral order dated April 16, No. 4735-166); and also another complaint made by a number of the inhabitants against the establishment of the Jews at Semendria, and against those already established there contrary to the laws; and and has caused all the Jews established at Semendria to appear before the municipal tribunal to-day, in virtue of the law of the 4th of November, 1861, and has called upon them to justify their right of residence in conformity with the law.

"As the greater number of the Jews established in Semendria were not able to justify themselves according to the letter of the decree, or order, the tribunal referred the matter to the municipal council, which gave its decision, based on the law already alluded to, ordering all Jews, without exception, not having a legal right of residence, to leave Semendria. It is the duty of the tribunal of the municipality to cause the law of the State to be respected and executed, and to compel every inhabitant, even the Jews, to obey it; but at the same time it is its duty to put an end to the unpleasantness and disagreeableness which results from the non-execution of the law relative to the expulsion of the Jews. In consequence, and for the reasons given by the tribunal under date the 12th of May last, the municipal tribunal of Semendria, at its sitting to-day, after having discussed the matter in all its bearings, has decided upon issuing the following order :—'All Jews established in the town of Semendria contrary to the existing law must quit the town, and must not establish themselves elsewhere, excepting at Belgrade; and in future, so long as the present law remains in force, no Jew, whether he be a Servian subject or of foreign nationality, shall be allowed to establish himself here. If any Jew does so the authorities shall see that he is sent to Belgrade.

"Here follow the names of the Jewish families expelled from Semendria. The delay accorded them is thirty days from the day on which the decree is presented for their signature. This time expired, any Jew remaining in Semendria will be expelled by the authorities, the cost of expulsion to be paid by the refractory Jew, who may be otherwise punished for his disobedience. The Jewish families who resided in the town before the publication of the law of 1861 may remain, but this right of residence cannot be transferred either to their sons or heirs. The municipal council is instructed to pay particular attention that the order prohibiting Jews from possessing landed property be strictly carried out. In so far as regards the

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Rabbi of the Jewish community in Semendria the municipal council has not come to any decision as to whether he shall remain or not. The present decree is to be put into immediate execution.

"Public opinion may be somewhat astonished to be thus made acquainted with the apostles of civilisation and humanity, whose treatment under the Turks was never so harsh, so unjust, and so cruel as they administer to a class of citizens who are laborious, who pay all taxes, and are ready to shed their blood for the defence of the country. It will appear at first sight that the question is one of commercial competition; Servian merchants, being in a majority, are bent upon oppressing the Jews, their competitors, who are in a minority; and the Government lends itself to the transaction by weakness, by interest, and by corruption."

THE EARL OF BEACONSFIELD.

WE extract the following from an African paper, *The Journal*, published at the Cape of Good Hope, and we deem it very significant, and worthy to be read in our great Identity light:—

"The news from Europe is pacific. The Turks have humbled themselves after a series of brilliant victories and have eaten the leek in the shape of six weeks' armistice. Thus, then, for the present there is to be no war. Instead of the march and conflict of armies there is to be a conference of Plenipotentiaries at which all the great Powers are to be represented. Several places are mentioned as the probable scene of negotiations. Brussels, Berne and Constantinople are the rivals. England appears to be in favour of the last mentioned of the three. Each Power is to send two personages to the Congress, and the British Government have already nominated the Earl of Salisbury and Sir Henry Elliot. Sir Henry is the English Ambassador to the Porte, and that is his qualification for office. The Earl of Salisbury is the Secretary for India, and it is on account of India that England has so large an interest in the Eastern Question. The appointment of Lord Salisbury may be taken to indicate that England at the Conference will insist upon as little alteration as possible in the state of things by which the *gateway* to India is in the keeping of an enemy to Russia. India will have a seat at the Conference table quite as much as any European Power. The selection of the Secretary for India as first representative of England at the time is a fitting sequel to Lord Beaconsfield's action in sending the Prince of Wales to India, in purchasing the shares in the Suez Canal, and in proclaiming Her Majesty Empress of India. Lord Beaconsfield is himself a splendid Eastern, and his great achievements naturally enough seek an Oriental stage for their display. He may yet be expected to lead the gathered children of his race back to Zion and to rebuild the walls of Jerusalem. He is, it is true, beyond the ordinary time for heroic deeds. But statesmen are exempt from the usual frailties of human nature, and Disraeli may yet prove himself to be as vigorous in his age as was another renowned lawgiver of his people."

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THE GREAT PYRAMID.

By Philo-Israel.

