THE

Nation's Glory Leader,

BY

IDENTIFYING THE BRITISH PEOPLE WITH THE LOST TEN TRIBES OF ISRAEL.

EDITED BY

EDWARD HINE.

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INDEX TO SIXTH VOLUME.

A Friend in Deed, 196
A Righteous Suggestion, 52
A Short Sermon, 82
A Watchman, 387
Abingdon Lecture, 142
Ah! Sinful Nation, 31
An Acrostic, 381
An Ancient Stone (Rev. A. B. Grimaldi, M.A.), 158
An Instinctive Feeling, 436
An Old Trunk, 255
Anglo-Israel in New Zealand, 545
Another Identification, 600
Anthem, 28
Anthems, 544
Arrival in Britain, 152
Arrival in Europe, 168
Australia: God's Gift to the English People, 245

Beaconsfield (Lord), 381
Berlin Congress, 324
Berwick Lecture (Cockburn Muir), 499
Blue Sky of the Bible, 224
Britain (or Israel) the Fifth and Last Empire (John Gilder Shaw), 6, 38, 41, 113, 193, 205, 215, 228
British Israel in 1879, 534
British Nation the Lost Ten Tribes (Canon Brownrigg), 24, 33, 71, 83, 96, 107, 119, 130
British Victories over France and Spain, 175
British Victories Over Nations Forming no Part of the Image, 179
Brooklyn Identification Association, 551

Cabul, the Afghans and the Tribes (H. Hodson Rugg, M.D.), 489
Canon Brownrigg on Beni-Israel, 597
Cant, 75
Case of Judah, 591
Cause of Hard Times, 466
Cardinal Manning on the British Empire, 554
Characteristics, 423
Christ Will Not Come to Destroy Empires, 45
Chronological List of Missionary Societies, 542
Cockburn Muir's Diagram, 411
Colonies at Work, 485
Commentary of Isaiah (Edward Hine), 21, 31, 62, 75, 81, 123, 135, 181, 219, 533, 580
Congregational Petition, 557
Congress (The) (Edward Hine), 309
Consoling Testimony, 16
Constantinople, 69, 207
Conquest of Canaan, 368
Correspondence, 16, 20, 23, 52, 88, 100, 160, 196, 232, 255, 279, 304, 340, 386, 411, 532, 544, 556, 627
Crowded Exeter Hall Identity Meeting, 548
Cui Bono? 52, 472
Cumming, D.D. (Rev. John), and Edward Hine, 555
Curious Prophetical Prophecy, 387
Cymru's Article, 17
Cyprus (Edward Hine), 309
Cyprus, 381

Dardanelles, etc., 29
David and Alfred the Great, 382
Delay of Muir's Diagram, 412
Did the Danites Settle or Only Trade with Britain? 410
Divine Manifestations of Glory by the Identity, 161
Divine Mission of Our Lord as Redeemer (Harrison Oxley), 12
Does God Disregard the Mosaic Rites, 63
Dr. George Moore on the Lost Tribes, 88
Dr. Wild's Sermon, 281

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Early Inhabitants of North Britain, 422
Edward Hine's Efforts to Establish the *Banner of Israel*, 53
Edward Hine's Oldham Lecture, 55
Edward Hine's Lectures, 185
England and Cabul (with music), 507
England Considered in the Light of Prophecy (W. H. Peters), 552
Evidences of Early Israelitish Colonisation, 409
Exeter Hall Identity Meeting, 520, 532, 544
Exeter Hall Lecture (Edward Hine), 548
Eyes of the World Turned Towards Britain, 470

Fast British Womanhood an Identity, 613
Fifth Empire, 43
First Empire—Babylon, 7
Fourth Act of Israel's Obedience in Britain, 603
Fourth Empire—Roman, 8
Fourth Year of the GLORY LEADER, 5
Freedom and Flagellation in Bulgaria, 121

God Save Judah's Queen, 268
Good Time Coming (Rev. Dr. Wild), 377

Halifax Lecture, 137
Harrison Oxley's Articles, 12, 49, 91, 101, 116, 128, 161, 225, 257, 269, 293, 348, 365, 401, 417, 473, 526, 560, 579, 593, 624
Heirs of the Promised Land, 352
Henry Vincent, 627
Heptarchy (The), 88
How Nations Can be Won for God, 182
Huddersfield Lecture, 140

Identity Reviewers of British History, 550
Identity of the Ancient of Days, 593
Identity of the Prince of Wales, 473
Identity Sermon (Rev. A. J. J. Cachemaille), 521
Important to Englishmen, 267
Institution of Representation, 181
Introduction of Christianity, 136
Ireland in Prophecy (Rev. Dr. Wild), 353
Irish and the Canaanites, 400
Israel's First Act of Obedience in Britain, 518
Israel Identified, 213
Israel's Material, Not Spiritual (Capt. Murray, R.N.), 389
Israel's Destiny (J. Harris James), 10, 46, 105, 125, 146, 221, 241, 272, 357, 368, 406, 444, 482, 493, 512, 606
It is a Brother in Trouble, 53, 112, 196

Jacob's Stone (Rev. A. B. Grimaldi, M.A.), 87, 99, 111, 356
Jacob's Stone, 196
John Wilkinson Challenged by G. Corley, 397
Judges' Assizes, 135
Justice to Mother Shipton, 316

Kingdom of Christ Not Yet Established, 44

Land of Tin, 123
Lecture (John Stell), 113
Lectures, 16, 100, 112, 328, 347, 388
Light of Salvation by the Identity, 49
Lord Beaconsfield, 328, 340, 381
Lost Tribes and the Anglo-Saxon Race (Rev. J. S. Hudson), 298
Lost Ten Tribes, or Saxons of the East and West, 608, 619

Manifestation of Salvation to Israel by the Identity, 269
Manifestation of Light to Israel by the Identity, 365
Margate Lecture, 394
Max Müller Twice at Fault, 224
Manners and Customs of the Early British, 430
Manasseh (America) Speaks to Israel (Britian), 431, 437, 453, 465
Meltham Mills Lecture, 142
Mother Shipton, 296

Napoleon, or the Future of Russia and England, 27
National Salvation by Means of the Identity, 91, 101, 116
Nelson Lecture, 141
New Jerusalem and the Pyramid, 232
No Precedent for the Spiritual Fulfilment of Temporal Prophecy, 42
Nose of the Jew, 592
Not "Slow to Believe," 16

Only a Letter, 388
Original Inhabitants of Great Britain (James Forrest), 409, 420, 429
Origin and History of the British Nation (Meni), 149, 164, 243, 252, 261, 275, 289, 301, 312, 326, 360, 371, 382, 397, 404
Our National Origin, 197
Outcome of Practical Religion, 81

Padiham Lecture, 145

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Poetry, 230, 268, 280, 352, 376, 508, 568
Political Situation, 317
Politics and Prophecy, 318
Pope and the Scots (The), 25
Practical Religion *versus* Cant, 76
Present Crisis, 267
Press (The) on our Lectures, 137
Pyramid, Great (Rev. W. H. Daniels). 305
Pyramid, Great (Rev. Dr. Wild), 332

Queen's Descent from David, 93

Real Cause of Israel's (Britain's) Present Bad Trade, 468
Religion of Early British Inhabitants. 424
Remarks on Russian Ambition, 77
Re-possession of Palestine, 225
Results of Israel's (Britain's) Obedience (John Gilder Shaw), 447, 449, 469, 516, 529, 539, 601, 614
Restoration of the High Priest to Judah, 257
Restoration of Zion by the Identity, 417
Rev. James Sherman, 412
Roebuck, M.P. and Edward Hine, 288
Ruins of Persepolis, 268
Russian Press on the Cession of Cyprus, 310

Saccæa, 497
St. James's Hall Lecture (Edward Hine), 604
Salvation of Israel, 280
Saul and Egbert, 375
Saxons of the East and West (James Forrest), 409, 420
Schools and the Identity, 386
Scope of Nebuchadnezzar's Dream, 6
Second Act of Israel's Obedience in Britain, 540
Second Empire—Medo-Persian, 7
Sheffield Association, 104
Shew us the Former Things, 509
Shipley and Saltaire Association, 554
Suggestion, 304
Sun's Distance, 100
Song of Bethlehem, 568
Song of Deborah, 495
Song of Israel, 231
Song for the Feast of Tabernacles, 376
Song of Solomon, 560, 579, 581, 624
Splendid Identity Sermon by the Dean of Montreal, 209
St. George the Martyr, Deal, Lecture, 567
Sydney Association, 555

Tara, 348
Tasmanian Anglo-Israel Association, 485, 597
The Angels' Song, 563
The Bible, 230
The Flood Cast Out of the Mouth, 128
The Gentiles are to Acknowledge to Israel They Have Inherited Lies, 451
The Globe, 65
The Great Pyramid (Rev. W. H. Daniels), 329
The Pope and the Scots (Geo. John Stevenson, M.A.), 95
The Identity Explaining a Parable, 536
The NATION'S GLORY LEADER (Ed. Hine), 617
The New Creation in the Light of the Identity, 565
The Queen's Royal Descent from David, 93
The Stone Witness (Dr. Wild), 332
The Two Sticks, 251
The Sinner's Friend (J. Collinge), 553
There were Giants in Those Days, 574
Third Empire—Grecian, 8
Third Act of Israel's Obedience in Britain, 601
This is Not a Millennial Glory, 219
Traditions and Topography, 421
True Relation of Israel to the Gentiles, 450
Truth Prevails, 23
Twenty-Seven More Identities, 612
Two Distinct Kinds of Prophecy, 41
Two Victories Over the Turks, 179
Two Witnesses (Dr. Wild), 320

Victoria, Empress of India, 160

What Became of the Lost Tribes? 437
What Becomes of the Poor Jews? 183
What "Seven Women?" 613
What Was the Redeeming Quality? 63
What's in a Name? (Cymru) 17, 233, 249, 336, 341, 413, 425, 461, 476, 569, 583
What is Spiritual Discernment? 448
Where Would the Feet of the Image Be? 173
Where are the Rechabites, 404
Which Day of the Lord? 535
Who is the Daughter of Zion? 62
Who Were the Danes? 264
Who Were the Normans? 243
Who Were the Picts? 261
Why Mix Wine with Water? 82
Wild (Dr.) of Brooklyn, 281
Will the Roman Empire Be Restored? 195
Will this History Repeat Itself? 535
Woodbridge Lecture, 531

Zachary Barry, LL.D., 597
Zechariah's Vision of the Four Chariots, 526

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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. VI. No. 158.] WEDNESDAY, FEB. 6, 1878. [ONE PENNY.

THE FOURTH YEAR OF THIS JOURNAL COMMENCED.

WITH this number we commence a new year in the existence of this Journal, and remind our friends and subscribers of *the needful.*

Above all, we ask for their prayers, their calm and Christian sympathy, and cheering comfort, as we pursue our course.

If the Lord knows our matters, He full well knows we care not for position. We care not to come down from our work to stoop to notice such little petty things as advocating for personalities—"Honour to Whom Honour is Due"—thus wasting time and casting about poison and dissension.

We pray, and ask our readers to pray, for united interests in our grand REFORMATION cause embodied in the Identity of the British people with Lost Israel, that we may all have a single eye to God's glory, each one willing to be nothing, but thirsting earnestly to advance His cause by displaying the power of "Moses and the prophets," showing the actual fulfilment of THE WORD, thus giving seals to the truth of THE BOOK, by which power only, Nations become Christianised by being "JOINED TO THE LORD"—*i.e.*, real missionary success realised.

"Oh that the salvation of Israel *were come* out of Zion! when the LORD bringeth back the captivity of His people, Jacob shall rejoice, Israel shall be glad.

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"And I will strengthen the House of Judah, and I will save the House of Joseph, and I will bring them again to place them; for I have mercy upon them: and they shall be as though I had not cast them off: for I *am* the LORD their God, and will hear them.

"Thus saith the LORD of hosts; *It shall* yet *come to pass*, that there shall come people, and the inhabitants of many cities:

"And the inhabitants of one shall go to another, saying, Let us go speedily to pray before the LORD, and to seek the LORD of hosts: I will go also.

"Yea, many people and STRONG NATIONS shall come to seek the LORD of hosts in Jerusalem, and to pray before the LORD.

"And MANY NATIONS shall come, and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for the law shall go forth of Zion, and the Word of the LORD from Jerusalem."

NOTICE.—The first part of our Commentary on the Book of the Prophet Isaiah (which we promised for this week) is unavoidably held over for our next number.

BRITAIN (OR ISRAEL) THE FIFTH AND LAST EMPIRE,

AS DEPICTED IN NEBUCHADNEZZAR'S DREAM AND ITS INTERPRETATION.

Viewed in connection with the history of the Nations represented by the image; with an Introduction showing the duty and importance to all Christians of a careful study of the sure Word of prophecy.

BY JOHN GILDER SHAW.

(*Continued from page* 308, *Vol. V.*).

PART SECOND.

BEFORE proceeding to apply this remarkable prophecy, with the view of showing how much of it has been already fulfilled, the Author would observe that he will not be guided so much by what others have said on the subject as by the following considerations—viz., The truth of history, the evidence of reason, the analogy of Scripture, and the plain and literal fulfilment of all prophecy, in all the generations of the past.

Bearing this in mind, the first thing it is necessary to remark upon is, What is the scope of this dream and the interpretation thereof?

THE SCOPE OF NEBUCHADNEZZAR'S DREAM.

If the reader will refer to the 29th verse, he will find that Nebuchadnezzar was troubled in his mind as to "what should come to pass *hereafter!*" It is upon this word "hereafter" that the whole thing hinges. If, by the word "hereafter," all the future history of the world is meant, then, as a natural consequence, this prophecy regarding the succession of Empires must be in course of fulfilment now—*i.e.*, in our own times—and it must be easy to see where we are. I am fully persuaded in my own mind that the dream has reference to events extending from the night the king saw

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it down to the end of time ; and from a careful review of the whole subject, I am as fully convinced we are now living under the *fifth and last Empire.* In laying the result of my researches before the reader, I can confidently say, if we are guided in our investigation of the subject by the truths of history, the light of reason, and the analogy of Scripture, we cannot go very far astray. In this manner let us review the subject, and, under the supreme direction of the "Spirit of Truth," whose office it is to guide His people into all truth, our quickened perceptions will perceive the truth, and the truth will make us free indeed. O, that the Lord, the God of our fathers, may open the eyes of our understanding, that we, like the disciples of yore on their way to Emmaus, feeling "our hearts burn within us," may behold the "wondrous things" contained in God's Holy Word.

The First Empire—Babylon.

There can be no dispute as to the signification of the "head of the image," for Daniel said to Nebuchadnezzar, "Thou art this head of gold ;" thereby shewing to a certainty that the Babylonian Empire was the first of the Empires symbolised by the image, answering to the "head of gold." Daniel addressed Nebuchadnezzar as a great and powerful monarch—the ruler of an extensive Empire (verse 37)—"Thou, O king, art a king of kings." No doubt the king himself was conscious of his greatness, and, in the pride of his heart, imagined that it was by his own strength and wisdom that he had secured to himself so large an Empire. The inspired prophet disabuses him of that idea by assuring him that the secret of his success was to be imputed to the God of heaven (verses 37, 38)—"For the God of heaven hath given thee a kingdom, power, and strength, and glory ; and wheresoever the children of men dwell, the beasts of the field, and the fowls of heaven hath He given into thine hand, and hath made thee ruler of them all." Historians inform us that he held in subjection Egypt, Phœnicia, Arabia, and by his exploits surpassed all the Chaldeans who reigned before him. Philostratus says that Nebuchadnezzar excelled Hercules in fortitude, and greatness, and exploits, and subdued the greater part of Lybia and Spain. Strabo says "he was more celebrated than Hercules ;" that he "proceeded as far as the Pillars of Hercules (Gibraltar), and led his army out of Spain into Thrace and Pontus." His Empire, however, was not of long continuance, as it terminated about seventy years after the utterance of this prophecy, and only twenty-three years after the death of Nebuchadnezzar. That the "head of the image" represented the Babylonian Empire, I fully believe ; and, having conceded that a point on which all commentators are agreed, I merely wish the reader to note that the Empire was a temporal and not a spiritual one.

The Second, or Medo-Persian, Empire.

It is almost universally allowed that the Medo-Persian Empire—which arose out of the ruins of the Babylonian Empire—is represented by the "breast and arms of silver," which Daniel interprets thus : "And after thee shall arise another kingdom inferior to thee." It is well known that the Medo-Persian Empire arose after, and in immediate succession to, the Babylonian Empire.

Josephus says that the two hands and shoulders signify that the Empire of the Babylonians should be dissolved by two kings—the Kings of Media and Persia—whose powers were united under Cyrus, and who was the son of the King of Persia, and the son-in-law of the King of Media. Cyrus besieged and took Babylon, and put an end to that Empire, and established the Medo-Persian Empire, which, according to the words of Daniel, was "inferior," or less than the Empire which preceded it, inasmuch as

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neither Cyrus nor any of his successors ever carried their conquests into either Africa or Spain. It was also "inferior" because, as Dr. Prideaux says, "the kings of Persia were the worst race of men that ever governed an Empire." The duration of this Empire was a little over two hundred years. As before stated, I am not going by commentators (except so far as the evidence accords with my own reason, and the truth of history, and the analogy of Scripture); in this case, however, they all seem to accord with one another, and they also are all agreed as to the fact that the first two kingdoms, or Empires, represented in Nebuchadnezzar's dream by the "head of gold" and by the "breast and arms of silver" were, first, the Babylonian, and, secondly, the Medo-Persian Empires. I quite coincide in this view, but, in thus agreeing with them, I must again request the reader to note that this second Empire—the Persian, or Medo-Persian, Empire—like the first Empire, was a *temporal* and not in any sense a spiritual Empire.

The Third, or Grecian, Empire.

We now come to the third Empire, represented by the words, "his belly and his thighs of brass" (v. 32), which Daniel interprets (v. 39), "And another third kingdom of brass which shall bear rule over all the earth." There can be no doubt, if history is reliable, that the Grecian Empire was the Empire represented by the "brass" of the image, for Alexander the Great subdued the Persian Empire, and carried his conquests into India. The Grecian Empire was fitly represented by "brass," for the Greeks were famous for their brazen armour. Josephus says, "Daniel's interpretation of this passage is, that another would come from the West completely armed in brass." This kingdom is said to "bear rule over all the earth." Alexander commanded that he should be called "The King of All the World," and it appeared to himself and to those about him that he was the master both of earth and sea. The "thighs of the image" represented the Seleucide, who reigned in Syria; and the Lagidæ, who reigned in Egypt. Both of these were the successors of Alexander, and they who governed were still Grecians—the metal was the same, and the Nation was the same. All ancient authors speak of the kingdom of Alexander and his successors. Josephus says, "Alexander being dead, the kingdom was divided among his successors." He does not say two new Empires were erected. Justin says, "After the death of Alexander, the kingdoms of the East were divided amongst his successors." Grotius says, "Even now the Hebrews call those kingdoms by one name—the kingdom of the Grecians." Thus the reader will perceive how accurately the Grecian Empire was represented by "the belly and his thighs of brass." I, too, hold that the third Empire was the Grecian Empire—a literal, tangible, temporal Empire, and not a spiritual Empire.

The Fourth, or Roman, Empire.

The fourth Empire now claims our attention, symbolised by "his legs of iron, his feet part of iron and part of clay" (v. 33), thus interpreted by Daniel (v. 40—43), "And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise. And whereas thou sawest the feet and the toes, part of potter's clay and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken. And whereas thou sawest iron mixed with miry clay, they shall not cleave one to another, even as iron is not mixed with clay."