We ask our readers' attention to the annexed notice of a most excellent lecture delivered at this place on Friday, 15th December, on the Great Pyramid. Bristol and Clifton are certainly favoured by the residence here of so gifted a clergyman of the Church of England as the Rev. C. W. Hickson. This divine is an Incumbent of a Bristol parish, an M.A., we believe, of Cambridge, a clear-headed mathematician, and one who is more than favourably disposed towards the subject of our Identity. He has three times given us the opportunity of lecturing in his parochial schoolroom, and on each occasion when he took the chair, he spoke in terms which can be held to mean nothing short of the fact that he is a believer in our origin. As soon as the transcendent claims of the Great Pyramid were fairly presented to Mr. Hickson's acute mind, as a Christian man and minister (presented, if we mistake not, by ourselves, at an interview specially sought by Mr. Hickson, a privilege for which we were deeply thankful to God), he seized on it, made its teachings his own, and, finally, has already delivered two lectures on it to crowded and deeply-interested audiences in Bristol, and now in Clifton. The discovery Mr. Hickson has been granted by our God to make in reference to the dimensions of Noah's Ark, as stated in the notice annexed, was detailed in the first number of the *Banner of Israel*, which appeared on the 3rd of January. Professor Piazzi Smyth has written an article highly laudatory of Mr. Hickson's labours; and this, together with Mr. Hickson's demonstration of the newly-announced fact, will be published in that number. We feel sure the editor of the Glory Leader will not object to our thus alluding to the *Banner*, for we believe our cause to be national, and of God; all hands must join, therefore, and all means be used to further the knowledge of our Identity; and we know of no grander way of so doing, than by spreading accurate information of Great Pyramid teaching, far and wide. The notice of Mr. Hickson's lecture, which has appeared in the *Bristol Times and Mirror* of December 18th, is to the effect following:—

The Great Pyramid of Ghizeh.—On the evening of Friday last, the Rev. C. W. Hickson, M.A., vicar of St. Bartholomew, Bristol, delivered a very interesting and able lecture on the Great Pyramid of Ghizeh, before a crowded audience, Mr. J. Inskip presiding. The lecturer succinctly unfolded the astronomical, metrological, chronological, scientific, as well as Messianic symbolism of this, until recently, inexplicable building, clearly proving that the date of its erection was B.C. 2170, from astronomical considerations connected with certain peculiarities of its structure, and from other internal evidence of the building itself. He pointed out amongst problems—sacred, scientific, and chronological—which the Pyramid solves in its own mass, the following as the most remarkable: that of the "squaring of the circle," and this not once but several times; the sun-distance; the

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years of the orbit of the precession of the Equinoxes; the duration of the solar year to three places of decimals; the dates of the birth and death of our Saviour; and the exact number of years of the Mosaic and of the Christian dispensations. The interest of the lecture centred in the Pyramid coffer, the cubical capacity of which was demonstrated to be practically identical with that of the Ark of the Covenant of Sinai, and also of the ancient British chaldron. The lecturer drew attention to the remarkable similarity between the Pyramid weights and measures and those now in use in Great Britain, and showed that the unit of lineal measure employed throughout the entire building, termed the Pyramid inch, exceeds the British inch by but half a hair's breadth, so that taking the British inch as the unit, the Pyramid inch is represented by 1·001. He incidentally noticed that these and other extraordinary metrological similarities threw a strong light upon the question of the origin of the British races. It will interest our readers to learn that Mr. Hickson has, within the last few days, made the remarkable discovery that the ark of Noah, the dimensions of which are recorded in Gen. vi. 15, was of the capacity of exactly 100,000 Pyramid coffers.

ISRAELITISH GRATITUDE IN AMERICA.

On Thanksgiving Day 1876, in the United States, a statue symbolic of Religious Liberty was unveiled at the Centennial Grounds. It is the gift of the Israelitish Order of B'nai B'rith in the United States, and was, according to the original plan, to have been raised and dedicated during the progress of the Exhibition. It represents Religious Liberty as a colossal female figure protecting an emblematic figure of Faith, while Intolerance in the shape of a serpent is at her feet writhing in the talons of an eagle. Mr. Ezekiel is the artist, and by him the statue was presented to the Commissioners. It is a pleasant evidence of the appreciation in which the Jews hold their American privileges, that they have thus sought to hand down to posterity in a permanent form a certificate of the religious freedom that they have found here. Nowhere else on earth have they enjoyed such immunity from persecution of all kinds on account of their religious belief.—*New York Christian Union.*

THE WESLEYS.

One of the Wesleys says :—

> "The sheep of Israel's fold
> In England's pastures feed."

And we quite agree with him.

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MR. W. J. GREEN'S ADDRESS TO ISRAEL.

In addressing you, the whole house of Israel, I shall (on account of your existence in two distinct parts—viz., the house of Judah and the house of Israel) be compelled to do so separately; but at the closing part I shall speak to all, and urge a united course of action.

I wish, first, to address you of the house of Judah; but before doing so wish to state that my object is not so much to try to convince you that we who believe ourselves to be the descendants of the Ten Lost Tribes of Israel are such, but rather to urge a course of action which all Israel, whoever they are, must adopt before they can be restored to the favour of their God, who is, even now, waiting to be gracious unto His own peculiar people. But I must, of necessity, present the fact to your notice that a great number of Englishmen, and others of the race, look upon themselves as the descendants of the Lost Tribes of Israel. The reasons for such belief are—our correspondence to what was foretold by the prophets, as to what the Ten Tribes were to be, what she was to do, where she was to dwell, and her possessions. First, she must be the chief of Nations, with a small army always conquering against long odds; she must be wealthy, lending to other Nations but not borrowing of them; a descendant of King David must reign over them. The coasts of the earth, and the desolate heritages of the heathen were to be theirs; the aborigines must die out before them; and they must not only be a Nation but a company of Nations. But they were not to be known by their old name, but by another one (there are many other Identifications besides these, for them I would refer you to Mr. Hine's "47 Identifications of the British Nations with the Lost Ten Tribes," 6d., Guest, Paternoster-row). For proof of what I have advanced, I refer you to Isa. lxv. 15; Hosea i. 9—11; Jer. xxxi. 36, iii. 12, xxxi. 10; Isa. xxiv. 14, 15, xlix. 1, 3; Gen. xlviii. 19; Isa. liv. 1—3, lxvi. 19, liv. 17; Jer. xxxi. 7; Isa. xlix. 8; Jer. xxx. 11; Levit. xxvi. 8; Deut. xv. 6.

With regard to our having a descendant of King David reigning over us, I will, first of all, bring again to your notice the fact that the Ten Tribes must be a Nation; and next, the distinct reiteration by the prophet Jeremiah of the promises God Himself made to David. His words are—"For thus saith the Lord: David shall never want a man to sit upon the throne of My people Israel" (Jer. xxxiii. 17). You are already well aware that these words were spoken during the reign of the last of the seed of David that you, as a people, know of; but was it actually so? Is it possible that the word of the God of Israel could fail? And, to all appearance, as soon as uttered. Triumphantly we can now, in these latter days, say no, it did not fail; it was and is true. Do you know what became of the prophet Jeremiah and the King's daughters? Collectively you do not. You will remember Jeremiah's commission was to build as well as destroy. You know nothing of him as a builder. Read also the last verses of the 17th of Ezekiel.

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And when I tell you how it came to pass that we have David's seed reigning over us, you cannot but praise His great and holy name for thus verifying His Word; and shall I be wrong in saying that you will be more trustful still when you see how wonderfully He has verified it, although unseen, through *all* the long, long ages past? I must necessarily be brief, but the main points are these: that our most noble Queen's ancestry has been traced to an Irish king who ruled in the, then as now, province of Ulster, B.C. 580, and was known as Eochaid of Cothair Crofinn. Thus far, from father to son, can be clearly traced Her Majesty's royal pedigree, without a link missing; but here we arrive at the all-important one, the connecting one from David; which, with your kind permission, I will approach from the other way. You will readily remember that we lose sight of Jeremiah, the prophet of God, in Egypt; but we know that the king's daughters were, at that time, in his charge, also that he had then done part of his work—viz., pulling down and destroying. But he had yet to plant and to build (although it was not intended, by God, to be generally known until these, the latter days, otherwise the Ten Lost Tribes could not have been Lo Ammi); and what could this planting and building be? Was not Israel to be a Nation before Him for ever, with David's seed reigning over it? The Nation was broken down, it must be rebuilt, and David's seed must at once be reinstated in their rightful kingship.

Ezekiel xvii. 22, 23, says—"Thus saith the Lord, I will also take of the highest branch of the highest cedar, and will set it; I will crop off from the top of his young twigs a tender one, and will plant it upon an high mountain and eminent; in the mountain of the height of Israel will I plant it; and it shall bring forth boughs, and bear fruit, and be a goodly cedar; and under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell." Would not this high cedar be the house of David? And who but a woman could be this tender one, cropt off the highest branch? A few years after this prophecy we see this tender one, and cropt off, too, in the hands of Jeremiah. Ah! where did he plant her, this tender one? Our Bible tells us not; in God's wisdom it is silent. But soon after that time—viz., B.C. 580—there appeared in Ireland one Ollam Folla, the prophet Hebrew revealer, and also turns up "The Stone Wonderful," of which in the Irish Celtic was said—

Unless the fates are faithless grown,
And prophets' voice be vain,
Where'er is found this sacred stone,
The wanderer's race shall reign.

Space precludes any enlargement on "The Stone," but the truth of the verse seems wondrously verified by the fact of its present existence as a coronation stone, on which, from that time, the ancestors of, and our noble Queen herself, were all crowned. Allow me to recall to your mind the stone that Jacob slept on outside the city of Luz, and consecrated it as a pillar of witness between himself and God for ever.

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And what did he, this Hebrew, do? Well! He had in his charge a princess, the daughter of an Eastern monarch; and he married her to this very Eochaid, from whom our Queen is descended, with the promise of a perpetual sceptre to him and his race springing from the alliance. And at that time the king renounced Baalism, and established instead the religion of the God of the Hebrews, and acknowledged the law of the Two Tables, as well as instituting a College of Ollams, or School of the prophets, for its perpetual maintenance. Does not all this dovetail together with a nicety which would be an utter impossibility were it not that it was the work of One? The One who doeth all things well.

Is not every particular of it truth? The tender one planted. Ah! in the height of Israel. Has it not brought forth boughs? And now at this very moment, under its immediate shadow, is dwelling in security fowl of every wing, or people of all nationalities. (There is also fair evidence that this Ulster king was of Israel, likewise his people.)

All that I have said on this part of the subject may be found at much greater length in the writings of the Rev. F. R. A. Glover, in his "England the Remnant of Judah"; also in his articles in "Life from the Dead," &c., &c., by Mr. E. Hine, both of Guest, Paternoster-row. It is also to be noted that "sixty feet of correct admeasurement was marked as a sepulchre to enshrine her"—viz., this Eastern princess—and is now in existence, known as the Tomb at Tara; regarded by the Irish as the most sacred spot in all Ireland; and from its records it is supposed, when the time shall come for it to be opened, full proof of all that is advanced, and probably much more than I have said, will be forthcoming.