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We see in these verses that the fourth kingdom or Empire in its rise was to be stronger than the Empires which had preceded it. It was afterwards to exhibit signs of weakness, as was symbolised by the admixture of clay, which will not combine with iron. To those who have studied history, this is a vivid description of the Roman Empire. We find this Empire was stronger and larger than any of the preceding ones. The Romans brake in pieces and subdued all the former kingdoms. As Josephus said that the two "arms of silver" denoted the Kings of the Medes and Persians, so the two legs represented the two Roman consuls. The feet of the image represented the same Power, but deterioration had taken place. "The iron was mixed with miry clay," and the Romans were defiled with a mixture of barbarous Nations. The Roman Empire was at length split up into ten lesser kingdoms, answering to the ten toes of the image. On this point, I find myself at variance with commentators and those who have written on the fulfilment of prophecy. If some of them had been living, now that history is more developed, probably there would have been little divergence between their conclusions and mine. The Rev. M. Baxter, however, takes these expositions as infallible guides, and commits the great mistake of representing Britain as one of the Roman kingdoms into which the Empire was divided in its ten-toed kingdom state. In his pamphlet, Britain is shown as the little toe of the image. I contend that Britain never formed any part of the image—not even a little toe—for the simple reason that Britain was never really subdued by the Romans. She gave them more trouble than any of their conquests. It took them seven years to take possession of Kent and the country South of the Thames. During their stay, they never went beyond the Grampian Hills, and in England the Welsh were unsubdued. All they could do was to endeavour to keep the barbarians within their mountain fastnesses; but their efforts were vain, for, as they did not find much food and many comforts in their elevated position, they had to make raids in order to supply their necessities, and generally succeeded in carrying away with them much spoil. The Romans built forts and walls to hold them in check—one of their walls, of which I have seen some of the foundation stones, stretched across the whole breadth of the kingdom. But all was in vain; the natives were invincible. The Romans were wearied out with their resistance. Well may Sir James Mackintosh, and other historians, tell us that the Roman conquest of Britain was merely a nominal one. At length the Romans left the Britons to manage matters for themselves—the country still unsubdued. This would be about the middle of the fifth century, about 400 years after the time when their first legions landed on our shores. We are told that before the Romans finally left our island, the Emperor of Rome formerly apprised the cities and townships of that portion of Britain where his soldiers had gained a footing, that he (the Emperor) absolved them from their allegiance, and could no longer afford them protection. Thus the reader will readily perceive that Britain cannot form any part of the grand and terrible image whose fate it was to be smashed to pieces, for two good reasons:—1st, Because she was never really subdued by Rome; and, 2nd, Because Rome voluntarily relinquished what they did possess of Britain before the division of the Empire into ten kingdoms. I will, therefore, take Britain away for the present from any connection with the image, and just put Portugal in its place—*i.e.*, instead of it. The ten toes, representing the ten minor kingdoms into which the Empire was eventually divided, will then stand thus:—The toes on the right foot, beginning with the little toe, symbolise France, Spain, Portugal, Italy, and Austria; those on the left foot shall remain as Mr. Baxter and his authorities have given them—namely, Tripoli, Egypt, Greece, Turkey, and Syria. Some of these

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kingdoms, even in their divided state, retained much of their old Norman strength, and manifested it upon several occasions, so that "the kingdom was partly strong and partly broken." They "mingled themselves with the seed of men" by their marriages and alliances one with another after their separation into ten kingdoms; and also many of them formed alliances, as the French, the Portuguese, and the Spaniards have done with Indians, Africans, and American savages. The Roman Empire is, therefore, represented in a double state:—1st, With the strength of iron conquering all before it, "his legs of iron;" and then divided and weakened by the mixture of barbarous nations, "his feet part of iron and part of clay." There is a vast amount of evidence that the Roman Empire was the fourth Empire. Mede says, "The Roman Empire to be the fourth Empire of Daniel was believed by the Church of Israel both before and in our Saviour's time: received by the disciples, and the apostles, and the whole Christian Church, for the first 300 years without any known contradiction." I, too, subscribe to this view, and must once more say that the Roman Empire was a temporal and not a spiritual one.

ISRAEL'S DESTINY.

By J. Harris James.

CHAPTER II.—*(Continued from page 297.)*

IN EGYPT.

On reaching Canaan "they came unto Jacob their father," and related all that had befallen them (Gen. xlii.), and their father's grief was great to part with Benjamin, the only child left to him of Rachel. But "the famine was sore in the land," that they had to go down again and take Benjamin with them; and they came before Joseph, and when he "saw Benjamin with them, he said to the ruler of his house, Bring these men home, and slay, and make ready; for these men shall dine with me at noon." The steward did as Joseph requested; "and the men were afraid, because they were brought into Joseph's house." On Joseph's return they are brought before him, and they bow themselves in his presence—not ten now, but eleven, in complete fulfilment of the dream (Gen. xxxvii.). When Joseph saw his brother Benjamin, his mother's son, he was greatly affected, and "his bowels did yearn upon his brother: and he sought where to weep: and he entered into his chamber, and wept there. And he washed his face, and went out, and refrained himself, and said, Set on bread. And they set on for him by himself, and for them by themselves, and for the Egyptians, which did eat with him by themselves; because the Egyptians might not eat bread with the Hebrews; for that is an abomination unto the Egyptians. And they sat before him, the first-born according to his birthright, and the youngest according to his youth: and the men marvelled one at another."

The steward was commanded to fill their sacks with corn, as much as they could carry, and place their money in each sack's mouth,

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with Joseph's silver cup in Benjamin's sack. When they departed, he was requested to follow after them; and he overtook them, and accused them of taking the cup. Search was made, "and the cup was found in Benjamin's sack," and they had to return with the steward (Gen. xliv.). Judah, much excited, went to Joseph, saying, "Oh, my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servants: for thou art even as Pharaoh. My lord asked his servants, saying, Have ye a father or a brother? And we said unto my lord, We have a father, an old man, and a child of his old age, a little one; and his brother is dead, and he alone is left of his mother, and his father loveth him. And thou saidst unto thy servants, Bring him down unto me, that I may set mine eyes upon him. And we said unto my lord, The lad cannot leave his father: for if he should leave his father, his father would die. And thou saidst unto thy servants, Except your youngest brother come down with you, ye shall see my face no more. And it came to pass, when we came up unto thy servant our father, we told him the words of my lord. And our father said, Go again, and buy us a little food. And we said, We cannot go down: if our youngest brother be with us, then will we go down; for we may not see the man's face, except our youngest brother be with us. And thy servant my father said unto us, Ye know that my wife bare me two sons: and the one went out from me, and I said, Surely he is torn in pieces: and I saw him not since: and if ye take this also from me, and mischief befall him, ye shall bring down my gray hairs with sorrow to the grave. Now therefore when I come to thy servant my father, and the lad be not with us; seeing that his life is bound up in the lad's life; it shall come to pass, when he seeth that the lad is not with us, that he will die: and thy servants shall bring down the gray hairs of thy servant our father with sorrow to the grave. For thy servant became surety for the lad unto my father, saying, If I bring him not unto thee, then I shall bear the blame to my father for ever. Now therefore, I pray thee, let thy servant abide instead of the lad a bondman to my lord; and let the lad go up with his brethren. For how shall I go up to my father, and the lad be not with me? lest peradventure I see the evil that shall come on my father." He had not forgotten the grief of his father, which he had witnessed on a former occasion, when he brought the false news of Joseph's death.

Judah's pleadings were very touching to Joseph, that he "could not refrain himself before all them that stood by him;" and he caused all, except his brethren, to go out, while he made himself known to them. "And he wept aloud: and the Egyptians and the House of Pharaoh heard. And Joseph said unto his brethren, I am Joseph; doth my father yet live? And his brethren could not answer him; for they were troubled at his presence." Joseph then brought them near him, and said, "I am Joseph your brother, whom ye sold into Egypt. Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me

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before you to preserve life. For these two years hath the famine been in the land; and yet there are five years, in the which there shall neither be earing nor harvest. And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance. So now it was not you that sent me hither, but God: and He hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt." "And, behold," says he, "your eyes see, and the eyes of my brother Benjamin, that it is my mouth that speaketh unto you. And ye shall tell my father of all my glory in Egypt, and of all that ye have seen: and ye shall haste and bring down my father hither. And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck. Moreover he kissed all his brethren, and wept upon them; and after this his brethren talked with him."

The revelations of God's will were vouchsafed to Joseph is evident; but whether Egypt was to be the land of the predicted sojourn for his family is not yet revealed to him. One thing is clear, that for some time it will be well for his father and his family to come down with all their substance into Egypt. The particulars respecting Joseph's brethren soon reached Pharaoh, which pleased him well; and he desired Joseph to send wagons for his father and their families to come down and partake of the good of the land of Egypt

(To be continued.)

THE DIVINE MISSION OF OUR LORD AND SAVIOUR JESUS CHRIST, THE REDEEMER OF ISRAEL.

BY HARRISON OXLEY.

IT is only by the light of the Identity that we can see the glory of Christ's mission to the House of Israel. If, by the work of the Identity, the House of Israel and the House of Judah are brought into view in an entirely new and far more glorious light than we have known them hitherto; if, by the Identity, we have a brighter glory breaking forth upon Moses and the prophets, the same may also be assuredly said of the mission of our Lord and Saviour Jesus Christ. Nay, we boldly declare it to be utterly impossible to see the full Divine beauty and glory of the mission of Christ, according to Scripture teaching, apart from the light of the Identity. We say that the Identity not only sheds far more glorious light upon the law and the prophets, but also far more glory on the New Testament writings.

It is by the light of the Identity that we see far more of the glory of God towards Israel by the mission of Christ. Christ was always glorious. There ever was a Divine glory about His person and His mission far beyond that of all other men that ever lived or ever will live. To Him give all the prophets witness. He is the Alpha and the Omega; and by Identity light we see the glory of the mission of

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Christ to the House of Israel. The mission of Christ was indeed glorious to the whole world. He was "a Light to lighten the Gentiles;" and will be far more so in the yet future. "God so loved the world that He gave His only begotten Son, that whosoever believeth on Him might not perish, but have everlasting life" (John iii. 16). While, however, Christ is a light to lighten the Gentiles, He is the glory of His people Israel.

It is by the light of the Identity that we see that the mission of Christ has a particular bearing upon the House of Israel—that is, the Ten Tribes of Israel. We see that the National salvation of Israel was gloriously effected by the Divine mission of Christ. The mission of Christ was not to destroy the House of Israel, and to sever them from God's special favour, but to save the House of Israel with an everlasting salvation, and to bring them into the favour of God in such a National manner that they would be for ever, so far as time is concerned, established before Him. The outcome of the British Nation and Empire is by virtue of the mission of Christ to the lost sheep of the House of Israel. It is by virtue of the redemption, which Christ bought with His own blood, that we have now at this time presented to us the glory of our Identity and God's National salvation upon us. And since Christ was sent only to the lost sheep of the House of Israel—since He is their Redeemer, He must indeed have regarded them with peculiar affection. He who wept over Jerusalem, because they denied Him, and knew not "the day of their visitation," must indeed have had many a mighty pang, and many a deep sigh, and many a wrestling prayer for the salvation of the lost sheep of the House of Israel.

Did He, Christ, not know the glory of Moses and the prophets? Was the House of Israel nothing to Him? Were the Tribes of the Lord's inheritance nothing? Was he not, when a boy in years of the flesh, found in the temple, hearing and asking questions of the Jewish doctors? Did ever youth or manhood meditate in the Word of God so diligently? Whoever of the sons of men took such delight in the law of the Lord as Jesus of Nazareth? Was He not touched with the feelings of our infirmities? Although the Spirit was God, the body was flesh. He was bone of our bone, and flesh of our flesh. He was of the seed of Abraham. He was a Jew; He was an Israelite. He was the Son of David, and He was David's Lord.

And did not the reputed Son of Joseph love Jerusalem more than any man? Whoever looked on Zion with that depth of intense affection as the Lord and Saviour Jesus Christ? Or who ever had so much zeal for the house of God? Who ever kept holy day with that alacrity, with that joy, with that sweet delight which He did? It was in Jesus of Nazareth, in the humble synagogue of Nazareth, that the Father found the truest worshipper that ever lived; yea, and with whom—not even the angels—might He be put in comparison?

And who, then, could ever look upon the House of Israel—the Lord's inheritance—with that depth of intense soul-yearning and tenderness as Christ Jesus? Who ever stood up to read the

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Scriptures of Moses and the prophets with a soul so much on flame for God's glory towards Israel? But where was the glory of His Father's house? and where was the glory of Mount Zion? Where the glory of the city of the great King? and that land, too, which God had promised to give to the seed of Abraham for an everlasting possession—that land of which Moses had said, "The Lord thy God delighteth in"—how did the Saviour find it? How did He see it? Not the glorious land spoken of by Moses and the prophets. but withering away under the wrath of God; possessed by strangers, and lorded over by Gentiles.

Then the Tribes of Israel—the Lord's inheritance—those Tribes which the Lord had brought up out of the land of Egypt, and "carried them as on eagles' wings," and fed them "forty years in the wilderness"—what was become of them? Where were Rachel's children? Where were the sons of Jacob? Where was the Lord's inheritance? True, the House of Judah was in the land, and the temple, shorn of its glory, was there also. But the temple was no longer a place of holiness. It was become a den of thieves, and the House of Judah had filled up the measure of their iniquity by their scorn of Christ.

Was Israel, then, to be blotted out from under heaven? The Saviour saw Judah's doom coming on, and wept over it. He was of the Tribe of Judah, and the Son of David. He would often have gathered them, but they would not. Was, then, the Divine mission of the Saviour to be of none effect upon the House of Israel? Had He, indeed, laboured in vain, and spent His strength for nought? No! He was to be a "Light to lighten the Gentiles, and the glory of His people Israel." But if His mission had failed, where the glory? It was the glory of the Divine mission of Christ to redeem Israel from under the law; and by virtue of the glory of this redemption the glad tidings of salvation: "Unto you first God, having raised up His Son, sent Him to bless you, in turning every one of you from his iniquities" (Acts iii. 26).

Therefore, although by the rejection of Christ, the Jews brought upon themselves the wrath of God, their dispersion, the destruction of the holy city and the temple, yet the Divine mission of Christ secured everlasting salvation to the Ten Tribes of the House of Israel. Their redemption from under the law was bought with His own blood, and they became heirs to the righteousness of God, which is by the faith of Christ. Therefore "He (that is, Christ) is made unto us wisdom, and righteousness, and sanctification, and redemption"(1 Cor. i. 30). "Christ hath redeemed us from the curse of the law, being made a curse for us" (Gal. iii. 13). "In the Lord shall all the seed of Israel be justified, and shall glory" (Isaiah).

It is by the light of the Identity that we see the particular bearing of the Divine mission of Christ upon the House of Israel, and the far more excellent glory of Christ to that of Moses. The Divine mission of Christ was clearly and evidently not to substitute another people instead of Israel, though He was set at nought by

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the Jewish builders. To have substituted another people instead of Israel would not have been to fulfil the law and the prophets, but to destroy them; and Christ Himself declared that He had not come to destroy the law and the prophets, but to fulfil. Therefore the Divine mission of Christ Jesus was still in connection with the House of Israel; and it is evident that by His work, the law and the prophets, to the House of Israel, were fulfilled, in so far as their redemption from the law is concerned; that, in consequence of that redemption, all the glory which God had promised to Israel Nationally would surely follow. And that the Holy Ghost is witness to the redemption of Israel by Jesus Christ is clear from the words of Zacharias, who said, "Blessed be the Lord God of Israel, for He hath visited and redeemed His people; and hath raised up an horn of salvation for us in the House of His servant David. As He spake by the mouth of His holy prophets, which have been since the world began" (Luke i. 68—70).

Then, the glory of the Divine mission of Christ was the redemption of Israel. "God hath visited and redeemed His people." What people did the Holy Ghost, by Zacharias, speak of but the House of Israel? What was the redemption but their redemption from under the law of Moses? It is written of Christ and His Divine mission, that He "was made of a woman, made under the law, that He might redeem them that were under the law." Hence, by this redemption, the National salvation of Israel was also secured, "That we should be saved from our enemies, and from the hand of all that hate us"—which salvation we owe to our Lord and Saviour Jesus Christ, by virtue of the redemption. And all this is "To perform the mercy promised to our forefathers, and to remember His holy covenant" (Luke i. 72).

The Divine mission of Christ, therefore, is the grand connecting link by which all the promises of God to Israel are held together. God's sure mercies to David, and God's sure mercies to Israel, are all by virtue of that redemption which our Lord and Saviour Jesus Christ bought with His own blood! By the glory of this redemption Israel was to become a Christian Nation, in whom God would be glorified; were to be gathered together into the place appointed (the British Isles); become the most powerful Nation on the earth—a Nation and company of Nations; possess the gate of their enemies; be the Nation in whom all the families of the earth should be blessed; should have David's seed ruling over them; should have in possession the Stone; and should have, at "the time of the end," the light and glory of God breaking upon them by the knowledge of their Identity with the Lost Ten Tribes of Israel, and by means of the Identity should be led to glory!

We see, therefore, without spiritualising, that the Divine mission of Christ Jesus is inseparably connected with the National history of the British people and Empire, and with David's throne. We see how, by the glory of the light now so mercifully imparted to us, how faithful and how true God has been to the promises which he made

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unto our forefathers, and how truly is Christ Jesus the glory of His people Israel.

We say, therefore, that by the Identity we see the glory of the Divine mission of Christ Jesus to be far more glorious to the House of Israel than it has ever been seen before—more glorious because we see by His mission of redemption a full and perfect confirmation of all the truth, and mercy, and lovingkindness which God promised to Abraham, Isaac, and Jacob, and by all the holy prophets. We say, more glorious, indeed, by far, than by the spiritualising view of Christ; because it shows to us the glory of the Word of God, which liveth and abideth for ever, and in those dark and evil days supplies us with the light Divine, by which the mighty God will bring us into National salvation and righteousness, establish Israel and Judah in the land of their inheritance, and thereby the dawn of that glorious kingdom—the kingdom of God.

Correspondence.

CONSOLING TESTIMONY.

DEAR SIR,—I am greatly interested in your book, the "Forty-seven Identifications of the British Nation with the Lost Tribes." I have given a great many away, and, in consequence, have interested a great many people. The arguments are, to my mind, convincing, and what has been written to try and disprove your statements, only have confirmed me; for they cannot, by argument or from Scripture, confound you, but use virulent language and warnings against attending to your convincing statements.

Kindly send me by post half-a-dozen, and any other book you may have lately written.

Yours very truly,

Salpestone-park. J. B. B.

NOT "SLOW TO BELIEVE."

DEAR MR. HINE,—I have much pleasure in enclosing 10s. to pay my annual subscription for *Life from the Dead*, 4s. 6d. The remainder I wish you to use as you please; it is only the "widow's mite." I wish I could do more. I beg to thank you very much for sending the books so punctually; it is one of the greatest pleasures I have to read them. I only wish others could feel and think as I do myself upon this great subject. I have never felt the slightest doubt from the very first, and if we take the trouble to read our Bible we never shall doubt. I thank God continually for the "light" given us by you, and trust the Lord will give you health and strength to continue in "His work" until it is finished. I should like to read the book *Cui Bono?* if you will be kind enough to send it, and have enclosed six stamps. Hoping the New Year may bring you every blessing, and add many, many more true believers to your already long list,

Believe me, dear Mr. Hine, yours respectfully,

Deal, January 3, 1878. H. Y.