In this short address space will not admit any notice of "The Great Pyramid" and its wondrous bearing on the subject; all of which can be found in Mr. Hine's magazine, "Life from the Dead." The Astronomer-Royal of Scotland having written very elaborate articles for that work, in addition to his own work, "Our Inheritance in the Great Pyramid." (Guest, Paternoster-row.)

And now, for a few words to Israel, those of the Lost Ten Tribes; especially to those silent, waiting ones—who, perhaps, are wondering the meaning of all this dissension and disagreement they see going on, amounting at times to actual ill-feeling; so much so, that A will sometimes refuse to work in any manner with B, and all seems disorder and confusion; such scenes often being spoken of as very deplorable. But speaking comprehensively, Is there any disorder or confusion? Most emphatically, I say, No! There is not the slightest real disorder or confusion; all is working well, for it is the hand of Him who doeth all things well. If the brushing away of wrong ideas, and ill-devised plans could be called confusion, then of course there would be; but such proceeding is not disorder—it is perfect order, to enable the right to come to pass.

The question then arrives, What is the right to come to pass? Undoubtedly it is the showing forth of the honour, glory, truth,

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goodness, and mercy of our God; and we must always remember our God is a jealous God, and will not allow anything to come between Him and His purpose. This purpose, to effect through the Wondrous One, the reconciliation of man to God, consequently man's happiness.

Now, can we in any manner find out the means which our God intends to use to effect this, His most glorious and most merciful purpose?

Most decidedly we can! For our God has Himself told us. Has He not said that we are His witnesses (of course I here include the two houses); and that when He shall be sanctified in us, the heathen shall know that He is the Lord? But, first of all, we must call upon Him, and He has promised to answer. That is the only way in which it can possibly be brought about. If we look at the past, it will effectually illustrate it. First of all, our origin was as it were revealed to us; those primary revealers are now removed from us; others learnt it from them, and have been, and are still publishing it (a preparatory step). Now, have there been any efforts made to bring it about? It may decidedly be answered, Yes! to that question. One direct effort (I wish to say it with the greatest humility) was made by myself, and met with, at any rate, an immediate, if partial success. How was it that it did not totally succeed (I refer here to a letter I wrote, and was published in the Jan., 1874, number of "Life from the Dead," and contained a suggestion that we should meet to thank our God for showing us who we were, and ask Him to bring it about)? Now, why should it not have succeeded fully? I will give you the details. As soon as ever it appeared, it elicited replies—highly sympathetic ones, which I may say nearly daily came to hand. But where from? Mostly from a distance, some from the extremities of the United Kingdom; only a few London ones. Consequently some time elapsed before a committee of management could be formed; but when formed, did we try heartily to simply carry out the suggestion? ('Tis true we appointed special times for prayer, which probably by some are still observed), but I am afraid as a whole we failed.

For myself, I was not quite satisfied with our numerical strength, and strove to increase the number of believers, in order to bring it about—perhaps a good thing in itself, still not *the thing*—perhaps others might try to bring about, what they thought would be the result. I will not say that some of their opinions were wrong, or were not even good; still, what we are striving for was not the one simple, yet most needful thing; consequently there were dissensions among us, which eventuated in our destruction as an association; for at that time came on the proposal for an amalgamation—which, had we been united, might still have been carried out, but without doubt with great modification.

Has there been any other effort? Yes, our friend, Mr. Hine, has tried his best to bring about great results—by his writings, of course, and also by means of creating associations. Writings cannot possibly bring it about; can associations? No! God only can bring it about.

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Mr. Hine, to a certain extent, created the I. I. A.; at any rate, he nursed it. The amalgamation was his work, which resulted in the creation of a much more influential association than the former—although, as an amalgamation, it was a very nominal affair, seeing that the former association included in its ranks a very large majority of the total of the new association, but it brought the more socially important ones to the front. Mr. Hine gave it a good start, and stated his trust that it would effect a great work. Has it answered his expectations? All that are familiar with it can speak of its utter failure, in his mind; for the association of his own creation espoused a side of the argument to which he is utterly opposed; as a consequence he quitted its ranks.

No! Associations cannot possibly do what God has said He would do. The past has proved it; and now let us leave off from trying to do ourselves that which God has said He will do, and let us simply do that he has told us; and what is that? Has He not again and again told us to call upon Him? Listen, all Israel! Listen, both ye Houses of Israel! Our God hath said, "And it shall come to pass that before they call I will answer, and while they are yet speaking, I will hear" (Isaiah lxv. 24). "In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the North, to the land that I have given for an inheritance unto your fathers" (Jer. iii. 18).