LECTURES.

WE lecture shortly in Accrington, Huddersfield, Burnley, Halifax, Oldham, Manchester, and Wigan; and Monday, March 11th, at Leamington; March 12th, at Abingdon.

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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 MOST 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. VI. No. 159.] WEDNESDAY, FEB. 13, 1878. [ONE PENNY.

WHAT'S IN A NAME?

(*Continued from page* 125, *Vol. V.*)

A FEW good types gone wrong, which we attempt to set right; and we have a few more words to add to our former little store. In our last jotting, under the above heading, for אך (same as אוך) read אר, same as אוד; for *Shui* read *Shin;* for *Sawekh* read *Samekh;* and for טזכת read מוכח; when all the worst becomes best, with many apologies for bad writing.

Our worthy Editor, as is his wont when anything "*good*" comes "*for Cymru,*" has sent us a few notes from an unknown friend, who possibly thinks our information as to ט, *teth,* as too niggard far in bulk. He says: "If *Cymru* will look into the Family Library, vol. xxi., Murray, A.D. 1831, page 145, he will find the original Saxon *Theta* figured thus, |>;" which, for the sake of those who may not see it here re-produced, is something closely approaching an equilateral triangle, with one of its sides perpendicular to the plane of the horizontal, with the other two sides converging to a common point to the right of the perpendicular side; which side's line projects beyond the points of contact with the other lines—like a three-cornered

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|>, or the one side of a pyramid tilted half way over towards the right. We have only to say that ancient Saxon was modern Hebrew, and that there is no single sign in either modern Saxon, or English, or ancient Hebrew, to represent the *θ*, *th*, sound at all.

The sign our friend refers to is very common to old languages, in modified forms. For instance, the Samaritan *E*, or *Ayn*, ע, is a three-sided figure, or an equilateral triangle, the apex of which, like an inverted pyramid, is resting on the horizontal line, with one of the sides uptilted—thus, ▽; and in ancient Greek we have the identical sign, with one of its sides as base parallel to the horizontal, as the sign for *D;* and in ancient Greek and ancient Hebrew we have the sign similar to the figure of our printed numeral 4 set backwards thus, ᗡ, for the ancient Greek *D*, and forwards thus, ד, for the ancient Hebrew *D*—this last form being also common to Phœnician and ancient Greek as the representative sign of *R*.

We find no figure at all in ancient Hebrew to represent the modern Hebrew ט, *th*, sound. The modern Greek *θ*, *th*, sign is evidently an adaptation from the Phœnician ⊖—the old Greek sign for which was ⊙. The fact of the Hebrews having called ט *Teth*, is no mystery. *Teth* is an Hebrew word signifying *a snake*, and the sound of ט, *θ*, or *th*, is the very sound a snake makes when it gives a hiss, and which hissing sound is uttered by the human voice by means of a hiss, while the tip of the tongue is kept firmly pressed against the upper front teeth of the mouth. The Hebrews called their modern letter or sign, *Teth*, the name of a snake, for the sole reason that it contained the whole sound represented by the sign—that sound being also exactly like unto the hiss of a snake—and for no other reason whatsoever, and the shape of ט means nothing at all, therefore, at any time, beyond this; and it is only when joined to other signs and sounds that it goes to a great variety of meanings, by being a contributory to those differing combinations, and their representative meanings and combinatory sounds. Hence, much our friend says in what follows is wide of the mark. *Tav* is a Hebrew word signifying *a cross*, and the ancient Hebrew signs for the modern Hebrew letter ת, *Tav*, were × and +; therefore, when Wall or any one else makes anything or everything he likes out of one single sound or letter, the very nature of which is most arbitrary and limited in itself, and without combination, it appears to us that such good people have somenow and somewhere gone slightly astray.

Says our friend—"Again, if he will consult a table of hieroglyphics, given in 'Wall's Ancient Orthography of the Jews,' vol. i., he will find the *Thau*, or *Tau*, given as *a hand*, as *a serpent*, and as really *a triple!* Again, in the mouth of a head given as that of *Thor* (*Thau*), in Dr. Moore's Pillar Stones of Scotland, page 21, he will find figured °°; this he will find also on the coin of William the Conqueror, called the Pax-penny." We should have thought, from our friend's point of view, that it would have been far more apposite to have called it the *Thax* or *Tax*-penny.

"Dr. Moore says that it is the mark of the propagator of a new

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religion. On the porch of Christ Church, Brondesbury, the same sign (upside down) occurs, ∴—several times repeated; quite of modern erection, this last." The builder evidently had triplets, or pyramids, or triangles on the brain, when he was at his work.

"The letter *Theta* means one thing, and the letter *Thau* or *Tau* another;" by which we suppose our friend's intention, though not expressed, is, that *the name* of the one sign signifies one thing, and *the name* of the other sign signifies another and distinct thing; "but they mutually bear up and support each other. The last, in Ezekiel ix. 4, has yet to be used (Rev. vii. 2) by one who knows the signification thereof."

We have only further to state, with respect to our friend, and before we plod on further with our original design, that, inasmuch as neither the sign nor the mark referred to is, in either case, specified or described in any one of the many copies of the Bible we possess, we think any attempt at definition in that direction an utter waste of time and labour. They may be one and the same mark or seal, and they may be utterly dissimilar. Our Bible tells us nothing as to this; our friend possibly can tell us no more. The letter θ, *theta*, means nothing but a sign which is representative of a sound, and to which sign, and to which sound, in itself, there is no known or definite meaning in any language; and the *Tau or Thau* is in like predicament. There is no meaning whatever attached to any simple elementary sign or sound, whether ancient or modern. To give a meaning to the *name* of any alphabetical sign is one thing, but to give any meaning which shall be intelligible to sense, or thought, or feeling, by a strict limitation to the whole sound any alphabetical sign or letter represents, is quite another thing—it is, in fact, an utter impossibility to give any sense or meaning at all to any alphabetical letter, or its sound, otherwise than by combination with other signs and other sounds.

The sign and the sound of θ alone, and the sign and the sound of ת alone, never give, and never have given, any sense or meaning at all hitherto; and we fail to see any necessity for anything of the kind obtaining. Merely looking at any sign, or merely uttering any sign's sound of the alphabet, and none other therewith, will give no sense nor meaning of anything at all; and, though we look and sound till both eyes and teeth fall out, we should still remain helpless and incapable.

The name of *Teth* was given to ט, not because it represented a snake, but because that word contains, with other signs and sounds, the whole of the sound which ט represents; for ט never had, and never has anything at all to do with the other signs and sounds contained in *Teth*. It is most ridiculous to give any meaning at all to either the sign or the sound of θ, or to either the sign or the sound of ט; as much, if not more so, as it would be to attach any sense or meaning to a single brick. Looking at a brick for ever will give you no sense or meaning whatever, beyond that of its being a brick, having length, and breadth, and thickness, &c.; and no one brick

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can give any or the remotest idea of a wall, a house, a barn, a fortress, a church, a palace, a city, or other such, unless it be combined, in many ways, with a great variety of other bricks and differing materials, when, as a contributory integer or fact, and in no other sense or way, it will assist in giving such ideas or notions. Merely attributing to any single sign or sound, the whole scope and meaning of every other sign or sound with which it is combined or combinable, or to make one letter or sound in any word composed of many signs and sounds, the representative and embodiment of the whole, is only irredeemable nonsense and stupidity; and any thesis erected on any so rotten a foundation, can provoke nothing but well-merited contempt and derision.

Our nameless friend's communication, in its entirety, is possessed of much interest and profit unto us, as the outcome of an intelligent and well-read man; but the argument advanced in its wider aspect, has little or nothing at all to do with our particular exordium upon Hebrew and British *H's*, and their unique proclivities. We feel much indebted to our friend for his kindly interest, and as also refreshing our memory as to the origin of the English word, *Teth-er*. To fasten any horse or other animal by means of a cord of hemp, or a thong of leather or hide, or any other material, which may be long, and thin, and flexible, like a *Teth* or snake, to a peg driven into the ground, is to *tether* that animal. Any animal so secured is said to be tethered or snaked, in consequence of the resemblance to the form and flexibility of a snake, as displayed by the thong or cord by means of which the animal is fastened. This is Hebrew, *teth* and *tether*. How did it come here, we wonder, and not be over the water? "What's in a name?" What's in a *teth?*

Finding we have already travelled over so much space, we fear we must defer seeing what there is in any other name to a more convenient season. In the meanwhile, hoping this will not be, as Scott said, dry as dust, and with a Happy New Year unto all the children of Israel,

CYMRU.

DEAR MR. HINE.—When your lectures were announced to take place, by handbills, &c., in the Philharmonic rooms, Southampton, I had not heard your name mentioned by any one, but my daughter, who was walking in the neighbourhood, had one of these little papers given to her by a gentleman who was distributing them to passers-by. She at once became interested, and when I perused it on her return home, it did indeed seem a "flash of light" the most cheering. We had the pleasure of attending your lectures, and the knowledge you imparted on that occasion deepened our interest on the subject of our Identification with the Lost Tribes; since then I have procured your pamphlets, and am so pleased to find how satisfactorily you explain those passages of Scripture where the Houses of Israel and Judah are mentioned. I have always maintained that there are no contradictions in the Bible; accepting it as the Word of God, it is quite impossible, but I readily admit not understanding many portions, and, therefore, the light you have been the means of throwing upon a very important part of Scripture is a cause for much thankfulness.

Believe me, yours faithfully, ———

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THE BOOK OF THE PROPHET ISAIAH.

ACCOMPANIED BY A SHORT

COMMENTARY

BY

EDWARD HINE.

CONSTRUCTED TO SHOW FROM THIS BOOK

THE IDENTITY OF THE BRITISH NATION

WITH THE

TEN TRIBES OF ISRAEL.

THE PLAN OF ARRANGEMENT.—Our desire is to attempt to present THE BOOK OF THE PROPHET ISAIAH in what we conceive, if done correctly, would be the ONLY understandable form. The Prophet ISAIAH does, most clearly and deliberately, as a whole, address his prophecies and remarks to three distinct and separate peoples. At times, and that over and over again, he is only applying his words, given to him by God, to the TEN TRIBES OF ISRAEL. At other times, and that almost as often, he speaks, for God, exclusively to the TWO TRIBES OF JUDAH; and again, though comparatively only now and then, he addresses himself to Gentile peoples alone, and not either to Israel or to Judah. It then conclusively follows that if we do *not* rightly understand to whom he is particularly addressing himself, we cannot comprehensively understand *this* Book of Scripture. We are then left to read it in the most superficial style; hence the many abominable, distorted, disguised, calumnious, and even really libellous explanations we have received, time and again, from those who have professed to teach us; for really how could a man properly explain these Scriptures unless he was qualified to moderately understand these positive distinctions? The matter could forcibly be placed in this way:—A servant in the service of a nobleman having elder and younger children, not comprehending the divisions of the family, when his lord tells him to deliver a message to his elder son, conveys it to the younger child. When sent to proceed to Israel, in mistake, he goes to Judah. All sorts of confusion follows. THIS IS THE WHOLE HISTORY OF CHURCH LIFE. Hence is our desire to bring forth the BOOK OF ISAIAH, according to our insight of Divine truth, that we may be able to show the three distinctions of appliances in THIS BOOK. We would not upon any consideration infer that we shall be always right. It is the very first time that such a work has been attempted, and any ordinary reader would perceive it must, at first, be a work of immense difficulty; yet firmly believing it is a work absolutely requisite, we are willing to pioneer the way, entreating the studious attention of the reader with the view of detecting errors or comparing the results of study. Only for the

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COMMENTARY, of course, we are solely responsible, and trust to be able to advance acceptable reasons as proceeding.

Various opinions exist as to the lineage of Isaiah. We incline to the more popular view that he was connected with the royal family of Judah—*i.e.*, from a line with king David, and probably the grandson of Joash, brother of Uzziah, king of Judah—a view falling in with the notable uniformity in times of old, that those speaking with authority, such as the king and the prime minister of the State, came forth alike from the House of Judah; therefore we shall claim Isaiah, personally, as belonging to Judah, notwithstanding his chief utterances are both against and in favour of the House of Israel.

It must be noted Isaiah began to speak with invested authority before the Ten Tribes were sent into the Assyrian captivity—*i.e.*, B.C. 760—and that this commission from God lasted *after* this captivity.

We were somewhat startled by reading in a *standard Commentary* that *Jahn* had taken upon himself to attest the genuineness of Isaiah's prophecies. We grant that, to a very limited extent, this could be done; but, as far as the bulk of his prophecies are concerned, we declare that, apart from the knowledge of the Identity of the British Nation with Lost Israel, it is impossible to understand them at all, far more to attest to their genuineness.

In order to insure uniformity with our other Commentaries, we shall adopt the same plan, and use the same types as heretofore—thus:

Scriptures expressly applying to Israel, Ten Tribes, this type is used :—Roman.
" " Judah, Two Tribes, " *Italic.*
" " Gentiles, and not to the above ," SMALL CAPS.

THE BOOK OF THE PROPHET ISAIAH.

CHAPTER I.

THE *vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the daps of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah.*

WE must not conclude as some have done, because of the expressions, "the vision which he saw in the days of" these "kings of Judah," that Isaiah's prophecies only referred to these days, did not touch time beyond these days, and did not refer to Israel and other peoples as well as Judah, because we have ample proof in this book of the prophet Isaiah that his predictions mainly referred, and even yet mainly refer, to the House of Israel as separate from Judah. "For the vineyard of the LORD of hosts is the House of Israel, and the men of Judah His pleasant plant" (chap. v. 7). That these terms are used to show a division between the once united family of Israel, would receive proof from the allusion to Ephraim, a name only applying to the Ten Tribes, being "against Judah" (chap. ix. 21); there could be no opposition

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without *division*. "Men of Judah, judge, I pray you, betwixt Me and My vineyard." Then, as touching the future, and referring to the return, which has yet to take place, when God will "assemble the outcasts of Israel, and gather together the dispersed of Judah," bringing us to the time when many GENTILE people shall proceed to Jerusalem to be taught in the ways of God, when we are promised that the result shall be: that they "will walk in His paths"—a glory never known as yet, and if never to be known, would falsify the whole of Scripture, and, as it is impossible for this to be done, it follows Isaiah's prophecies touch the *yet* future.

2 *Hear, O heavens, and give ear, O earth: for the Lord hath spoken, I have nourished and brought up children, and they have rebelled against me.*

In the reference to the LORD having "brought up children," our judgment is that the term includes the whole *Twelve* Tribes. God refers to the original planting and the after nourishing of the people, when unitedly they existed as a Nation; and this gives us the occasion to state the difficulty we have at times in using type, unless we needlessly complicate our method to show when the Twelve Tribes are spoken of in the collective sense, without divisions. As these instances are rare in the books of the prophets, we need not encumber the attention of the reader by the use of a distinctive marking. We take it that this verse alludes to Israel *before* the breaking of the bans, which it itself was the result of rebellion.

3 *The ox knoweth his owner, and the ass his master's crib: Israel doth not know, my people doth not consider.*

Our comment upon the second verse equally applies to this. We hold that the term "Israel" employed here includes the whole Twelve Tribes—*i.e.*, Judah as well as Israel. God is referring to them in their original form as one Nation, not *two* Nations, as the very next verse infers, "Ah sinful Nation." We have often been chided with inconsistency when we have shown that the term Israel does sometimes apply, and rightfully apply, to Judah. From the first, the people *unitedly* were called Israel, and though they afterwards became in two parts, Judah, the branches "broken off," most conclusively were "of Israel," therefore, Israelites. We have never denied this and never had any wish to. The great point often to bring before the mind is that the Ten-Tribed people—*i.e.*, the Israelites—were never, and are never spoken of in Scripture as the Jews or Judah, but that Judah most certainly is of Israel; and we hold that when God says in this verse, "Israel doth not know," He includes the Two Tribes in conjunction with the Ten.

4 *Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward.*

TRUTH PREVAILS.

I MAY mention a few weeks ago, returning from Lincoln, I came in contact with a Wesleyan minister, who had a strong Gladstonian Russian bias. I mentioned among other things that Constantinople was a gate to fall into our hands "as Israel." Before leaving, he told me he was a convert to the belief, that he had in Hull stood up against you; but the Word of God, through the *Identity*, had convinced him, and now he saw the Bible with the veil taken off, and its gems and beauties in all their truth and grandeur.

Sincerely yours, ———

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THE BRITISH NATION THE LOST TEN TRIBES.*

By Canon Brownrigg,

Incumbent of St. John's Church, Tasmania.

"There is," says Paley, "a principle which is a bar against all information, which is proof against all argument, and which cannot fail to keep a man in everlasting ignorance. This principle is Contempt Prior to Examination.',

Reader,—You have, doubtless, often heard mention made of the Lost Ten Tribes of Israel. One of the most interesting and important inquiries of the day is, "Where are those Tribes?" In a great many parts of the world search has been made for them, and very properly so; but now at last, there is one place, in which, where most persons least expected it, a Nation has been found, which, more than any other Nation, yields evidence of a most startling character, promoting the belief that it is the long-lost kingdom of Israel—THAT PLACE IS BRITAIN, THAT NATION IS THE BRITISH!

Reader, if this statement takes you by surprise, or appears to be incredible or absurd, let me beg you not to reject it without first very carefully considering the evidence on which it rests. It will not take up much of your time to read through these few pages, and I think if you do so, the result will be that you will either be convinced that the British Nation is the Israelite Nation under another name, or, at least, until a better claim can be made out in behalf of another, that the British Nation has the best claim to that honour—and an honour indeed it is—for "Blessed is the Nation whose God is the Lord; and the people whom He hath chosen for His own inheritance" (Psa. xxxiii. 12).

Now it is very possible, reader, even while you have been reading these few lines, that difficulties and objections have started up, as is often the case, when the subject is first named. You have, perhaps, said to yourself, "But we are not Jews; we don't practise Hebrew rites; our language is not Hebrew; we are the descendants of a variety of people—Jutes, Angles, Saxons, Danes, Normans, &c., &c., so it is impossible that we can be the kingdom of Israel; besides all this, if there were any truth in the theory, it would have been taught long, long ago by the Universities, and learned men in general."

Reader, if such is the case with you, be advised to suspend your judgment until you have studied the question. "He that answereth a matter before he heareth it, it is folly and shame unto him" (Prov. xviii. 13). No sensible person will attach the slightest weight to your condemnation of the subject if you have not fairly examined it. A good old commentator has somewhere quaintly remarked that "God has given us two ears to teach us to hear both sides;" and indeed, until you have heard "both sides" of this question, you are not qualified to pronounce an opinion either for or against it. The

* Sold in pamphlet form (price 6d.), and published by J. S. V. Turner, Launceston, Tasmania.

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question to be considered is not, "*Who* advocates it?" but, "*What* is it that is advocated?" It does not follow that what is cried down by the "learned" is necessarily unreasonable or false. Human nature is very much the same in all ages, and "history repeats itself." Was Galileo wrong in his theory of the earth's movement round the sun, because the great men of his day pronounced his doctrine a heresy, and punished him with imprisonment? Was Christopher Columbus (a poor man of very humble origin) wrong in his theory of the new world in the West, because the great men of his age ridiculed it? Were the first preachers of the Gospel labouring under a delusion, because the Gospel they proclaimed had not the countenance and support of the Pharisees and scribes—the learned men of that age? To each one of these questions I answer, unhesitatingly, No!