We are all most thoroughly aware that our Bible is teeming with God's most gracious promises of a glorious return; in the two verses I have just quoted, is shown how this return can alone be brought about, also where the return procession is to start from. Now have we, ever since the time we were cast out of our land, called upon our God to deliver us, and restore us to His favour? I do not mean a calling upon Him in our ordinary mode of worship, but have we, as a whole people, called upon Him to deliver and restore us, and that in a manner, that the whole world may know of it? Most certainly we have not! Then let us do it at once. But first, for a moment, let us just consider the matter a little more fully, now we want our God to restore us to His favour. How can we best set about it? How did the Almighty first come to regard our race with favour? On account of the faith of our father Abraham; then we must have faith and show it (let not any think, that I would in the slighest degree infer that we can earn or deserve God's favour, for He has distinctly told us that it is not for our sakes, but for His own most Holy Name's sake that He would do this, for we have profaned that Name among the heathen whither we have been). And what more favourable time could we have for showing our faith in God than the present? A time in which it has pleased the Almighty to hide His face and refrain from showing men, for ages past, His mighty works; I mean in a manner in which men cannot fail, with amazement, to own that they are indeed His own most mighty works. What an opportunity for us, His people, whom He has been pleased to call his witnesses, now at this present time to witness for Him, and stand up before the world as His people,

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and testify in this, His hiding time, our belief in Him, in His great power, and His truth. We can, by pleading for ourselves and asking Him to fulfil His promises to us as a people, testify most plainly our faith in His definite existence, His might and faithfulness to His word. For we have His word that before they call I will answer. The mountains may fall, heaven and earth may pass away, but His word, His word, it cannot fail. It only now remains to devise the best way to set about it. I propose, so soon as this comes to your knowledge, that you inform all those about you of it, and make arrangements for weekly meetings for prayer and supplication to our loving Father, or, in prophetic words, to "Enquire of Him to do it for us;" and in order that we may all approach our loving Father at the same time, I would suggest that our meetings for prayer be held at 7 p.m. on the day the moon quarters, always bearing in mind God's covenant with Solomon at the dedication of the Temple: as to us when in distress turning to the place where He set His Holy Name. You will observe that I have asked you to inform all those about you, and I wish to repeat it with emphasis, all; and let all that will, even the stranger who is not of Israel, join with you in your supplications. I read in Ezekiel, where directions are given as to the division of the land, that some whom God Himself call strangers, are to share the land with us. And not only that, but is it not very possible that some of us who are actually of Israel, may not know it, but deem themselves strangers—yet our Heavenly Father, who does know, may be impelling them all the time? On these considerations, I say then, we must shut out none.

These meetings for prayer will afford Israel opportunities of gathering themselves in groups, over all the face of the earth, whither they are scattered; but ye must take care that ye witness well, and keep not your candle under a bushel; but rather be as open as possible about it; and if you think it advisable, let one of your number report to me your proceedings that it may be known what is being done.

(To be continued.)

WAS ST. PAUL ACQUAINTED WITH BRITAIN?

THERE are authors of repute who believe they have proved that Saint Paul was well acquainted with Britain. We find the following in a catalogue of books sold at one of our auction marts; and our Identity with Israel, our relationship by blood to Paul, together with the almost certainty of his having visited Britain, would give the idea of this book a greater probability of having truth on its side:—

"CLAUDIA and PUDENS: an Attempt to Shew that Claudia, mentioned in St. Paul's Second Epistle to Timothy, was a British Princess. By John Williams, 8vo. *sd*, 2s. 6d."

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WHY SHOULD THE BRITISH SURVEY PALESTINE?

AFTER a year of work on the laying down and preparation of that portion of the map already executed, the committee have decided on sending out an expedition to complete the survey of Western Palestine. The command will be assumed by Lieutenant H. H. Kitchener, R.E., who was with Lieutenant Conder in 1874-5, and has already gained, therefore, the experience necessary for the conduct of the work. He will have a staff of four non-commissioned officers, including Serjeant Armstrong, who has been with the survey from the beginning. He will first survey the Northern portion, including Galilee, and will then take up one or two unfinished portions of the South, and execute a general revision of the whole country. He purposes as well to clear out and restore Jacob's well, for which purpose Miss Peache, of Wimbledon, has given £100, and Dr. Nathaniel Rogers, of Exeter, £50. Lieutenant Conder, meantime, remains at home working at the reduction to shape of his voluminous notes and memoirs which will accompany the sheets.

Correspondence.

MY DEAR MR. HINE,—I fear I am late with my subscriptions, and I thank you much for sending me the New Year's numbers. How much I value them I can never tell you. May God bless you more and more in your great work, and spare you, if it be His will, to see your efforts crowned with entire success. The truth is spreading very rapidly, your last lecture convincing many who were wavering. I wish you could lecture here every week; we feel to have more right to you than other towns. When in a few years the Nation is convinced, you will have to be caged, lest the people snip you in bits to carry away, as they do with the Pyramid. My husband begs to unite with me in congratulating you on your last lecture at Hope Hall; it was a grand success. Wishing you a safe and prosperous journey to Ireland, and with best wishes for the season,

I remain sincerely yours.

January 3, 1877.

HOW KNOWLEDGE IS SPREAD.

SIR,—Having received part of your works from a friend, I have read them with very much interest, and would like to go into the subject a little further; therefore ask you kindly to send me your weekly journal, THE NATION'S GLORY LEADER, beginning with the first one for this year. Your works give a new and beautiful light to the Scriptures from what we have been and are accustomed to.

Yours truly, A. M.

Aberdeenshire.

NOTICE.

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THE

Nation's Glory Leaden,

BY

IDENTIFYING THE BRITISH PEOPLE

WITH THE

LOST TEN TRIBES OF ISRAEL.

A WEEKLY JOURNAL, EDITED BY EDWARD HINE.

NOTE.—WE DO NOT SEEK TO IDENTIFY THE JEWS, WHO ARE ONLY *TWO* TRIBES OUT OF *TWELVE:* HAVE NEVER BEEN LOST, BUT ALWAYS KNOWN. WE ONLY IDENTIFY OUR NATION WITH THE TEN LOST TRIBES; WHICH IS A PARAMOUNT GLORY, AND BENEFIT TO THE EMPIRE, DOING MORE TO SUBSTANTIATE THE TRUTH OF SCRIPTURE THAN ANY OTHER SUBJECT, AND IS MAGNIFICENTLY GRAND.

VOL. III. NO. 105.] WEDNESDAY, FEB. 7, 1877. [ONE PENNY.

MR. J. W. GREEN'S ADDRESS TO ISRAEL.

(*Concluded from page* 311).

And further, I propose that these weekly meetings for prayer, supplication, and humiliation before our God, shall be as a preliminary, to a grand meeting of the whole Nation of Israel, at a given time in one place, by means of representatives from each body. This said meeting to be held in London, for the same purpose as our weekly gathering ; and for the sake of facility, I would ask you to leave it to the representatives in England, to determine, when this grand meeting shall take place.

(Of course I suppose they would be happy to welcome representatives, from other parts, who could conveniently attend, to determine when it should be.)

With regard to the representatives, I would recommend each body, as soon as they consider themselves thoroughly formed, and have well testified to the inhabitants of the place of their proceedings, to elect by lot their representative or representatives : should the lot fall to a poor man, of course you would enable him to attend ; and by all means take especial care, that your weekly meetings are not abused ; we must be very, very, very vigilant, and on no account suffer these precious hours to be devoted to any other purpose whatever, never

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mind what the temptation. And with regard to the means of advancing this glorious purpose, I can only distribute, a few copies of this gratuitously to the individuals and centres that I am acquainted with, but shall be happy to supply them.

In the case of any one in foreign countries, the colonies, &c., having copies, or translations of this printed, I would beg here most earnestly, that they would carefully compare them, before distributing, so that exact copies only may be issued: otherwise confusion must ensue.

And further, I would ask all those corresponding with me on the subject, to enclose a directed and stamped envelope, where reply is required, and God helping me, I will do my best.

Oblige by addressing communications, W. J. Green, 43, Sepulchre-street, Sudbury, Suffolk, England.

NOTE.—Mr. Green was the first Secretary to the original Israel's Identification Association.—EDITOR.

THE ISRAELITISH ORIGIN OF THE ANGLO-SAXONS.

BY T. C. BALMER.

(*Concluded from page* 257.)

THE next features we have to notice are the laws of the Saxons, their analogy to those of Israel is beyond question.

SAXON.

Pecuniary compensation was the general mode of redressing personal injuries and of punishing criminal offences.

ISRAEL.

For petty offences there were punishments proportionate to their crime, as fines, by way of compensation for wrong, theft, &c.

SAXON.

Their severity against adultery was personal and sanguinary. The woman was compelled to hang herself, her body was burned, and over her ashes the adulterer was executed.

ISRAEL.

The punishment for adultery was death by strangling, or stoning, and was a capital crime in both parties.

SAXON.

The land was allotted by families of twelve, ten families being 120 persons, according to English computation.

ISRAEL.

Land was allotted by the same system.

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I have enumerated the rites, and ceremonies, and laws of the Saxons in their so-called pagan state, and we will now turn to authentic testimony from a Christian source; and from the character of these authorities, and the information conveyed thereby, the Israelitish origin of the Anglo-Saxons is placed beyond a doubt.

Every Biblical student knows that it was not incumbent upon any other than the Hebrew race to observe and practice the peculiar rites and ceremonies ordained for them by the Almighty; like the rites of Freemasonry, they were not even known by any other but the initiated, and no alien race could participate in them. The fact of their asking the following peculiar questions proves that they were unwilling to give up these rites and ceremonies unless it was proved to their satisfaction that it was necessary under the Christian dispensation.

Following are some of the questions which they put to Augustine, and it appears clear that he felt himself unable to deal with them, therefore he transmitted them to Rome, where they had to overhaul the Mosaic laws, and the prophets, before they could reply. These inquiries must have opened the eyes of the Pope, and those who had to deal with the questions at Rome, and led them to the knowledge that they were Israelites with whom they had to deal, which is fully acknowledged by the letter from Pope Vitalian, hereafter mentioned. The questions showed the diffidence with which the Anglo-Saxons gave up their Israelitish observances, which they had been accustomed to, and which had been handed down to them from generation to generation, which would not have caused any compunctions of conscience had they been pagans.

1. I beseech you to inform me what punishment must be inflicted if any one shall take anything by stealth from the Church (the necessity of this question being settled will be understood when we bear in mind that the penalty with the Saxons for this offence, previous to their conversion, was death)?