While entertaining due respect for learning and scholarship, I submit that the Anglo-Israel question must be judged upon its own merits, and not upon the dictum or opinion of any man, however learned, who may never have given to the subject other than a superficial, prejudiced, and one-sided consideration.

Now, reader, if you will favour me with your attention, I will endeavour to place the Anglo-Israel question before you in a plain and intelligible manner.

With this object in view, I would first establish certain Propositions, and then unfold certain Identifications.

PART I.—PROPOSITIONS.

My First Proposition is this:—"That there is no Nation to which God has assigned a more prominent position in His Word than the Hebrew Nation." As early in the inspired record as it was possible to introduce the history of the Hebrew Nation, that history is commenced. In short, the Bible is principally taken up with the Hebrew Nation, and God's dealings with it, temporal and spiritual, past, present, and future. To realise this fact, suppose you were to take away out of the Bible every word that has any reference to the Hebrew Nation, how much in bulk, do you think, would be left? Very little indeed! Other Nations, it is true, receive notice, but chiefly in so far as, in some way or another, they directly or indirectly affect, or are affected by, God's great purposes respecting that grand Nation. The Hebrew Nation, then, is an elected Nation—specially chosen of God out of other Nations for the fulfilment of certain wondrous and declared designs, and in relation to that people every other Nation occupies a subordinate position.

This is a most important and indisputable fact—a fact which at once condemns all indifference as to the whereabout, and the future of the Lost Ten Tribes, and may be fairly adduced as a good reason why the claims of any Nation to being Israel should be calmly and duly considered.

My Second Proposition is this:—"That the division of the Hebrew Nation into two kingdoms, called respectively Judah and

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Israel, is a well-established historical fact." When, and under what circumstances, that distinction was first made, it is now quite impossible to tell: we have no clue to it whatever. The first allusion to it in sacred history we find in 1 Sam. xv. 4—"And Saul gathered the people together, and numbered them in Telaim, two hundred thousand footmen, and ten thousand men of Judah." In his note on this verse, in the Speaker's Commentary, Lord Arthur Harvey, Bishop of Bath and Wells, says—"The separate mention of the men of Judah shows how little union there was between Judah and Ephraim even at this time—a circumstance which throws light upon the whole after history." It would, however, appear from Psalm cxiv. 1, 2, viewed in the light of this passage, that that distinction existed even at the time of the Exodus, for we there read—"When Israel went out of Egypt, the House of Jacob from a people of strange language, Judah was His sanctuary and Israel His dominion." But, be this as it may, that distinction is very strongly marked in the subsequent history and prophecies of that Nation. For instance, after the death of Saul, who was the first king over the whole Nation, we read in 2 Sam. ii. 4, that "the men of Judah came, and they anointed David king over Judah." "But (ver. 8) Abner the son of Ner, captain of Saul's host, took Ishbosheth the son of Saul, and brought him over to Mahanaim, and make him king . . . over all *Israel*" (*i.e.*, the Ten Tribes) . . . . . But (ver. 10) the House of *Judah* followed David." But after the death of Ishbosheth, David was anointed king over the united kingdoms of Judah and Israel; for it is said in chapter v. 5, "In Hebron he reigned over Judah seven years and six months; and in Jerusalem he reigned thirty-and-three years over *all Israel, and Judah.*" Here the *distinction* between the two kingdoms is very evident. It was not, however, until after the death of Solomon, David's successor, that the final rending of the Nation occurred, when Judah and Israel separated again. Then *Rehoboam*, Solomon's son, reigned over Judah, which consisted of the Tribes of Judah, Levi, and *Benjamin*—this last-name Tribe being given for a time to Judah for David's sake (1 Kings xi. 11, 13, 32, 36), and *Jeroboam* reigned over Israel, which consisted of Ten Tribes—Manasseh being then counted as one of the Ten. From that date the two kingdoms have a separate and distinct history. *Judah*, for idolatry, was carried into captivity to the *Babylonian* Power—from whence, after seventy years, it returned (with some exceptions) to its own land, but not as an independent people; and *Israel*, for its idolatry likewise, was punished with captivity to the *Assyrian* Power, but (unlike Judah) after a while disappears from the world's notice as Israel, and has now become the object of an interesting search.

My Third Proposition is this:—"That the distinction between Judah and Israel (so mysterious in its origin) has been permitted, and designed by God for the display of His faithfulness and power in the fulfilment of certain declared purposes concerning His chosen people; and therefore, that that distinction will not terminate in so unobtrusive or uncertain a manner, as to frustrate the important end

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to be served thereby—viz., the display of God's faithfulness and power."

Now, reader, that "faithfulness and power" will be gloriously displayed in the fulfilment of these several promises or predictions, for which the previous distinction between Judah and Israel was essential.

I would refer to—

1. *The promise of perpetual existence in respect of Judah and Israel.* In Jeremiah xxxi. 35, 36, we read: "Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; the Lord of hosts is His name: If those ordinances depart from Me, saith the Lord, then the seed of Israel also shall cease from being a Nation before Me for ever." Here the promise of perpetual existence is distinct enough. In whatever sense it may be possible to understand the word "Nation," it is unquestionably the case from what is said in that passage, that there must be *some* sense in which it is true that the "seed of Israel" shall not "cease from being a Nation before Me" (*i.e.*, in God's sight), otherwise language has no meaning whatever.

Now, there are only three literal senses in which any one might apply those words in Jeremiah—viz., as applicable to Judah alone, or to Israel expressly, or to Israel and Judah in common. Upon those, then, who maintain that they apply to Judah alone rests the burden of proof; but if this cannot be proved, then it matters not, for my present purpose, which of the other two views be adopted, for each of them involves what I just now contend for—viz., a promise of perpetual existence to the kingdom of *Israel.*

(*To be continued.*)

NAPOLEON ON THE FUTURE OF RUSSIA AND ENGLAND.

Significant Prophecy.

The following remarkable observations of Napoleon Bonaparte, while at St. Helena, are from O'Meara's "Voice from St. Helena," vol. ii., from pages 69—72, and the surmises will be read with some interest at the present juncture:—"In the course of a few years Russia will have Constantinople, the greatest part of Turkey, and all Greece. This I hold to be as certain as if it had already taken place. Almost all the cajoling which Alexander practised towards me was to gain my consent to effect this object. I would not consent, foreseeing that the equilibrium of Europe would be destroyed. In the natural course of things, in a few years Turkey must fall to Russia. The greatest part of her population are Greeks, who, you may say, are Russians. The Powers it would injure, and who could oppose it, are England, France, Prussia, and Austria. Now, as to Austria, it will be very easy for Russia to gain her assistance by giving her

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Servia, and other provinces bordering upon the Austrian dominions, reaching near to Constantinople. The only hypothesis that France and England may be allied with sincerity will be to prevent this. But even this alliance will not avail. France, England, and Prussia united cannot prevent it. Russia and Austria can at any time effect it. Once mistress of Constantinople, Russia gets all the commerce of the Mediterranean, becomes a great naval Power, and God knows what may happen. She quarrels with you, marches off to India an army of 70,000 good soldiers, which to Russia is nothing, and 100,000 *canaille*, Cossacks, and others, and England loses India. Above all other Powers, Russia is the most to be feared, especially by you. Her soldiers are braver than the Austrians, and she has the means of raising as many as she pleases. In bravery, the French and English soldiers are the only ones to be compared to them. All this I foresaw. I see into futurity further than others, and I wanted to establish a barrier against those barbarians by re-establishing the kingdom of Poland, and putting Poniatowski at the head of it as king; but your *imbeciles* of ministers would not consent. A hundred years hence I shall be praised (*encense*), and Europe, especially England, will lament that I did not succeed. When they see the finest countries in Europe overrun, and a prey to those Northern barbarians, they will say, 'Napoleon was right.'"

ANTHEM.

"Praise the Lord, O Jerusalem; praise thy God, O Zion. For He hath strengthened the bars of thy gates; He hath blessed thy children within thee.' —Psa. cxlvii. 12, 13.

RAISE you hearts and voices, Israel!
Sing together to the Lord,
Joyfully His wonders telling,
And His faithfulness record.
He hath brought nigh His salvation,
Long-lost Israel now is found;
God will bless His chosen Nation,
Fill the earth with His renown.
Hallelujah, hallelujah, hallelujah,
Hallelujah, hallelujah, hallelujah,
Hallelujah, hallelujah, praise the Lord.

Glory ever and for ever
To our Saviour, God and King;
Never more shall Israel wander,
Folded safe beneath His wing.
On the holy hill of Zion,
Ransomed of the Lord appear;
Christ the Lamb, and Christ the Lion,
All the world His Name shall fear.
Hallelujah, hallelujah, hallelujah,
Hallelujah, hallelujah, hallelujah,
Hallelujah, hallelujah, praise the Lord.

HARRISON OXLEY.

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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 MOST 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. VI. NO. 160.] WEDNESDAY, FEB. 20, 1878. [ONE PENNY.

THE DARDANELLES, ETC.

BY FRANCIS NEWBERY, SHEFFIELD.

MY paper in your issue headed "Russian Policy and British Trade," expresses the conviction that Russia's object in the present war is the acquisition of Turkish territory and British trade. Since the paper appeared, additional evidence has come forward in support of that view. We hear much about the costs of war, but there are two ways of looking at it; there is the direct cost of war waged in defence of our honour and interests, as in the Crimean war, and the cost of war waged against us indirectly, as in the present one, in which it is patent that Russia's object in the destruction of Turkey is the ultimate overthrow of our prestige, trade, and empire. The estimated value of the trade already lost to us in Asia Minor alone, at the price of consols, is more than equal to the money to stop the Crimean war. And there are those who will stand aghast at their folly in clamouring for the destruction of Turkey, a perfectly friendly and free-trade Nation, which, with one-third of the population, did more trade, took shorter credit, and were better payers than Russia. But the paper also expressed the opinion that Russia had decided on the final destruction and dismemberment of the Turkish Empire, and that on the fall of Plevna they would commence their Southward march to obtain possession of Constantinople and the Straits. This

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was specially confirmed by the information that they were scampering thitherward, as fast as their legs could carry them.

The Dardanelles being the nearest, the most approachable, and at the present time the most valuable for the Russians, was the first to be aimed at; and if it had not been for General Gourko being hampered in his march by the lumbering impediments of war in the shape of heavy artillery and torpedoes, for the purpose of blocking the Dardanelles to our ships, he might have been there now.

The very fact of the Russians having got ready heavy artillery and torpedoes so long beforehand to stop our ships going up the Dardanelles, ought to open people's eyes to the deliberate intention of the Russians to violate the "sacred word of honour" of the Czar given at Yalta, just as the solemn word was broken in reference to Khiva.

It was well-known eight years ago in the workshops where the railway engines were making for the Russians, for the Poh and Tiflis railway, that they were prepared for the very purpose of bringing stores and troops for the present war into Asia Minor. The preparations for the present war for the destruction of Turkey have been made years ago, the most important and delicate being those made to deceive the British public till it was too late.

The withholding the terms of peace for 17 days after England, by Russia's direction, had told the Turks to apply for them to the Russian commanders in the field, the Russian troops pressing forward all the time to Constantinople and Gallipoli, was the most desperate act of trickery in the annals of diplomacy. No Englishman having dealings with Russia ought to go to sleep without keeping one eye open, and this Nation never ought to trust Russia any further than she can throw her. Our conditions of neutrality were clearly defined; they were conditional upon certain points not being touched; Constantinople and the Straits were included; the moment these lines were passed, our neutrality ceased, and the news that our fleet has put in an appearance in the Dardanelles will give joy to every true-hearted Englishman, and give renewed assurance that our honour and interests are safe in the hands of the Government. With the Dardanelles in the secure occupation of Russia, the fall of Constantinople would only have been a question of time, as no help could have come to it from the Mediterranean. Russia would have been supreme in the East, and the influence of England effaced. The crisis is most imminent, the European provinces of Turkey are lost to her for ever, and lie like a dead carcase, over which the European Eagles will be fighting for the prey. The policy of Russia has been to secure the extermination of the Mussulman population; as the *Times* put it some time ago, they will either be killed or driven like game into the Roumelian Peninsula. That is being done, and the only two places in which they can keep themselves alive are the two Roumelian peninsulas upon which stand Gallipoli and Constantinople. Those two peninsulas are those commanding the Straits, and which England will have to guard, so as to keep the remnant of the Turkish population alive.

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On those two points our honour and interest and the maintenance of our Empire in the East depend; for those two points has Russia caused the horrible misery she has brought upon the Turkish Empire. Had the Dardanelles been occupied by Russia, instant war would have been the result, and not all the meetings in the country would have prevented it. With those two points in our possession, the remnant of the Turks will be saved, Russia's object will be baffled, and we shall be brought through in peace to all the advantages of a long and costly war.

Turkey is dead, her fair provinces are ownerless, and left as a vacuum in the atmosphere of the tropics, causes the fierce tornadoes and cyclones that spread devastation around, so the vacuum caused in the territorial arrangement in Europe will bring about a convulsion that will spread ruin and dismay around. The death of the Czar or the Pope, or both, will change everything, and bring about this spring a catastrophe in Europe such as has never been witnessed. I am still of opinion that the Paris Exhibition, or, indeed, any other International exhibition in Europe, will not be held for many a year to come, but that such a scene of misery and desolation will be witnessed that will fill the eyes of England with tears and suffuse her heart with anguish.

It remains for our country to possess its soul in patience, and await through the wise action of the Government, under the blessing of Divine Providence, till this horrible tempest snall be overpast.

THE BOOK OF THE PROPHET ISAIAH.

WITH A SHORT COMMENTARY.

By Edward Hine.

(*Continued from page* 23.)

Ah Sinful Nation.

Surely the people cannot be said to have materially improved from that day to this. The British Nation, being identical with Israel, is even now most truly described as a "sinful Nation." The circumstances of the people are much about the same—the only substantial difference being that then Israel were on the point of going into captivity, whereas now we are verging upon the time when our captivity will end. It must be remembered that, at the time this prophecy was issued, both Israel and Judah were in the land, and more favoured than any other Nation around them; just the very counterpart of our own National position at the present time, Britain being the most highly-favoured Nation upon earth; and the same as with Israel of old, left to the issues of their own *free-will*, as far as religion and morality are concerned, with the only *elective* or *Calvinistic* point about us, that of being, as a Nation, chosen or *elected* from all other Nations, purposely for God to show forth His workings before all other peoples. Nationally, most certainly we are an elected people; but in all other matters, left to free-will, as all other Nations have been; which accounts for the fact, that we are yet a "sinful Nation." We have had, as Israel ever had, the purest religion, special

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advantages, unprecedented prosperity, yet, in morality, we are as base as any people. Our supposed spiritual institutions have been so corrupted that though Jesus Christ more especially came to our Nation as the Redeemer, and His Gospel has been preached for nearly two thousand years, yet these institutions have failed to influence the masses—the overwhelming proportion of our people being indifferent, godless, or infidel. If Calvinism be true (*it is not*), then, taking our spiritual guides as *the samples*, election has elected them to the loaves and fishes, to the grinding of the faces of the poor, for, Who, generally, is so oppressive as the clerical magistrate? and Who among us with any experience is not impressed with the predominating vice of violating God's law, have fancied God saying, "Ye have profaned Mine holy things, have put no difference between the holy and profane, the unclean and the clean?" (Ezek. xxii. 26). And Who is not impressed with the historical phase of "princes ravening like wolves, to get dishonest gain?" (verse 27). And even the very "people of the land" using oppression, robbery, vexing the poor and needy, and oppressing the stranger wonderfully" (verse 29); and for why? That they might have on their death-bed as many hundreds of thousands of pounds as they were able, in order to comply with the unholy fashion of pride, of having it declared that hoarded wealth, that should have been used in the service of God during life, had been kept till the fleeting breath departed—an abominable custom that can only give more clamour to the discordant sound of the judgment cymbals, as they noise forth, "Go to, ye rich men, to howling and weeping, and to gnashing of teeth"—the whole having worked together until we have the present result very well put forth in the next two verses, and many thousands of hearts would respond in declaring that it does represent the National state of society, the very same state that the Twelve Tribes were in before their captivities; so that from those times to these we have been passing through the cloud; darkness has attended us throughout in the moral and religious senses; but we have this cheerful ray that Israel in our verses had not—we are fast coming upon the time when the outpouring of the Spirit will be given to us, when, from an unholy and sinful Nation, we shall become the "holy Nation," and even Judah shall become "a royal priesthood"—even both of us "a peculiar"—*i.e.*, "*chosen* people" (1 Peter ii. 9)—to show forth the glory of the Almighty, and make His power known throughout all Gentile Nations. This is the very object that our Identity has to serve, and the glory of our comment.

As already stated, that, in our judgment, verses 2—7 apply as much to Israel as to Judah; so that having placed verses 2, 3, and 4 in Judah's type, it is simply just to place verses 5—7 in the type assigned to apply to Israel.

5 ¶ Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint.

6 From the sole of the foot even unto the head, no soundness in it; wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment.

7 Your country shall be desolate, your cities burned with fire: your land, STRANGERS devour it in your presence, and shall be desolate, as overthrown by STRANGERS.

MAY WE MAKE A CORRECTION?

In the current National version of the Bible we have this verse rendered in the *then* present tense. We think substantial reasons could be advanced to show this to be wrong. We admit that it does require the aid of small words, not expressed in the original, in order to satisfy the Anglo-Saxon language, but maintain that these supplied words should

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have expressed the future tense and not the present—*i.e.*, it should not have been rendered "your country is desolate," but "*shall be* desolate, your land shall strangers devour;" and not "*it is* desolate," but "*shall be* desolate."

Supposing our judgment right, and that these seven verses apply to all the Tribes, then this alteration would be most surely required, because Isaiah commenced to prophesy some eight hundred years before Christ, and at this time it would not be truthful to say that the country was desolate, the cities burned, the land devoured, desolate, and overturned, for Israel was in the enjoyment of prosperity and National prowess long after this time, and not even had Reuben, Gad, and the half-Tribe been disturbed; also it was not until nearly twenty years after this first essay of captivity took place, that the total ejection was accomplished. Then, if we say these seven verses apply only to Judah, and not at all to Israel, our current version of this verse would be the more untrue, for Judah did not go into captivity for nearly two hundred years after this, and in much of this time enjoyed eminent prosperity in their land, with no vestiges of material desolation until the Babylonish captivity—if even they saw it then, for the poor were left behind for the express purpose of tilling their land; or, as we read, "But the captain of the guard left of the poor of the land to be vinedressers and husbandmen" (2 Kings xxv. 12), which implies the opposite of desolation. Neither could this verse, as currently rendered, apply with absolute truth to Judah after they returned from Babylon, because although they returned under a foreign or Gentile yoke, yet, to a large extent, they did enjoy their peculiar National privileges, and were allowed the exercise of limited power. We rather think that the whole of these verses more rigidly apply to the time after the redemption by the crucifixion, when Israel went forth to the isles, and Judah became the dispersed people, from which time alone real desolation dealt her blows that have marked the land until now—even to the time of this present Eastern war, which is playing to us the first strains to the overture of the return, reminding us of the "good thing which God has promised unto the House of Israel, and to the House of Judah" (Jer. xxxiii. 14), when God "will cause the captivity of Judah and the captivity of Israel to return, and will build them as at the first" (verse 7), and they join themselves "to the Lord in a perpetual covenant that shall not be forgotten" (chap. l. 5), when "the cities shall be inhabited and the wastes shall be builded" (Ezek. xxxvi. 10).