2. To what degree may the faithful marry with their kindred?

3. Whether a woman with child ought to be baptized, or how long after she had brought forth may she come to Church, and also after how many days the infant may be baptized? Is it lawful for a removed woman to come into Church, or to approach or receive the mystery of Holy Communion (he adds, "all which things are required to be known by the rude English")? Pope Gregory says, "Behold, a tongue of Britain, which only knew how to utter barbarous languages, has long since begun to resound the Hebrew hallelujah."

The following letter to King Osway, in A.D. 665, clearly acknowledges that the Saxons were of the Hebrew race:—

"We have received your Excellency's pleasing letters, by reading whereof, we understand your most pious devotion and fervent love to obtain everlasting life; and that, by the protecting hand of God, you have been converted to the true and apostolic faith, hoping that as you reign in your Nation, so you will hereafter reign in Christ.

"Blessed be the Nation, therefore, that has been found worthy to have such a wise king and worshipper of God. Who will not rejoice

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at hearing such pleasant things? Who will not be delighted at such works? Because your Nation has believed in Christ the Almighty God, according to the word of the Divine prophet, as it is written in Isaiah:

"'In that day there shall be a root of Jesse, which shall stand for an ensign of the people; to Him shall the Gentiles seek.'

"'Listen, O Isles, unto Me, and hearken, ye people from afar; is it a light thing that thou shouldst be My servant to raise up the Tribes of Jacob, and to restore the preserved of Israel? I will also give thee for a light to the Gentiles, that thou mayest be My salvation to the ends of the earth. Kings shall see, princes also shall arise and worship. I have given thee for a covenant of the people, to establish the earth and possess the desolate heritages, that thou mayst say to the prisoners, Go forth, and to them that are in darkness shew yourselves. I, the Lord, have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a light to the Gentiles, and for a covenant to the people, to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness from the prison-house.'"

Pope Vitalian concludes this excellent letter, as follows, which shows that he was aware that the Anglo-Saxons were not all Israel, but that other Tribes of the Hebrew race had to be gathered in:—"Behold, most excellent son, how plain it is; not only of you, but also of all the Nations of the prophets, that they shall believe in Christ, the Creator of all things."

I am sure the testimony produced in this series of papers ought to convince the most sceptical; it is all gathered from authorities who wrote previous to that time setting in spoken of in the Word of God as the time when darkness covered the earth, and gross darkness the people. It is evident that the cast-outs (Anglo-Saxons) had not lost the fact of their origin, until that time set in; and it is only because it was the will of God that they were ever lost as to their Identity, and it appears clear that it did not take place until they had embraced Christianity, and not until they had been ranged under the banner of Christ the Saviour (His sheep knew His voice indeed). But the corruption and superstition introduced into their Church during this dark period, nearly obliterated all traces of evangelical Christianity and piety. Until the time came when they threw off their fetters and turned to the Lord their God, and then He returned to them, the result being the unparelleled course of prosperity which then set in, has continued and increased until it has become marvellous in our eyes, to be consummated by the restoration to the land which the Lord hath given them. Unless we would emulate the impiety of Nebuchadnezzar, we must acknowledge that the Lord hath done it according to all that He promised to Abraham, to Isaac, and to Jacob. We perceive by the array of Identities produced by E. Hine, that not one jot or tittle has failed, but that all has been fulfilled up to the present; what remains to be fulfilled will assuredly come to pass, and the Lord will yet be gracious to Israel, whom He hath chosen out of all the Nations of the earth.

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OUR HEBREW ORIGIN.

By Savile A. Tucker, Esq.

All the world is going mad, and the time is evidently fast approaching when the staff of the *Saturday Review* will alone be entitled to act as keepers.

This immaculate paper has recently devoted three columns of its valuable (?) space (No. 1095, Vol. 42) to dilate upon "the mass of human craziness," in general, and "the craze for the sake of a craze," of those who believe in our Hebrew Origin in particular.

The writer has chosen the *Standard of Israel*, upon which mainly to lavish his pity; but whether this is because it is the only paper he has read on the subject, or because the paper itself has ceased to exist, is left to the reader's ingenuity to determine.

It is not my intention to defend the particular views propounded by the *Standard of Israel*. I gladly leave this privilege in the hands of our friends of the "Teutonic persuasion;" but as the *Saturday Review* attacks generally all who believe in the Hebrew origin of our Nation, I do not think the articles should pass entirely unnoticed.

It is true, I regret to say, that "there is a great controversy, whether the British people are descended from the Ten Tribes generally, or from the Tribe of Ephraim only;" but this controversy really does not affect the main issue, and it would be well, at least, if our opponents endeavoured first to cast out the beam from their own eyes, before they attempt to pull the mote out of ours. If our clerical opponents even were united in their views respecting Israel and Judah, we might with more reason be twitted for holding two conflicting opinions on a side-issue affecting this question; but any one who has devoted any time to the study of this subject must have been struck with the heterogeneous mass of objections that our opponents bring forward.

The *Saturday Review* seeks to introduce another "Identity" for our consideration, by reminding us of the prophecy, "Ephraim feedeth on wind." We heartily thank our critic for calling our attention to the fact, as judging the article by the light of this Identity, it is evident that *one* Anglo-Saxon at least can prove his relationship—the article in question being nothing but a wind-bag from beginning to end! I have read it through carefully, several times, in the vain attempt to find something solid. There are plenty of quotations, and plenty of meaningless queries, notes of admiration, hard names, and inuendoes, which I have no doubt are very clever, though, clever as they may be, I cannot, for the life of me, see what Canon Titcomb (who, by the bye, the *Saturday Review*, will evidently be surprised to hear, has identified himself as a believer in our Hebrew origin, by writing a book on the subject) has to do with "a Negro place of worship in America!"