Thrice happy time, dawn quickly on us; for when these desolations are ended, then does the regeneration of the entire world set in, then only does Jerusalem become "a praise in the the earth!" Would that God's saints might obey Him by taking up the prayer that leads to this glory, giving Him no rest till He make and establish this literal praise in the earth.

8 *And the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city.*

THE BRITISH NATION THE LOST TEN TRIBES.

By Canon Brownrigg,

Incumbent of St. John's Church, Tasmania.

(*Continued from page* 27.)

For my own part, I do not doubt that, looking to the context, the prediction in Jeremiah relates expressly to the kingdom of Israel—Ephraim—the Ten Tribes, since elsewhere, as in chap. xxxiii. 24, the prophet speaks of "The *two* families which the Lord hath chosen."

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Thus, if it shall be eventually discovered that, though *Israel* AS ISRAEL has been lost from human sight for many ages, its "National" existence has been continued (as has been undoubtedly the case with Judah), then a wonderful proof will be supplied of "the faithfulness and power of God."

If, however, it shall be contended that Jeremiah refers to Judah (*i.e.*, the Jews alone), then I reply that the fact of *Israel's* perpetual existence is necessarily involved in other prophecies relating to the two kingdoms which shall be directly noticed, and which, when incontrovertibly fulfilled, will furnish most astounding testimony to "the faithfulness and power of God." In support of this I refer now to—

2.—*The predicted gathering, out of the Nations of the earth, the people, respectively forming the two kingdoms of Judah and Israel.*

These predictions are very remarkable in the writings of the prophets. In Jeremiah xxiii. 7, 8, it is said: "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." That this refers to both Judah and Israel is, I think, conclusive from the context; but chap. xxxi. 10 appears to be specially applicable to *Israel:* "Hear the Word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him as a shepherd doth his flock." And Amos, who prophesies specially concerning Israel (*i.e.*, the Ten Tribes) delivers God's determination respecting Israel in these terms: "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" (Amos ix. 9). But should this application of it be refused, the burden of proving that it applies exclusively to Judah rests with those who hold that view. It must, however, not be lost sight of that, whether Amos ix. 9 be admitted to apply to Israel or not, that if *any* passage elsewhere declares the gathering together of scattered Israel, then that single passage (*as being God's Word*) is enough in proof that the people constituting the kingdom of Israel, as well as those constituting the kingdom of Judah, shall be gathered out from among all the Nations of the earth. Now, such a passage you will find in Isaiah xi. 11: "And it shall come to pass in that day that the Lord shall set His hand again, the *second time*, to recover the remnant of His people which shall be left from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And He shall set up an ensign for the Nations, and shall assemble the outcasts of *Israel*, and gather together the dispersed of *Judah* from the four corners of the earth." Here, then, there can be no mistake as to the distinction between Judah and Israel, and as to the gathering out these two kingdoms from the rest of mankind. No "spiritual-

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ising" will fulfil the conditions of this prophecy. In its bearing, therefore, upon this event, the distinction between Judah and Israel is profoundly wise and all-important. How thoroughly would such a gathering out the scattered peoples of these two kingdoms exhibit "the faithfulness and power of God!"

Now, another of God's declared purposes concerning His chosen people is set forth in—

3.—*The prediction of the future union between Judah and Israel when the distinction between them shall for ever cease.* That such a union is to take place is fully declared in sundry places. Ezekiel says: "The Word of the Lord came again to me, saying, Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions (that is, such portions of the Ten Tribes as may have linked themselves to Judah); then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the House of Israel (*i.e.*, the great bulk of the Ten Tribes) his companions, and join them one to another into one stick, and they shall become one in thine hand" (Ezek. xxxvii. 15—17). This proceeding, Ezekiel is to explain to the people, denotes the future union between Judah and Israel; and then he is to further "say unto them, Thus saith the Lord God: Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land; and I will make them one Nation in the land upon the mountains of Israel; and one king shall be to them all" (Ezek. xxxvii. 21, 22). And to the same effect Jeremiah speaks: "In those days the House of Judah shall walk with [margin, *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" (Jeremiah iii. 18). In his notes on this passage in "The Speaker's Commentary," Dr. R. Payne Smith, Dean of Canterbury, says, with reference to the preposition TO in the margin above noticed, "The right translation of the preposition is important. *They shall walk* TO *the House of Israel.* The prophet has just described the return of the Ten Tribes, who are to be brought back to Zion (v. 14), and of the Gentiles who are to make Jerusalem their home (v. 17); if Judah repent, she cannot possibly be left out. But Israel is represented as the first to repent, and Judah must go to her in order that they may *come together* back to the Holy Land, divided no longer into Jews and Israelites, but merged into one people."

Without multiplying proofs, you will observe that the terms of this prophecy require (whatever intermarriages there may have been among the Twelve Tribes, or between them and any foreign people, or however impossible it may be for man at the present moment to determine anything concerning Tribal distinctions, or to whatever extent there may have been any primary or prefigurative union between Judah and Israel), that, in *God's sight there now exists a kingdom of Israel and a kingdom of Judah,* which two kingdoms shall at some future time be united *into one Nation,* never again to be divided.

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Such a union, after the previous "scattering," and "sifting," and "gathering," cannot fail to supply a truly grand witness to the "faithfulness and power of God."

Looking, then, to the important end to be served by the distinction between Judah and Israel, it conclusively follows *that that distinction will not terminate in so uncertain and unobtrusive a manner as practically to frustrate the end to be served thereby.* The fulfilment of these expressed designs concerning "the two families which the Lord hath chosen," would deal to infidelity the most crushing blow it could receive, for how could infidelity withstand the testimony to God's "faithfulness and power" supplied by the evidence of a Nation divided into two kingdoms—each punished by captivity for its idolatry—scattered abroad in fulfilment of Divine threatening, and in due time, in a most marvellous and mysterious manner, gathered out of all Nations and made ONE, in fulfilment of Divine promise.

Reader, can you doubt that that distinction was specially designed by God? Can you fail to see what important ends are answered by it? Is it possible, then, that that distinction can so quietly cease that no man shall certainly know that it has ceased? Would such a termination be worthy of the grandeur of the design in the appointment of the distinction between Judah and Israel? Most assuredly not! Hence, from this general view of this circumstance, I draw the following conclusions: First, that, as the predicted union between Judah and Israel has not yet taken place, *Israel and Judah are in God's sight, and for the purposes of His predictions, still separate and distinct kingdoms;* and, secondly, that, as the predicted union between Judah and Israel shall one day be fulfilled, *the kingdom of Israel must at this moment be somewhere, and also be discoverable;* from which it follows that, if that prophecy or promise, call it which you please, concerning the continued "National existence of Israel," is necessarily fulfilling (which cannot be justly denied), it is logical to conclude that other prophecies respecting that same kingdom are, from the nature of the case, either fulfilled, or are in progress of fulfilment. It is always admitted that the prophecies concerning Judah are fulfilling; on what ground, then, can it be fairly denied that those relating to Israel are also fulfilling? Now, reader, I ask your special attention to all this because my object is to identify the British Nation with Israel, and not with Judah, or the Jews.

MY FOURTH PROPOSITION is this:—"That a series of promises to be inherited specially and exclusively by any particular Nation, furnish true and proper identifying marks whereby that Nation may be recognised." This must necessarily be the case, for, if certain promises are made exclusively to one particular Nation, that exclusiveness forbids there being any second Nation so specially circumstanced. Hence, reader, I maintain that the inheriting by any Nation of a *series* of inalienable promises made *exclusively* to some particular Nation, or part of a Nation, can be rightly accounted for only on the ground of the *Identity* of the Nation inheriting the said *series* of

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promises with that Nation, or part of the Nation, to whom the said *series* of promises exclusively belongs. I have said "series of promises," for the discovery in any Nation of its possession of two or three resemblances to Israel, while that Nation is, in respect of many other important Identities, manifestly unlike Israel, at once annihilates the claim of that Nation to being the Lost Ten Tribes. Such few resemblances, though the result of an over-ruling Providence, must, under the circumstances, be characterised as "coincidences;" but in the case of Israel, its Identities are not only those of Providence, but of promise also.

I would now ask you, reader, to look well at these four propositions. They are either true or false—sound or unsound. Observe, I do not ask whether you can merely assert them to be wrong, for that may be easy enough on either very insufficient or on no proper grounds at all; but if you deem them false or unsound, will you undertake to prove—

1st. That there is some Nation to which God has assigned in His Word a higher position than He has to the Hebrew Nation.

2nd. That the distinction between Judah and Israel har absolutely ceased.

3rd. That the kingdoms of Judah and Israel have been re-united, to the *exclusion of any future re-union*, so that they are now "one Nation in the land upon the mountains of Israel;" and,

4th. That a series of promises to be inherited *exclusively* by one Nation, or part of a Nation, may be inherited by another Nation without involving the Identity of that Nation with the Nation, or part of the Nation, by whom *exclusively* such series of promises is to be inherited.

These propositions you will perceive are the opposites to those I have named, so that, if these be sound, the others are unsound; but if these be unsound, then the other are sound.

Now, reader, while I do not, with my present measure of light, deny that there may be portions of the Ten Tribes in various places, as the Nestorians, and the Beni-Israel, or Sons of Israel, as they call themselves, I again explain, that my immediate object is to identify the British Nation with the kingdom of Israel; I would state my thesis in these terms:—That the British Nation alone, as inheriting all the promises of Israel in general, and those also which relate to Ephraim in particular, is the embodiment of the kingdom of Israel, and that the continental Nations, even though they may possess a large incorporation of the stock of Israel, yet, as not inheriting all the promises of Israel, can have no claim to, and do not represent, the kingdom of Israel. I will now proceed to subject the claims of the British Nation to the test contained in my fourth proposition, and this will lead me to the second division of my subject.

(*To be continued.*)

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BRITAIN (OR ISRAEL) THE FIFTH AND LAST EMPIRE.

By John Gilder Shaw.

(*Continued from page* 10.)

The Four Empires—Temporal, Tangible, and Successive Empires.

We have now seen that the four Empires were literal, tangible, and temporal, and also successive in their rule—*i.e.*, as one fell, another arose:—First. The Babylonian kingdom (or Empire), then the Persian, then the Greek, and lastly the Fourth or Roman Empire, all following in immediate succession without a fraction of a gap between. The prophetical image was the figure of a man. There are no gaps in the human figure, and therefore the "gold" of the image must have fitted as close to "silver" of the image as the stones of the Great Pyramid; so with the silver and the brass, so with the brass and the iron, and so with the iron and the iron and clay. Is there a gap now? When God caused Nebuchadnezzar to see this prophetic vision of the future—extending from that time to the second coming of the Messiah—did He intend there to be a gap? Away with such a thought so dishonouring to our Creator, who saw the end from the beginning, and to whom all events, past, present, and future, are alike known!

The Roman Empire has Ceased to be.

Where is the Roman Empire now? Echo answers, "Where?" We know, by the evidence of our reason, that the Empire is extinct, and consequently "the gold, the silver, the brass, the iron, and the clay are broken in pieces," and, as far as the image is concerned, the prophecy is already fulfilled. Now all expositors of prophecy allow that when prophecy is fulfilled, it is an easy thing to see, and to know, and to describe how it has been fulfilled. Had we lived in the age when Babylon was in all its glory, it would not have been easy for us to have foreseen the succession of Empires, to have known their names, or to have imagined how strikingly they would answer to the symbolic representation of "the gold, the silver, the brass, the iron, and the mixture of iron and clay." But now that all the four Empires have had their rise and fall, and more than four-fifths of the prophecy is fulfilled, it must be an easy thing to see where we are. Holding these views, in reliance on the God of heaven, who revealed the secret of the dream and its interpretation to Daniel, and who has promised to quicken the perceptions of His people in the "latter days," let us investigate the matter and endeavour to ascertain the point at which we have arrived in the history of the world and the fulfilment of the prophecy.

Is there a Predominant Empire now?

Is there an Empire now that will bear comparison for extent, and power, and dominion with those which have passed away? Let history speak for herself in answer to this question. I quote from the "System of Geography" by Mr. Jas. Bell. Speaking of the British Empire, he says:—

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The British Empire comprehends the United Kingdoms of Great Britain and Ireland, with the adjacent smaller islands in the surrounding seas, and many colonies, which, in point of extent, far surpass the mother country. Although

"'I,' the world's volume,
Our Britain seems as of it, but not in it;"

yet she exercises a more extensive influence in the affairs of the world, from which she appears almost "cut off," than any other single country has done in ancient or modern times. Her Monarch commands a host of subjects, more numerous than that which owns the sway of any other crowned potentate. "On our Sovereign's dominions the sun never sets." Her authority extends over two-thirds of the globe, in reference to longitude; and it may, therefore, without hyperbole, be said that the sun never sets upon her possessions, for, within that vast range, various places have noon and midnight at the same moment. Stretching also, with the exception of a few intermediate spaces, from the Arctic circle in the 33rd degree of South latitude, the four seasons are experienced in the dominions of Britain at the same time.

M. Dupin, in his "Force Comerciale de la Grande Bretagne, 1826," says, as regards the extent of our Empire and our great power over the Nations of the earth :—

In Europe the British Empire borders at once towards the North upon Germany, upon Holland, upon France; towards the South, upon Spain, upon Sicily, upon Italy, upon Western Turkey. It holds the keys of the Adriatic and the Mediterranean; it commands the mouth of the Black Sea, as well as the Baltic. In America it gives boundaries to Russia, towards the Pole, and to the United States towards the temperate regions. Under the torrid zone it reigns in the midst of the Antille, encircles the Gulf of Mexico, till, at last, it meets those new States, which it was the first to free from their dependence on their mother country, to make them more surely dependent upon their own commercial industry, and, at the same time, to scare, in either hemisphere, any mortal who might endeavour to snatch the heavenly fire of genius, or the secrets of its conquests, it holds, midway between Africa and America, and on the road which connects Europe with Asia, that rock to which it chained the Prometheus of the modern world.* In Africa, from the centre of that island devoted of yore, under the symbol of the cross, to the safety of every Christian flag,† the British Empire enforces from the Barbary States that respect which they pay to no other Power. From the foot of the Pillars of Hercules, it carries dread into the heart of the remotest provinces of Morocco. On the shores of the Atlantic it has built the forts of the Gold Coast and of the Lion's Mountain.‡ It is from thence that it strikes the prey which the Black furnish to the European races of men; and it is there that it attaches to the soil the freed men whom it snatches from the trade in slaves. On the same continent, beyond the tropics, and at the point nearest to the Austral Pole, it has possessed itself a shelter under the very Cape of Storms. Where the Spaniards and the Portuguese thought only of securing a port for their ships to touch at—where the Dutch saw no capabilities beyond those of a plantation—it is now establishing the colony of a second British people, and, uniting English activity with Batavian patience, at this moment it is extending around the Cape the boundaries of a settlement which will increase in the South of Africa to the size of those States it has founded in the North of America. From

* St. Helena—the island prison of Napoleon. † Malta. ‡ Sierra Leone.

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this new focus of action and of conquest, it casts its eyes towards India; it discovers, it seizes the stations of most importance to its commercial progress, and thus renders itself the exclusive ruler over the passes of Africa from the East of another hemisphere. Finally—as much dreaded in the Persian Gulf and the Erythrean Sea as in the Pacific Ocean and the Indian Archipelago—the British Empire, the possessor of the finest countries of the East, beholds its *factors* reign over eighty millions of subjects. The conquests of its merchants in Asia begin where those of Alexander ceased, and where the terminus of the Romans could not reach. At this moment—from the banks of the Indus to the frontier of China—from the mouths of the Ganges to the mountains of Thibet—all acknowledge the sway of a mercantile company shut up in a narrow street in the City of London.

This glowing description of our Empire was written more than 50 years ago by the Count already mentioned—a man not at all likely to have the slightest bias or partiality for Britain—our French admirer, Count Dupin. We all know how much our Empire has increased since, and that our Indian inheritance has recently been transferred to our gracious Queen—whom God preserve—who now rules as the "Empress of India."

Is it possible that this magnificent Empire could have been left out of Nebuchadnezzar's dream of what was to come to pass hereafter? No, no—emphatically, no! To entertain such an idea for a moment is most dishonouring to God, as it would indicate failure on His part. However man may stumble and jump to false and irrational conclusions, God cannot fail, and the dream and its interpretation, being from God, most certainly included Britain's *Empire* of *Empires*.

We have seen the passing away of the four Empires symbolised by the image, but that is not the conclusion of Nebuchadnezzar's dream. Let us now attentively consider the remainder, and we may be rewarded by the discovery that our Empire is not only described, but that it is far more strikingly portrayed by the finger of God than any of the Empires which have preceded it.

"Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them in pieces. Then was the iron, the clay, the brass, the silver, and the gold broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth (Dan. ii. 34, 35).

This last portion of the dream is thus interpreted by Daniel:—

And in the reign of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to *other* people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, the gold, the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure (Dan. ii. 44, 45).

(To be continued.)

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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 MOST 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. VI. NO. 161.] WEDNESDAY, FEB. 27, 1878. [ONE PENNY.

BRITAIN (OR ISRAEL) THE FIFTH AND LAST EMPIRE.

BY JOHN GILDER SHAW.

(*Continued from page* 40.)

TWO DISTINCT KINDS OF PROPHECY.

IN considering these remarkable words, I intend to apply to the fullest extent the mode of interpretation which has been followed up to the succession of the Roman (or fourth) Empire. Up to that point I can thoroughly understand and endorse much that has been said on the subject. After this, the commentators and prophetical writers have made a perfect hash of it—built up such a mass of spiritual theories, each contradicting or taking an opposite view of the subject, that it is perfectly sickening to attempt to riddle the rubbish in order to pick out the little grain that is worth retaining; and after the strictest and most patient investigation, I confess it requires more brains than I possess to arrive at a satisfactory conclusion. One thing is clear enough, and that is the illogical character of their reasoning, for they leave the literal and obvious meaning of the prediction, and fly to what they term the "spiritual fulfilment." I do not deny that there are both temporal and spiritual predictions, but I do contend that both must have a literal fulfilment. The two kinds of prophecy are as distinct as oil and water, and it is just as easy to mix the one as the other. You

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cannot mix oil with pure water, neither can you mix the temporal with the spiritual. As an illustration of my meaning, the first prophecy in the Bible—the promise that "the seed of the woman should bruise the serpent's head"—was a strictly spiritual prediction, and was fulfilled to the letter by our Redeemer; on the other hand, the first temporal prophecy was the promise to Abram, that the land of Canaan should be the inalienable possession, or inheritance, of himself and his seed for ever, and this not having been fulfilled, must in the future be literally fulfilled. Again, when our Redeemer wept over Jerusalem, the words He spake about its destruction was truly a temporal prediction: "For the days shall come upon thee, that thine enemies shall cast a trench about thee and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another, that shall not be thrown down" (Luke xix. 43, 44). We all know how this prophecy was literally fulfilled by Titus. But our Saviour also uttered prophecies of a spiritual nature, as for instance, when about to leave His disciples, He said, "But the Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John xiv. 26). This was also literally fulfilled by the outpouring of the Holy Spirit on the day of Pentecost. Thus literally has all prophecy been fulfilled, and will be so fulfilled to the end of time.

No Precedent for the Spiritual Fulfilment of Temporal Prophecy.

Men, with commendable caution, talk of precedents. Etiquette stiffens her majestic form, and will not move a single inch without precedent. Diplomatists, legislators, administrators of the law, and public men do the same; I too, go by precedent, and my precedent is the simple and literal fulfilment of all prophecy in the past. I will not, for that reason, accept a spiritual fulfilment of a temporal prophecy, for which I have no precedent. It is, therefore, my intention—guided, as I have already said, by the truth of history, the evidence of reason, and the analogy of Scripture—to consider the subject we are investigating in its logical bearings, and this can only be done by rejecting what spiritual theorists have advanced. As we have seen that the first, second, third, and fourth Empires were literal, tangible, and temporal Empires, so (in accordance with logic and common sense, and with due regard to precedent) the fifth Empire, which is eventually to become so large as to fill the earth, must, in the nature of things, be a temporal, and not (as some have said) a spiritual Empire.

Undiscovered Truth in the Word of God.

I am aware that this method of viewing the subject will bring out results that will have the appearance of a new discovery. This is no valid objection, for nearly all Christians are agreed that

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"The Lord hath yet more light and truth
To break forth from His Word!"

Bishop Butler says in his "Analogy of Religion," "It is not at all incredible that a book which has been so long in possession of mankind should contain many truths as yet undiscovered." I am perfectly indifferent to what may be thought of this effort by the learned so long as I have the assurance—the firm conviction—that I am obeying the command of the Master, Jesus Christ—our Lord and Saviour—in thus rejecting all theories—"the traditions of men"—and in believing that all prophecy, when fulfilled, will be as literal and as easy to understand as the prophecies respecting Himself, and for not believing which He frequently condemned those who heard Him. With regard to the results of this investigation seeming like a new discovery, or the bringing out new and startling facts, I can only say with the late distinguished Professor Agassez, "Whenever a new or startling fact is brought to light, people first say, 'It is not true;' then, 'It is contrary to religion;' and lastly, 'Everybody knew it before.'" If this is so in connection with the present attempt to place new facts before the public, I shall be amply rewarded. All I ask of the reader is, that he will give the subject his earnest consideration, and not utter a single word of condemnation until he has fairly weighed the arguments brought forward, and found them wanting.

THE FIFTH EMPIRE.

The Setting up of a Kingdom.

Let us now examine what the prophet first advances in interpreting this portion of Nebuchadnezzar's dream. The words are (ver. 44): "And in the reign of these kings shall the God of heaven set up a kingdom, which shall never be destroyed." Our teachers tell us that we must not take this passage as it is written, but we must understand it thus: "In the reign of *some of* these kings God will set up a kingdom," thus interpolating the text and changing, if not entirely destroying, its meaning by adding the words "*some of*," and curtailing the time in which the kingdom was growing. I solemnly protest against this alteration of the sense of the sentence. I do more than protest! I utterly reject the addition as taking a most unwarrantable liberty with the Word of God, and take the words as recorded in the Bible, which plainly shows that it was in the reign of *all* these kings that God would set up a kingdom. If we can show that during these ages, from the commencement of the Babylonian captivity (the era of Nebuchadnezzar's reign), continued throughout all the successive reigns of the kings of the four Empires down to the present time—I say, if we can show that during this period a kingdom has been growing, bearing all the marks and characteristics accorded to it in the dream and its interpretation, that kingdom must be *the kingdom* that shall never be destroyed. The attentive reader who has had the good fortune to peruse the

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"Forty-Seven Identifications," by Mr. Edward Hine, of Liverpool, will have no difficulty in recognising the fact of the first planting of this kingdom, in the arrival of the Tribe of Dan, the sailors of Israel, who never went into captivity at all, but escaped in their ships, who settled in the North of Ireland in the reign of Nebuchadnezzar. The historical facts given by our own historian (Sharon Turner), whose researches in ancient history and careful quotations from ancient authorities, such as Homer, Strabo, Herodotus, Diodorus, Pliny, Ptolemy, and others, also prove that our origin and progress, as a Nation, exactly answers to this description; and this fact, coupled with the fact that we are the fifth Empire, answering to all the characteristics given in this prophecy, is amply sufficient to our purpose.

The Fifth Empire a Temporal Empire.

That the kingdom set up through the successive ages was to be a temporal and not a spiritual kingdom is evident from the latter part of the verse we are now considering (ver. 44): "And the kingdom shall not be left to *other people*, but shall *consume* and *break in pieces* all these kingdoms, and it shall stand for ever." It is obvious from these words that the kingdom alluded to is a temporal one. Any kingdom which belongs to *a people*, and is not to be left to *other people*, must be a temporal kingdom. The kingdom is entailed property and not to be alienated.

Further, it is also equally plain that the kingdom must be a *temporal* one whose mission it is "to break up and consume all these kingdoms" which have sprung from the four successive Empires. However different the fifth Empire was to be in many respects, there can be no manner of doubt that it was to be as much a temporal Empire as the Nations represented by the different parts of the image. Notwithstanding all this evidence, prophetic writers tell us that the fifth Empire was to be a spiritual one—the kingdom of Christ. The fact is, that the fifth Empire has arisen, the image is now broken in pieces, and the "smiting" and the "breaking in pieces" has not been accomplished by the "kingdom of Christ," but by a temporal Power.

The Kingdom of Christ not yet Established.

It may reasonably be asked of me, Do you not believe in the kingdom of Christ? Certainly I do! I believe that it is yet future, or why should our Lord teach us to pray, "Thy kingdom come?" In our hymns of praise we sing, "Jesus shall reign," not Jesus does reign! I truly believe when the time arrives it will be as righteous a kingdom as the most earnest spiritualiser can wish or conceive—a kingdom more "happy and glorious," and more spotlessly pure than can be described. At the same time I do not believe in mixing things up and confounding things that differ. The kingdom of Christ is not yet established, and when it is so, it will not disturb the temporal kingdoms. All true Christians desire earnestly the rising of the "Sun of Righteousness—the beginning

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of that time when the kingdoms of this world shall become the kingdoms of God and of His Christ" (Rev. xi. 15). But this state of things is not now! *Christ is the rightful King*, but, alas! HE IS NOT THE REIGNING KING. True Christians are the loyalists who will be found waiting for Him, and will gladly rally round Him when He comes. That Satan and the "powers of darkness" have dominion now is an axiom often heard from the pulpits of our land.

CHRIST WILL NOT COME TO DESTROY EMPIRES.

We have seen that the Roman Empire is extinct, and it has fallen, by the force of arms and gradual decay, as the other three Empires did. When Christ comes, He will not be found exercising His great power in the putting down temporal Empires or compassing their destruction. *He will come to destroy anti-Christ*, whether it be Popery, Mohammedanism, Paganism, or Atheism. He will come with power and great glory to destroy the works of darkness. Whereas Satan now reigns and brings wicked devices to pass, Christ shall then (after having beaten down Satan under His feet, and cast him and his legions, chained and bound, into the bottomless pit) take to Himself His great power and reign as the "King of kings" and the "Lord of lords." He will come to take away the stony heart and give to His people, and to the world, the heart of flesh—that is, a "new heart" and a "right spirit." Thus we see, without disturbing any temporal power, the dominion of Christ will be set up in the hearts of all people—from the king on his throne to the humblest of his subjects. Thus God's "unspeakable gift," His dear Son, shall be the Supreme Ruler of the universe.

THE STONE CUT OUT OF THE MOUNTAIN WITHOUT HANDS.

THE WHEREABOUTS OF THE STONE.

We now come, as a natural consequence of the extinction of the Roman—or the last of the four Empires—represented by the different metals of the image, to the consideration of the cause and the particulars of its destruction (ver. 45): "Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the silver, and the gold." That the stone is the symbol of Great Britain is apparent from the following considerations:—

1. We are undoubtedly the fifth Empire, and the way in which we have become so accords with the prophecy.
2. We are isolated or detached from the countries represented by the image.
3. Our island is small and insignificant, and to all appearance as unlikely to become the head of a mighty Empire as it is for a stone to swell to the proportions of a mountain.
4. Our growth has been very rapid.
5. Our influence and power are greater than that of any other country which now exists—or ever did exist—on the face of the earth.

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Sir Richard Philip, in his book entitled, "A Million of Facts," published in the year 1830, says, "That Britain formerly joined the Continent has been inferred from the similar cliffs of the opposite coasts of the English Channel, and from the constant encroachments of the sea in still widening the Channel."

If this statement is true (and it is given as a fact in a book of facts), we are literally "a stone cut out of the mountain"—that is, viewing the hugeness of the Continent in comparison with our island. There is something, too, that is very significant in the name "Channel," for to channel a thing means "to groove or to cut out." I believe, personally, that England did once form part of the Continent, and that its separation was effected for a special purpose which will become more obvious to the reader hereafter. I can say, with the poet,—

"This precious *stone* set in the silver sea,
Which serves it in the office of a wall;
Or, as a moat defensive to a house,
Against the envy of less happy lands;
This blessed spot, this earth, this realm, this England."

But lest this cutting away of Britain from the Continent should be deemed an ingenious fancy, not capable of proof, I will base my argument upon an undeniable fact, and that is the isolation of Britain.

Great Britain was described by Rome, in her palmy days, as—

"Penitus toto divisos orbe Britannos"—

that is, the Britons cut off from intercourse with the whole world, and we have seen, as before quoted—

"'I,' the world's volume,
Our Britain seems as of it, but not in it."

We are, in fact, so effectually separated from the mainland by the German Ocean and the English Channel, as to be virtually "*cut off*" from the Continent. Nevertheless, cut off though we are, we have always been, and particularly since the arrival of the Normans in our island, an influential factor amongst the Nations of Europe and the world; and since that time that influence has ever been on the increase, in spite of the sneers of our enemies.

(*To be continued.*)

ISRAEL'S DESTINY.

By J. Harris James.

CHAPTER II.

(*Continued from page* 12.)

So "they went up out of Egypt, and came into the land of Canaan unto Jacob their father, and told him, saying, Joseph is yet alive, and he is governor over all the land of Egypt. And Jacob's heart fainted;"

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he could not believe them until they related "all the words of Joseph, which he had said unto them," and saw the wagons that had been sent for him. Israel being thus convinced, "took his journey with all that he had;" he rested at Beersheba—a place hallowed by the most sacred memories—and "offered sacrifices unto the God of his father Isaac" on the altar built by Abraham, and prays doubtless for some revelation of God's will. The revelation comes, and he learns that Egypt is to be the land of sojourn of which God had spoken to Abraham:—"I am God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great Nation: I will go down with thee into Egypt; and I will also surely bring thee up again." Encouraged thus, he goes with his people (Gen. xlvi.), carrying all their substance into Egypt, and Joseph is anxious to secure to them a separate settlement, that they may not mingle with the Egyptians. With this view he hastens to tell Pharaoh his people are shepherds. Their being shepherds would the more readily secure to them a separate settlement; "for every shepherd is an abomination unto the Egyptians:" and Pharaoh tells Joseph to select the best of the land for them. Goshen was the place selected, and at the land of Goshen, Joseph meets his father, appearing in his chariot, "in all his glory," and Jacob is completely overcome.

The term of the captivity Jacob knew was to be 430 years from the date of God's promises to Abraham:—"Israel dwelt in the land of Egypt, in the country of Goshen; and they had possessions therein, and grew, and multiplied exceedingly." Seventeen years did Jacob live in Goshen; "and the time drew nigh that Israel must die: and he called his son Joseph," and requested him not to bury him in Egypt, but with his fathers in their burying-place in Canaan, "in the cave that is in the field of Machpelah, which is before Mamre." And Joseph takes his two sons, Manasseh and Ephraim, and presents them to his father; "And Israel strengthened himself, and sat upon the bed," and "said unto Joseph, God Almighty appeared unto me at Luz (Bethel), in the land of Canaan, and blessed me, and said unto me, Behold, I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people; and will give this land to thy seed after thee for an everlasting possession. And now thy two sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt before I came unto thee into Egypt, are Mine; as Reuben and Simeon, they shall be Mine." Thus were Joseph's two sons, Ephraim and Manasseh, to stand foremost with Jacob's firstborn, as to seniority of age, in respect to their inheritance; but, says Jacob, "thy issue, which thou begettest after them, shall be thine, and shall be called after the name of their brethren in their inheritance."

Israel's eyes are become dim, he can scarcely perceive Joseph's sons. "Who are these?" he inquires. Joseph tells him who they are; "And he said, Bring them, I pray thee, unto me, and I will bless them;" so Joseph brought them forth, and Israel "kissed them and embraced them." "I had not thought to see thy face," said he

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to Joseph; "and, lo, God hath shewed me also thy seed." Joseph took Ephraim in his right hand towards Israel's left hand, and Manasseh he took towards Israel's right hand; "And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head"—crossing his hands wittingly, he placed his right hand upon the younger (Ephraim's), and the left hand on the elder (Manasseh's), giving the chief blessings to the younger. "And Joseph said unto his father, Not so, my father: for this is the firstborn; put thy right hand upon his head. And his father refused, and said, I know it, my son, I know it: he also shall become a people, and he also shall be great: but truly his younger brother shall be greater than he, and his seed shall become a multitude of Nations." "And he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day, the Angel which redeemed me from all evil, bless the lads." "Behold," says Israel, "I die: but God shall be with you, and bring you again into the land of your fathers."

And Jacob called all his sons, saying, "I may tell you that which shall befall you in the last days" (Gen. xlix.). Of Judah he says, "Thou art he whom thy brethren shall praise: thy hand shall be in the neck of thine enemies; thy father's children shall bow down before thee"—indicating that rulers should come from this branch; and again, "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto Him shall the gathering of the people be." Thus from Judah the promised Messiah was to come; and from Joseph, another branch, was to come the multitudinous seed and preserver of all: "Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall: the archers have sorely grieved him, and shot at him, and hated him: but his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob (from thence is the Shepherd, the Stone of Israel); even by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb: the blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Joseph and on the crown of the head of him that was separate from his brethren." Thus was the multitudinous seed to prosper, Nationally, commercially, and to be spiritually blessed.

After Israel's death, Joseph's brethren were alarmed, fearing he had not forgiven them. "Forgive, I pray thee now, the trespass of thy brethren, and their sins; for they did unto thee evil." "Fear not," replied Joseph, although "ye thought evil against me: but God meant it unto good, to bring to pass, as it is this day, to save much people alive. Now therefore fear ye not: I will nourish you, and your little ones. And he comforted them, and spake kindly unto them," and reconciled them.

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Joseph found death approaching, and "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." And Joseph desired that his bones might be carried up from Egypt with them. "So Joseph died, being an hundred and ten years old," loved by all who knew him: "and they embalmed him, and he was put in a coffin in Egypt" (Gen. l.), there to await the Divine call.

(To be continued.)

THE LIGHT OF SALVATION BY THE IDENTITY UPON THE BRITISH NATION (ISRAEL).

By Harrison Oxley.

There can be no mistake about the present time being one of great trouble. No sensible man or woman, of whatever creed or party, can be so ignorant as not to know that we are living in times of National, and indeed, universal distress. It would be strange, indeed, if the Holy Scriptures did not afford some light upon the times in which we live, and which are coming over us. And if the Scriptures do not give light, where shall light come from? If God does not give light to us, who will, and who can give light? Can the present religious systems give the light required? or from any other source apart from the Word of God? There is but one source of light to us at the present time, and it is assuredly the Word of God; and if ever there was a time when light Divine was needed, it is the time present. It has been the fashion of the vast majority of so-called religious teachers to decry the study of prophecy. Those who have seriously studied the writings of the prophets, have been regarded as dangerous, and visionary, and deluded. Yet religious teachers have not scrupled to trifle with the prophets, to spiritualise, to alter, and to preach their own fancies, to their own glorification. It is they who have been visionary; it is they who have been deluded and dangerous. It is those very religious teachers, in the bulk, who have made the Word of God of none effect by their teachings; so that if we had been utterly left to them, we should have been Nationally, along with all the heathen, involved in gross darkness.

We are thankful, therefore, to say that God, in remembrance of His mercy for ever, His covenant with Israel, has given light in this cloudy and dark day. We rejoice greatly to know that the God of glory has "commanded the light to shine out of darkness" upon us in the British Isles, and throughout the whole of the British Empire. It is by the work of the Identity that we have at the present time the light of God shining forth most gloriously upon His own incorruptible Word. And let it be understood that this superior and Divine glory that we have now, by the Identity, is not confined to Moses and the prophets. It shines with transcendant glory upon the New Testament.

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The work of the Identity is, therefore, a Divine work. It is the very thing that is required. It supplies us with a National glory, far, very far indeed, beyond that of any other Nation upon the whole earth. It supplies us with that kind of knowledge which opens to our view the way by which our National salvation will be effected by the hand of the Lord. We are led to see how, by our Identity with the Lost Ten Tribes of Israel, there is not only a way of deliverance from the present distresses, but the most glorious future for the British Empire.

We see that the British Empire (Israel) has been formed for the very special purpose of manifesting the glory of God in the earth, and that, by means of the Identity, the Lord, the God of Israel, will work in a very special, and wonderful, and glorious manner. The Identity ought, therefore, to command the attention of the whole Empire. It is evidently by this light, now shed abroad, that God Himself will undertake for us our National salvation, and lead the Nation to Himself.

If we read the Scriptures aright, we read that the National salvation of Lost Israel begins by the light of the revelation of their origin, ancestry; that the light of this revelation leads to a marvellous glory upon the Holy Scriptures, breaking forth upon the whole people, which casts into darkness the false teachings of men; and that instead of being distressed, perplexed, disgusted, and confounded, by the countless divisions and contradictions of the Christian Church, so-called, the people are led to see a Divine harmony, plainness, beauty, simplicity, and glory in the Word of God, by the Identity, which nothing else can supply.

The light of our Identity leads the way of the Nation being led to God. It brings into the view of the whole Empire throughout the world an extraordinary and Divine basis of operation for the salvation of the House of Israel and the House of Judah in the latter days. By the glorious light of our Identity, the veil of prophecy is drawn aside, and amongst the many Divine glories so clearly revealed, we see the mystery of Jacob's stone. It is by the light, the glorious light of the Identity, that we have the mystery of the stone, cut out of the mountain not in hands, that wonderful stone which Nebuchadnezzar saw smite the image upon his feet. Here we are led to see plainly, and gloriously indeed, by the Identity, how this stone is brought into view, and the Almighty power by which it is surrounded. It is by the Mighty God of Jacob, the Redeemer of Israel, that the stone smites the feet of the image, and dashes them to pieces, and will ultimately carry them away. The cutting out of the stone out of the mountain, not in hands, may be seen; and this great and sublime work must mark the time when the Divine operation for the manifestation of the kingdom of God begins to take extraordinary effect in the heavens, and the earth, and the sea, and the dry land.

Hence we are led to see, by the Identity, what could never be seen before—the glorious way by which this wonderful stone is cut out of the mountain, not in hands. We see, by the Identity, the glory of

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God arising upon us in connection with this stone. It is the glory of the God of Bethel; it is the stone on which Jacob slept when the Almighty appeared to him; the stone which the builders rejected; Jacob's pillow, in the Coronation Chair; the stone of Israel. It is evident that there is a particular time when the stone is to be cut out of the mountain; and it is equally evident that the mountain is the British Empire, the House of Israel; and the time when the stone is to be cut out, the time when the Lost Ten Tribes of Israel would be identified! Therefore the present time!