Should the *Saturday Review* ever condescend to employ argument, instead of banter, it will find plenty of pens ready, willing, and able

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to meet its attacks; but I should not have thought it worth while to have noticed the article in question, did I not know from observation that buffoonery has often more weight than argument. I have watched Sir Henry Hawkins, when at the bar, lead a forlorn hope, and convert a jury with his "knowing" wink, and expressive shrug of the shoulder, in the teeth of all the law, facts, sound argument, and studied logic, brought forward or employed by "my learned brother."

There is a well-known saying amongst us lawyers, "Where you have a weak defence, abuse the plaintiff's attorney. And it is doubtless partly because our critic is unable to find any other argument, and partly because of the stupendous issues involved in the Identification of lost Israel, that he labours to show our insanity. Our subject, certainly, is a startling one, and destined, we believe, very shortly to revolutionize society; its propounders therefore can scarcely expect to escape the ordeal that ever awaits them that usher in such like truths. They are invariably said to be mad; yet, for instance, notwithstanding, the heresy of Galeleo, and the craziness of Columbus, the earth *does* move round the sun, and America *is* a reality! And moreover were the most noble Festus now upon earth, he would see whole Nations afflicted with the same species of madness as attacked the too-learned Paul.

Again, we are often asked, is it likely that so many pious men, and learned universities, and societies should have studied the Bible and the sciences for so many centuries, and that after all it should be left to some obscure visionary to ferret out such thrilling truths? And here, also, we can point in reply to Christopher Columbus, whose labours and difficulties, rebuffs and reproofs afford us a striking parallelism; for we read that "the very children pointed to their foreheads as he passed, being taught to regard him as a kind of madman." And as for the learned universities, they "appear to have entrenched themselves behind one dogged position, affirming that after so many profound philosophers and cosmogrophers had been studying the form of the world, and so many able navigators had been sailing about it for so many thousand years, it was great presumption in an ordinary man to suppose that there remained such a vast discovery for him to make." We read further, "that notwithstanding every exertion there was a preponderating mass of inert bigotry and learned pride which refused to yield to the demonstrations of an obscure foreigner, without fortune or connections, or any academic honours. The ignorant—or, what is worse, the prejudiced—remained obstinate in their opposition with the dogged perseverance of dull men: the more liberal and intelligent felt very little interest in discussions wearisome in themselves, and foreign to their ordinary pursuits; even those who listened with approbation to the plan, regarded it only as a delightful vision, full of probability and promise, but one which never could be realised."

As to the nature of the objections advanced, not the least absurd was, "that should a ship ever succeed in reaching the extremity of

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India, she could never get back again ; for the rotundity of the globe would present a kind of mountain up which it would be impossible for her to sail with the most favourable wind " *(Irving's Voyages of Christopher Columbus).* Even so grave a theologian as Lactantius, moreover, asks—" Is there any one so foolish as to believe that there are antipodes, with their feet opposite to ours; people who walk with their heels upwards, and their heads hanging down? that there is a part of the world in which all things are topsy-turvy, where the trees grow with their branches downward, and where it rains, hails, and snows upward? The idea of the roundness of the earth," he adds, " was the cause of inventing this fable of the antipodes, with their heels in the air; for these philosophers having once erred, go on in their absurdities, defending one with another."

Viewed in the light of the present time, these objections may appear very ludicrous, yet nevertheless they are not one whit more so than some of those brought forward by our critics ; neither have the learned universities and scohols of philosophy lost one jot or tittle of their pedantic bigotry, and learned pride. In fact, were another Galeleo to arise, there are as many prejudiced minds now as there were in his day, who would far rather remain in their ignorance than be convinced by looking through any telescope not of their own invention.

It would really be amusing, were it not pitiful, to see how learned some men would fain appear on this subject, who have not devoted half an hour to its consideration, and still less to its study, and with what confidence they will join in laughing at men of far brighter intellect and deeper thought who have spent the best part of their lives in working out its details.

It would certainly be far more reasonable if the *Saturday Review*, and all such monopolisers of sanity and wisdom, would condescend to give us some definite and reliable information respecting the origin of the " Angles and Saxons, Britons, Picts and Scots," of whom they speak so glibly, instead of assuming that they only are aware that these people were our forefathers !

Our position is simply this : the Word of God gives us certain prophetical landmarks by which Israel and Judah will be known in the latter days ; we see the Jews, or " the house of Judah," fulfilling their prophecies to the letter ; and we likewise see England answering to the letter the prophecies concerning the " house of Israel." Let any one that *can*, show us that our origin refutes the theory ; till then it is sufficient for we to know, that what God has promised that He is able also to perform.

Clyde-villa, Lee, Kent, Dec., 1876.

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WITH this Number we end the Third Volume, and what is to us important to *Note*, end the SECOND YEAR, therefore the Annual Subscriptions are now ended, and the time for the renewal has arrived. Friends will much oblige by being prompt.

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