We thus see a most marvellous and National glory, by Identity light, dawning upon us. The cutting out (the Identity) of this stone, without doubt, marks the beginning of the time of the most extraordinary era in the history of the British Empire. By this mysterious and wonderful stone the British Empire is identified with the Lost House of Israel; and it is evidently the time when the Lord will work in a very special manner for the salvation of the House of Israel, and the House of Judah, and the glory of His name.

Thus, by the light of the Identity, we are enabled to see the operation of the mighty hand of God, at the present time, in beautiful harmony with the Scriptures, and the certainty of our National salvation. Guided by the sure Word of prophecy, and by the teaching of the Spirit, we have light upon the throne of David, and the glory thereof. We have light upon the Lost Ten Tribes of Israel and the glory of our Identity. We see how our National salvation has been mercifully anticipated by the God of Israel at the time of the Identity, the time when the stone is cut out of the mountain without hands. And by the light of the Identity we see the glory of God surrounding the stone. The dawn of "the kingdom of our God and the power of His Christ" is distinctly brought into view. By the manifestation of the stone, the feet of the image are smitten by Divine power; they become as the chaff of the summer threshing floor, and are carried away. But the stone, the British Empire (Israel), becomes a great mountain, and fills the whole earth.

Here is, indeed, the glorious light of our National salvation. House of Israel! take your precious Bibles and read, by the light of the Identity, to whom you are to look for National salvation, and upon whose arm you are to trust. Christians! see the way Divine by which the triumph of the blood and righteousness of our Lord and Saviour Jesus Christ shall take National and glorious effect upon us; and which, in turn, shall bring Nations to us to be joined to the Lord. Children of Judah! we hold the way by which the God of our fathers will gather you out of all lands, whither He has driven you, and bring you to the House of Israel, and make you one Nation with them, under one head, and so return to the land of our fathers, when Jerusalem shall break forth into joy, and Zion shall exult in the God of her salvation, and glory for evermore.

"Behold, I will gather them out of all countries, whither I have driven them in Mine anger, and in My fury, and in great wrath; and I will bring them again unto this place, and I will cause them to

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dwell safely: and they shall be My people, and I will be their God: and I will give them one heart, and one way, that they may fear Me for ever, for the good of them, and of their children after them: and I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put My fear in their hearts, that they shall not depart from Me. Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with My whole heart and with My whole soul" (Jer. xxxii. 37—41).

Correspondence.

A RIGHTEOUS SUGGESTION.

DEAR MR. HINE,—I am much interested in your work, and venture to offer a suggestion. Do not you think it probable, that if it was suggested in your different publications, that "believers" in the Identity should add a short sentence about it to their family prayers, it would be very generally adopted, and that a blessing might result from it, as God wishes to be "inquired of" by us on this point? I venture to propose that a form something like the following should be printed on a separate piece of paper, and affixed to the next publications supplied to each subscriber, so that they could put it in their prayer books.

I should be very happy to forward 10s. towards the expenses of printing, should it be carried out.

I remain, one much interested in your work,

B. J.

Kensington.

O Lord God, the God of Israel, we pray Thee to remove our blindness, and soften our hard and rebellious hearts, that we may acknowledge ourselves Nationally to be Thy people Israel.

I think it should be short, or it will not be adopted, but you will doubtless be able to improve upon this.

"CUI BONO?"

Edward Hine, Esq.

VERY DEAR SIR,—In reply to your kind and prompt note, I have the pleasure of enclosing to you, as per annexed list, a cheque for the cost of your deeply interesting periodicals, &c., noted therein. Your unanswerable and overwhelming "Cui Bono" sums up the entire case. Oh, how we ought to wait, and watch, and work, and pray! The grandeur of prophetic Scripture literally taken, what a flood of light it spreads athwart the entire vol. of inspiration.

The blessing of the God of Abraham, Isaac, and Jacob, be thine.

Ever truly yours,

Dublin, Jan. 29, 1878.

ABRAM'S SEED A LITERAL, LEGITIMATE, AND NATIONAL, NOT A SPIRITUAL SEED.

EDWARD HINE'S DOUBLED-PAGED LEAFLET.

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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 MOST 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. VI. No. 162.] WEDNESDAY, MARCH 6, 1878. [ONE PENNY.

IT IS A BROTHER IN TROUBLE.

WM. COOKSON, 43, Goth-street, West Derby-road, Liverpool, was the soul and activity of the Identity cause in Liverpool. When we first made our appearance in Liverpool, it was his earnest and guiding mind that organised our most successful meetings. Through his zeal and tact, Hope Hall, the Concert Hall, and other places were filled, and, by his leading spirit, we have been enabled to speak, from first to last, to not far short of 10,000 people upon Identity matters. It was his zeal that prompted him to introduce a new Identity journal. We were consulted, and allowed to suggest its title. At birth it was named *Israel's Identity Standard.* It appeared monthly, and was well received ; we gloried in its success, and frequently lectured or spoke on its behalf, wishful that it might receive the full influence of our support, however insignificant it might be. We published its appearance in our journals, and wished *it* God speed, being most anxious to work in full harmony with its objects, as several Edge Hill meetings will testify to, reported in its pages. Faith and enterprise in starting a magazine require the printing off of some thousands of copies that could not find *ready sale,* but that would be called for as the magazine made progress. This is the most costly part of journalism. It is honest to say that William Cookson, though an earnest man, was ill-adapted for editor-

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ship, hence he was led to pass this department into the hands of *Philo-Israel*—the new editor desiring that the journal should be doubled in size. This meant one hundred per cent. added to the cost of its production. Why a new journal, and withal a class journal—*i.e.*, not given to miscellaneous subjects, but solely devoted to the Identity—should be required to compete in number of pages with journals full to the brim with paying advertisements, we never understood. This was done more than once. Now comes the cruel thing. Hydraulic pressure, as far as power is concerned, was put on to induce Cookson to consent to an alteration of the title. The new title was to be *The Banner of Israel*, and, instead of a non-paying monthly, which meant a costly and losing affair, it was to become a weekly, which meant that, instead of the loss being incurred twelve times a year, it was to become a chance to incur fifty-two times a year—the new editor bearing no responsibility ; poor Cookson, a man without means, to be responsible for all—the editor only working "for love." This alteration of title meant what ? Why, that all the unsold piled-up copies of *Israel's Identity Standard*, with the proper-sized copies and the doubled or improper-sized ones, produced at the hundred per cent. extra cost—all, all, all went to the wall—became unsaleable—as any proper man of business would immediately see. Well, we were sorry, because it was, no doubt, an unmeditated means of snuffing out the reports of our specially-prepared lectures on behalf of the funds of the paper, and that were so cordially received by the people of the well-filled rooms. We were more sorry because we knew that poor Cookson would be saddled with the loss. He estimates that he lost some £90 by this move, which loss became increased by the far more severe loss incurred by the weekly issue. The poor man became involved—had to beg—had to borrow ; the editor lent him £25 ; eventually had to sell the copyright of the paper, and all appertaining ; and so anxious a time was the purchasing, that the glorious Identity cause should increase by new channels of knowledge, that the transfer deed forbids Cookson starting any other paper in the Identity interest. If we remember rightly, he can in Scotland or Wales, but not in England. If he was to start another Identity journal in England, he becomes liable to be prosecuted ; yet poor Cookson wants to work the Identity cause "*for love.*" Yes, but the poor man may be getting used to prosecution, for this very £25 debt has already swept away his bedstead—and—his bed ! The seventh anniversary of his wedding day—yes, the identical day—was celebrated in a new fashion. How ? A cart came to the door, men entered the house, and took all away, to the wonderment of his children, who could not make it out. No ; they left—No. 1, a bed-room fender ; No. 2, an old iron kitchen stool ; No. 3, the poor wife's rocking chair ; No. 4, a very old small-sized cupboard ; No. 5, an old and worthless table ; No. 6, a chair for the husband, with the original seating missing, but substituted by a netted string bottom ; No. 7, odds and ends of crockery. Piles of *Israel's Identity Standard*, and unsold copies of *The Banner of Israel*,

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were taken away in the cart, and bought at the auction room for the paper mill; they have been seen in sacks, bought as waste paper. William Cookson lives at 43, Goth-street, West Derby-road, Liverpool, as a poor brother in trouble, and we have thus fearlessly, truthfully, and honestly told our tale, and discharged our conscience.

PROPHECY AND THE EASTERN QUESTION.

THE BRITISH RACE AND THE LOST TRIBES OF ISRAEL.—SOLUTION OF THE EASTERN DIFFICULTY.—CONSTANTINOPLE TO BECOME OURS WITHOUT FIGHTING.—GRAND CONSUMMATION TO BE IN PALESTINE WITHIN FOUR YEARS.

From the "Oldham Standard," February 23rd, 1878.

FOR some time past placards have been posted in Oldham, headed "British Interests," followed by "A Sure Way to Revive Trade," and then stating that "the British are identical with the Lost Ten Tribes of Israel, and the only heirs of the promises of immense prosperity;" and finally announcing that Mr. Edward Hine, of Liverpool, would undertake, on Tuesday evening, in the Temperance Hall, Horsedge-street, to prove the Identity of the British race with the Lost Tribes. There was no charge made for admission, and the hall was filled by an exceedingly attentive audience. Mr. Wheeler occupied the chair, and he was supported on the platform by a few local gentlemen.

Mr. Hine, who was received with applause, began by explaining the Scriptural distinction between Israel and Judah. It was essential that there should be a distinct understanding regarding this preliminary point, which meets them at the very threshold of the subject. All Jews were Israelites, but not all Israelites were Jews. About 3,800 years ago God chose one man to raise up a people for Himself. He chose "Abraham alone," then Isaac, then Jacob, and lastly the twelve patriarchs. From them He formed a Nation—the Twelve Tribes of Israel—whom He named His servants, His chosen, His elect, His inheritance, and the like. This people were one united Nation for 567 years, from Moses to the death of Solomon (B.C. 975). During that period there was silently growing up a divergence between two unequal portions of the race—between the Ten Tribes on the one hand and the House of Judah on the other. It reached a crisis at the death of Saul, when, for seven and a half years, there were two separate kings ruling in Israel, then again at the rebellion of Absalom. But it passed into open revolt and rupture, on a question of taxation, when Solomon died. The headstrong men of Ephraim held that they were burdened by excessive imposts. King Rehoboam answered their petition for redress

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roughly. The result was insurrection, and the cry, "To your tents, O Israel! Now, see to thine own House, David!"

The standard of Israel was raised in rebellion in Samaria. Jeroboam, the son of Nebat, was placed on the throne of Israel, the Ten Tribes (including Manasseh), while Rehoboam, the rightful Sovereign, ruled in Jerusalem over the Jews—henceforth properly so called—consisting of Judah and Levi of the House of "Judah," and Benjamin, belonging the House or Kingdom of "Israel." From that day to the present, the two Houses (Israel and Judah) had continued disunited—had never again amalgamated. They remained in the land in separation for more than two centuries. They warred with each other, conducted separate treaties of peace with foreign nations, and existed under distinct dynasties, laws, customs, and religions—practising different rites. The subsequent history of the Jews was sufficiently well known, and needed not to be detailed. The Babylonish captivity of the Tribes of Judah, Levi, and Benjamin (B.C. 606—588), their return to the land after seventy years' banishment, the crucifixion of our blessed Lord by the first two, and their subsequent destruction as a Nation, and dispersion (A.D. 70), were familiar matters of history. They met them now in all parts of the world, and knew them everywhere as Jews. Let them turn to the Ten Tribes, whose kingdom was Samaria. They began badly. Their king, Jeroboam, led them into idolatry. They were ruled for 235 years (from B.C. 975 to B.C. 740) by nineteen kings, each of whom was worse than his predecessor. When at last the Divine forbearance was exhausted by the National apostasy and idolatry, they were for the most part carried away captive into Assyria and Media (from B.C. 740 to 678), some (probably the whole Tribe of Dan) having escaped by sea before the final catastrophe took place. What became of the departed Tribes? Did they return with the three Tribes—Judah, Levi, and Benjamin—when they were restored from Babylon to Jerusalem in B.C. 535? They did not. The prophets and historians, Ezra and Nehemiah, were silent as to the presence among the returning Jews of any Tribe of "all Israel" save Benjamin. The Scripture stated that when the return of Israel took place, there would be friendship and political union between them and Judah; but when the Jews returned from Babylon, the House of Israel was in open rebellion against Judah, as Ezra, writing after the return, informs them. Israel was to return to Palestine with Judah, when "the Lord shall set His hand again the second time to recover the remnant of His people;" and they shall return under one king. But on the return of the Jews from Babylon they had no king. Israel's return was to be accompanied by wonderful portents, such as the "utter destruction of the tongue of the Red Sea" (or Gulf of Suez), and the "drying up of the seven streams of the river" (Nile), so that "men may go over dryshod"—physical changes which have not yet occurred.

The testimony of Josephus, and St. Jerome in the fourth century, proved that the Ten Tribes did not return, as some allege, with the

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Three from Babylon. The inquiry was, therefore, where are the Tribes now? Were they mingled among the Gentile Nations? Had they thus disappeared never to be found? That could not be! God made with the Twelve Tribes an everlasting covenant which utterly forbade that supposition. What then? Israel, the Ten Tribes, were "lost" in the sense of being banished from their land and home for twenty-six centuries, their name of "Israel" removed, their language (Hebrew) supplanted by another, their religion changed, and the people "divorced" from the Mosaic law. But though thus lost and disguised, they could not be "lost" for ever. That was impossible. For God had solemnly promised that He would Himself make known this lost Nation to the world, and remove those disguises under which He had concealed them for great and mighty purposes.

The contention was that the British people were identical with the Lost Tribes. He had been for the last seven or eight years courting fatal objections to that theory, but no man had been able to supply one, simply because it was impossible to do so. If they were the people of Israel, and brought about the time when their National Identity was recognised, they would bring them to the time of their return; and when the Gentiles would come forward and confess that they had inherited lies and vanity, and give themselves to the Lord, they would then have missionary glory, but not before. Trade was bad throughout the country, and they were asking for a revival of commerce. If they were the people of Israel, God had promised to settle them after their old estates, and to do better for them in this ending of time than to their forefathers in the beginning. God had said that He would stock them with silver and gold, with goods and cattle. Why? Because they as a people were given to enjoy peace while the Gentile Nations were assembled for war, and be in a position to help those Nations in the day of their calamity. They might ask, "Where are the proofs?" There were 300 distinct marks by which the people of Israel might be recognised, and all these were found on the British Nation. While every other Nation was arming to the teeth, and it only required the ignition of a match to set Europe in the flames of war, this country could be content to be at peace. They would not go to war for Constantinople; they were going to have it without war. Their fleet was at Besika Bay, not as a war power, but as a neutral power. God said, "Come, now, My people—you people who have always been quarrelsome, and always at war in days gone by—alter your policy. Enter into your chambers, and shut thy doors. Adopt a new principle." It was true that the British had been a warlike people in days gone by—and Israel was said to be like a young lion amongst the Nations—and God said, "Now, alter your policy. Become a neutral Nation; adopt the motto of non-intervention;" and they were responding to that prophecy.

One of the 300 marks was that God had declared that His people —the Ten Tribes—should become "a Nation and a company of

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Nations"—"as the sand by the sea shore, innumerable; as the dust of the earth and as the stars of heaven for multitude." The Colonial Empire of Great Britain constituted "a company of Nations;" they were in federal union with the central Power, but were partly independent in their political organisation. The Jews did not answer to that prediction, for they were under a parallel series of condemnatory prophecies, one of which condemned them to be few. God was to speak to Israel in another tongue. The Jew was spoken to in the old tongue, and no Jewish father allowed his boy to read the Scriptures unless in Hebrew. The Jews, too, were to serve their enemies. Unless it was recognised that when God referred to Israel He meant the Ten Tribes, it would be impossible to understand seven-eighths of Scripture. Hence what was called the "spiritual" theory had to be invented to save the reputation of the Word of God—a theory referring everything to heaven that God referred to earth. Tom Paine would never have belonged to the accursed school of infidelity if he could have reconciled what appeared to him to be contradictions, such as "Thou shalt serve thine enemies," and "No weapon formed against thee shall prosper"—one addressed to the Jews and the other to Israel—and there were scores upon scores of such distinctions in Scripture. He took it that they desired the overthrow of infidelity. Would they remove it by preaching from the pulpit? If so, they must remember that facts were stubborn things. Their ministers had been preaching the Gsspel for 2,000 years nearly, with what success? They had now a larger number of people in the school of infidelity than ever they had before. There was only one way to destroy the foul blot, and that way was the Identification of the Tribes of Israel. Was there any proof in Scripture where the Lost Tribes would be found? Yes. Whenever He referred to them, He spoke of them as being in the North-west, and an island people. Some might say, "They may be the Greek Islands," but the Scriptures declared they must be islands "afar off," whereas the Greek Islands were near to the seat of prophecy.

The return of Israel was to be such a special event in their history that they would forget the glory of Egypt in the grander deliverance at hand. God declared that when His people arrived in these islands, they would be in an exhausted condition, and they would recruit their strength and so increase that the islands would be too small for them, and that they would inherit desolate heritages, or colonies. The British corresponded with those descriptions. They were the only colonising Nation on the face of the earth. Spain, Holland, and other countries had tried colonisation, but had miserably failed. God said, "Though I make a full end of all Nations whither I have scattered thee, yet I will not make a full end of thee." The aborigines of their colonies were dying out before them. The people of Tasmania had all died out, the Maories and the North American Indians were fast disappearing, while the last of the primitive inhabitants of Newfoundland died in 1858. At the present

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death-rate, 15 years would exterminate the aborigines of New Zealand, and 20 years that race of splendid men, the Indians of North America. The same thing was going on in India. Even in Ireland—particularly in the South, where the people were a distinct race from those in the North—the results of the census showed that the inhabitants were gradually passing away.

Then, they could never be Israel unless they were under a monarchy, and the ruling Sovereign descended in a line from King David. There was positive and indisputable proof that Queen Victoria was literally descended in a direct line from David. That was not so much proved from Scripture as from English, Scotch, and other history. He was not a Whig or a Tory, but he was content to be guided by the Word of God, in which they found that in former years, when Israel was under the rule of King David, not only did the King come from Judah, but invariably they found that the Prime Minister came from Judah also. When he found that that was the case in this country now, he could not help thinking that they lived in the most glorious age in which man could have been privileged to exist—the Queen in a line from Judah, and a Prime Minister from the same House. He did not wish them to receive that statement with any political bias—it was simply a Scriptural notion; but they had the two things, which formed a striking coincidence. If they were the people of Israel, they were the most Conservative people on earth—the "ancient people," an expression which Benjamin Disraeli constantly used in days gone by, even before the Identity question had been brought on the political carpet, and which he had no right to use unless he was conscious that they were no other than the people of Israel.

Another sign of Identity was that they would go back to inherit Palestine, and that would be the outcome of the present war. God had raised up a man of Hebrew extract and instincts, a man who knew fully the affairs in the East, and had placed him at the helm of affairs; and for the first time in the history of this country a man from Judah was their Prime Minister. No man could steer their Nation to its destined goal unless he were of Hebrew connection; hence he (Mr. Hine) said they saw God at work in these times when such a man was at the helm of affairs leading them beautifully. (Laughter and applause.) The outcome of the war must be two things, and one was that the British must possess the Holy Land. He firmly believed that they should never possess Egypt. In Isaiah xix., God required Egypt to be an independent people—that was, not to be possessed of a foreign yoke. True, for a time, Britain might protect her interests, but she was a distinct, and must become an independent, Power. The Word of God said that there would be three great Powers in the time of the end. Egypt was to be one, and the people of Israel another, and the latter were to inherit Palestine from the stream of Egypt to the river Euphrates—a territory seventeen times larger than the Israelites possessed in days gone by. Then, they could never be identical with Israel unless

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they had the heathen attached to their inheritance. "O," said the preacher in the pulpit and the good man in the pew, "that applies to Christ." No; it applied to the people of Israel, and to them only. Hence they had, amongst others, India—the brightest gem attached to their colonial possessions—and which was said to be now in danger. Some said that if Russia got to Constantinople she would cut off India from the British flag, and that it would pass into Russian hands. What then? Once lose India, and that would be the greatest calamity that could happen to the people of this country. It would be such a hurling blow to their commerce that every man, woman, and child would feel it. The present depression of trade was a pigmy to what would happen to this land if Russia were allowed to get hold of India. (Applause.) It was a grand thing, therefore, to know that they (the British) were the people of Israel, because there could be no danger. No Power could intervene between them and their highway to their Empire in the East; but when they re-possessed Palestine, they would have railways such as there were here, a better canal than that of Suez, going into the Persian Gulf, by means of which they would have better access to the heathen Empire which God had promised to the children of Israel, and which the British, being identical with them, now possessed. The colonies of Britain were in all parts of the world—the uttermost parts of the earth—and formed a real belt round the globe. There was no fear of the highway to India being cut off; the Identity of Israel would save them from that calamity; and unless that were so, they could never have a safeguard in the matter. "Should they have Constantinople?" He had no doubt they would, although, as he had said, without war. He looked upon the Bible as a political book as much as a religious book, and he read that Israel shall possess the gates of their enemies. (Applause.) The British possessed all the gates, or highways, or turnpikes of the world except that one. Gibraltar was a gate, Malta was a gate, the three parts of China were gates, the Straits of Aden were gates. They had all except Constantinople, and when the proper time came, which must be the outcome of this war, they must—and no other Power could—possess that gate. (Applause.) Another mark was, "Thou shalt lend unto many Nations, but thou shalt not borrow"—characteristic of the British people and of no other. They had lent to Russia, Turkey, and other Nations, and never borrowed. When the last Russian loan was raised (not the affair of the last few weeks) they subscribed in three days ten times more than was required; in fact, there was so much money floating about in this country that people did not know how to invest it. Austria was wanting money from England, and if he had money he would subscribe to the loan, for he believed she was perfectly safe. If Russia wanted another advance, he thought people would be right in subscribing, because she was bound by Scripture to be an immense people, and therefore able to pay their liabilities. The Gog of the future must be a people who had the means of meeting their responsibility. They (the British) had lent Russia 195 millions, and Turkey millions upon millions;

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and if they were to ask him if it would be safe to lend Turkey more if she wanted it, he would say "No." (Laughter and applause.) Why? Because, according to the Word of God, she was bound to pass away. (Applause.) God had declared that Egypt should be an independent Power. What was Egypt? A country held by Turkey. If she had to be independent, she must be taken from Turkey, but not given to Russia. God required Israel to go back and inherit Palestine. What was Palestine? A land held by Turkey, and required to be given up. Then there was another people, as much lost as the Ten Tribes—the Assyrians; and when ministers, with their nonsense—(laughter)—he meant it—(more laughter)—came forth to spiritualise and to insist upon God's Word referring to spiritual Israel, he had a right to command and demand that they should also spiritualise Assyria and Egypt. If they did the one, they must do the two others. (Applause.) God required Egypt to become independent, Israel to return to Palestine, and the Assyrians —whom he believed to be identical with the Germans—to possess Assyria and Media, a large territory now in the hands of Turkey. That theory accounted for Germany's position with reference to the war, because she would be a gainer in the end. Who was Bismarck? He was no other than a Jew in the same sense as their Prime Minister. (Laughter.) He was of Jewish extract in the same way as Lord Beaconsfield, and the Germans corresponded to the prophecies concerning the old Assyrian people. These three peoples, then, would occupy countries that were now held by Turkey; and if that was not the passing away of Turkey, he did not know what was. (Applause.) The prophecy about lending to many Nations was said to apply to the Christian Church. Did the Christian Church ever lend? He thought not. They found it frequently borrowing. (Laughter.) "Shall we have Constantinople?" Yes. Turkey was in the bankruptcy court, and the British, as a creditor, had a right to claim a dividend out of the assets. The only dividend worth receiving was Constantinople, which would be a fair equivalent for Britain having lent and never borrowed. They had a perfect right, in the present state of affairs, to go to Russia and say, "You are largely in our debt, and Turkey, who is in the bankruptcy court, is largely our debtor. We had a right to a dividend, and the only one that is worth our while to receive, and all that we want, is the gate which God promised to give to the children of Israel." (Laughter and applause.) The return to Palestine was explained by Christian ministers to mean the return to heaven. What then? Then they had been there before. If their ministers were right in prostituting the Scriptures in that version, surely they were standing before people who had been to heaven and were looking forward to the prospects of returning. (Laughter.) He intended no insult to ministers when he said that in four years from now, when the outpouring of the Spirit was given, surely they need not preach another sermon, for then there should be no more need to say to their brethren, "Know the Lord." Why? Because all would know

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Him, from the least to the greatest. The object of preaching the sermons was to beseech men to know the Lord; but when the outpouring of the Spirit came, there would be no more necessity for sermons, for the whole Nation would become godly. (Applause.) Another mark was having a Nation once belonging to, and springing from, them, but now separated from them. That country was America. The last mark to which the lecturer referred was the altar mentioned in Isaiah xix., that should come forth to answer the purpose of being unto God a sign and a witness. That he held was the Great Pyramid, which stood forth in these days in the most sublime and grand way. In that Pyramid, B.C. 2,170, they had recorded the distance of the earth from the sun, the squaring of the circle accomplished, the duplicate of the cube done three times over, and dates corresponding with those of the entry of the children of Israel into Egypt and their exodus therefrom, the period when God gave the law to Israel through Moses, when the Assyrian captivity took place, when the Babylonian captivity happened, the date of the birth of the Saviour, and the close of His ministry; and the next great mark corresponded with some event that would happen in the year 1881, and he did not know of any event of greater glory or importance than the return of Israel to Palestine. They had, therefore, four years hence, the prospect of returning to their own land, when Jerusalem should become a praise in the earth, when they should, by their good example, shew forth God's praise, and be a pattern to the Gentiles, and when many Nations would become joined to Himself. Many people and strong Nations should flow to Jerusalem, to seek the Lord of hosts, and declare that they will serve Him. The Identity of Israel was bringing them to that time of glory, which he took to be four years from now. (Applause.)

A few questions were asked, one person almost preaching a sermon, and the interrogatories having been answered, votes of thanks to the lecturer and to the chairman concluded the proceedings.

THE BOOK OF THE PROPHET ISAIAH.

WITH A SHORT COMMENTARY.

By Edward Hine.

(*Continued from page* 33.)

Who is the Daughter of Zion?

The daughter of Zion could be no other than those left behind after the first, or Assyrian, captivity had taken place. Of course, if Ten Tribes out of Twelve had been extracted from the land, leaving only Two behind, it could present nothing else but a desolation, the fitting type of which would be "a cottage in a vineyard." Doctor Kitto very graphically describes what he had seen over and over again, a single cottage in a vineyard of the East, far, far away from outside communication—a dreary habitation. Judah, with Israel away from her, must have experienced this wretched state, and God is now speaking expressly

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to Judah. The chapter began by an appeal to Judah; almost the whole chapter applies to Judah; she is the daughter of Zion left behind. Evidently she is equally as low sunk in the depths of immorality; but God tempers justice with mercy. He is not willing to punish the whole; there was some redeeming quality about Judah. She had a "very small remnant" with her. Ten would have saved Sodom in the days of Abraham (Gen. xviii. 32); for their sake He will bear a little longer with Judah. We are distinctly told the same thing by Hosea: "I will no more have mercy upon the House of Israel; but I will have mercy upon the House of Judah." Israel was to be "utterly" taken away. Judah was to be left (Hosea i. 6, 7).

9 *Except the Lord of hosts had left unto us* a very small remnant, *we should have been* AS SODOM, *we should have been like* UNTO GOMORRAH.

WHAT WAS THE REDEEMING QUALITY?

Nothing can be plainer that Judah met with the LORD'S favour, because she had with her the "small remnant." What remnant? Why she had with her the Tribe of Benjamin—"Little Benjamin," "the beloved of the Lord." Little Benjamin was a "ruler," ruling to the saving, for this time, of Judah. Benjamin, though allied to the kingdom of Judah, is referred to as being distinct from Judah. Hence, Shemaiah was told to speak to "all the House of Judah AND Benjamin" (1 Kings xii. 23; 1 Chron. xii. 16). "Then rose up the chief of the fathers of Judah and Benjamin" (Ezra i. 5); "dwelt of the children of Judah and of the children of Benjamin" (Neh. xi. 4); so that Benjamin was distinct from Judah, belonged to the noble Tribe of Paul (Rom. xi. 1); the Tribe that supplied the disciples; the standard-bearers of the truth and the Gospel, and they were the remnant that saved Judah at this time, as *ten* would have saved Sodom. Benjamin was one of the *Ten* Tribes, and Judah was at this very time as bad "as Sodom;" and but for Benjamin the "very small remnant" in her midst would "have been like unto Gomorrah," so that Benjamin saved her. The next verse is purely spoken to Judah as being, as in the previous verse, "as Sodom," in the comparative sense, and not literally to Sodom and Gomorrah, for we know they were destroyed.

10 ¶ *Hear the word of the Lord, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah.*

11 *To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats.*

12 *When ye come to appear before me, who hath required this at your hand, to tread my courts?*

13 *Bring no more vain oblations; incense is an abomination unto me; the new moons and Sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting.*

14 *Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them.*

15 *And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood.*

DOES GOD DISREGARD THE MOSAIC RITES?

Most unfair and libellous inferences have been drawn from these verses. They have been used by our commentators, by the Christian

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Church, by our Divines, in attempts to show that the Mosaic services were abominations to God, and that no form of religion could be acceptable to God apart from the services of Christianity. The very attempt is most scandalous. God Himself appointed the Mosaic worship; Himself made it obligatory to the people of Israel and Judah; He always accepted them when conscientiously serving under it, and always chastised them when they departed from it. Literally, they had no other form of religious service. If they departed from it, they had the only one alternative of going over to idolatry; hence, when wickedly inclined, they almost invariably went over to Baal. These Scriptures were addressed to a people living seven hundred and sixty years before Christ—living at a time when there was no Christ, when there was no Redeemer, when an alliance with Christianity was simply impossible, and when redemption under it was unheard of; therefore, they had nothing else to do but to serve under the Mosaic. It was the will of God that they should so serve. The Mosaic was specially appointed for them; hence, no man can justly quote these verses with the object of showing that Christianity is superior to the Mosaic. We very promptly declare that Christianity is superior, infinitely superior, to the Mosaic. Nevertheless, these verses were never inspired with the view of teaching this; they were never intended to serve this purpose, and it would be a gross liberty to take with Scripture to use them in order to enforce the claims of the Christian interests. God was not at this time against the service of burnt offerings of the fat of fed beasts, of the blood of bullocks, of lambs, or of he-goats; neither was He against oblations, incense, new moons, Sabbaths, assemblies, or the solemn meeting. On the contrary, He willed them all; they were all His own appointments. It was simply the mixing up of sacred things with vanity that God's soul hated. He was not weary with oblations, but with "vain oblations." These were by no means a "trouble unto" Him conscientiously rendered. It was only because their "appointed feasts" and "many prayers" were tempered with hypocrisy. They could not honestly render their Mosaic service, because their "hands were full of blood." This only grieved the Spirit of God, and He would be equally grieved with the services under Christ rendered in the same way; so that it is wrong and nonsensical to say these verses in any way refer to any superior claims on behalf of Christ.

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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 MOST 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. VI. NO. 163.] WEDNESDAY, MARCH 13, 1878. [ONE PENNY.

"THE GLOBE,"

SATURDAY, FEBRUARY 16TH, 1878.

EDITORIAL NOTE.—We were in the Euston Hotel about this date, and in one of the rooms accidentally came across the annexed interesting article in the London *Globe*. We had not read far before we came to the conclusion to reproduce it. Having made up our mind thus, we were troubled, upon coming to the close, by finding reference to ourselves. The trouble was, we had just been reading an angry article from the pen of *Philo*, who had evidently been writing with some vexation upon his mind, and panted for a vent-hole for spleen. Poor Hine was selected; but not now having the article before us, we cannot quote, but in effect it was to this purpose:—"Why should all writers of fame, who write against the Identity, select Hine to assail? Why not select myself? Who is Hine? Nobody. Though I have learnt all from him upon Identity knowledge, worth knowing, he is not *my leader*. Don't buy his books; buy mine. I am modest; he is not." We will not say we are right, but this is the impression Philo's article made upon our mind. No doubt it is a *crude* impression; but, as *some* lawyers cling to impertinence, so we do to the impression.

The article we were so interested in in the *Globe* is the following, under the title of

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"JEWS OF MODERN ENGLAND.

"The civil troubles of England in the seventeenth century favoured the desire of the Jews to establish themselves again in the land from which their ancestors had been driven in the time of Edward I. Whilst the chosen people wished to return, it was obvious to some of our politicians that the Jew might be a serviceable ally if he were allowed security and freedom of trade in London. When Henrietta Maria visited the Portuguese synagogue at Amsterdam, in 1642, she was actuated by policy as well as curiosity. Had Cromwell been able to take his own course in the matter, he would doubtless have assented to the prayer of the famous Rabbi, Menassah ben Israel. But, though Margoliouth thinks otherwise, it is the better opinion that the Protector's purpose was overpowered by the religious intolerance of his associates, and that the Jewish people were indebted for re-establishment in England to the Sovereign whose private necessities impelled him so often to seek their aid both before and after his restoration. Nor were these Israelitish immigrants numerous in the earlier years of that Sovereign's rule. Dr. Tovey obtained good evidence that the Jews living in London in the year 1663 did not exceed twelve, though the number increased quickly from that date.

"One of the notable Jews seen about London in the year of the Great Fire was the impostor who persuaded ladies of fashion and credulous bookworms that he was the famous Wandering Jew, and had lived on familiar terms with Mahomet. But this pretender was no fair sample of the Israelites who came hither from the Low Countries to compete with London merchants and prey on English courtiers. Eager in the pursuit of gain, they devoted themselves to various trades that offered them handsome profits. But their special business was usury, and they seized every opportunity to combine the trade of the money-lender with the even more profitable calling of the secret political agent. So far they exhibited points of strong resemblance to their predecessors in Norman and Plantagenet England. But their bearing and address were altogether unlike the manner and speech of the defiant Jews of those earlier epochs. Instead of being the chattels of a Sovereign, prompt to punish their assailants as ruthlessly as he punished the slayers of his deer, they were only freemen of an inferior caste, living under various political disabilities, and labouring under the yet heavier disadvantages of social disdain and antipathy. Such men could not afford to answer scorn with scorn, or carry matters with high hand. Their only course was to be patient under insult, meek towards the arrogant, and insinuating towards the strong. To win their way by the arts of conciliation was their one active method; and when they could not gain a desired end, they were careful not to irritate their adversaries, and studious to conceal the mortifications of defeat under an appearance of good humour.

"Moreover, it must be remembered that these men were descended

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from ancestors who, in every generation for centuries, had been thus drilled in prudent submissiveness and artificial humility. It is not wonderful that among the inferior natures of the race the affected manner engendered genuine servility, and that the long-continued discipline in habitual civility had imparted a certain obsequiousness of demeanour to the whole race. If we dislike the manner, it becomes less distasteful when we remember that it was the natural result of the cruel circumstances. Moreover, to avoid the mistake of supposing that the manner betrays the genuine spirit of the people, it is enough to remember how quickly the higher Jews relinquished the fawningly civil address when it had served its purpose, and to observe how soon the Jews of inferior kinds lose it under the influence of culture and polite society. When he spoke of the Israelitish race as having defied 'the degrading influence of the constant pursuit of gain,' Disraeli the Younger was doubtless mindful of the manner which the Jew acquired from depraving circumstances, and which he dropped on rising superior to those mean conditions.

"In apology for this manner, let it also be remembered that it achieved its end. From the time when they were a mere handful of petty adventurers in Restoration London, our restored Jews have grown yearly in number, power, and reputation. They conquered social opinion by smooth words, civil address, and inexhaustible good temper, as well as by subtlety and resoluteness. And as they grew in grace and credit, they were quick to exhibit tastes for things higher than material affluence, and to distinguish themselves in loftier pursuits than those of commerce. Science, music, and the fine arts have benefited by them in every generation. Some of the brightest names of literature belong to their race. As soon as it was possible for them to occupy the dignities of the law, they gave us brilliant advocates, and at least one conspicuously able judge. Recent events indicate that had they been sooner admitted to our universities, they would sooner have clothed themselves with academic honours. In practical politics and the arts of government they have, in these later years, borne away some of the first distinctions. And whilst he has been acquiring fame in every department of intellectual activity, the Jew has been no less clever and fortunate in softening the old social prejudices against his people. It would not be too much to say that he has survived, or he is on the point of surviving them. Deeply-rooted antipathies die slowly; and it may be that even we underrate the vitality of the spites and antagonisms which still place our Israelitish fellow-countrymen at a disadvantage. The vigour of the ancient repugnance reveals itself humorously in the English gentleman's disposition to credit himself with liberality and moral loftiness because he treats Jews as though they were as good as Christians. It shows itself very forcibly and disagreeably in the pettish vehemence with which Englishmen of the better kinds may be sometimes heard to speak bitterly of 'that Jew,' as though the term comprised everything most hateful in humanity; whereas

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when they have been ruffled by a Christian's misconduct, it is sufficient relief for them to speak of the offender as 'a pitiful fellow.'

"Still, it cannot be denied that the progress which the English Jew has made towards perfect social equality with Englishmen during the last two generations would have appeared absolutely impossible to observers of English life in the last century. He is met in the best clubs and houses of the town. Wherever fashion exhibits itself, he is part of the show. The proudest of our best descended people accept his hospitalities, and his children intermarry with the families of our aristocracy. And what is done in this respect by our great families is done also by our gentlefolk of inferior rank and status. Instead of beginning on the higher levels and moving downwards after its wont, fashion has in this matter induced the great people at the summit to follow the example set to them by little people at the base of 'society.'

"This being so, a question rises respecting the future of our Jews. So long as Christians kept aloof from them, and deemed intermarriage a physical contamination and a moral defilement, it is not wonderful that Jews remained a separate and distinct people. It was physically impossible for them to be lost in a people that refused to be intimate with them, or for familiar purposes even to touch them. But under the new conditions of English society such a fusion of the two races is not only possible, but in some degree probable. For whilst the Christians of our country exhibit increasing tolerance of Judaic thought and usages, the Hebrews are seen to avail themselves gladly of their new opportunities for blending with our people. In their eagerness for a complete absorption into their adopted Nation, or, at least, in their desire to be taken for genuine English folk, our London Jews are seen to modify the spelling of their surnames, or to assume the names of our historic families. Every new volume of Mr. Kelly's Directory contains a larger number of Jewish names that have been artfully manipulated into English ones; and in every quarter of the town the bearers of these cleverly doctored patronymics pass for Christians with their ordinary Christian acquaintances, or at most labour only under a faint suspicion of secret Judaism.

"Are not these facts so many indications that the Jews of England will at no very distant date be amalgamated with the ordinary stock of the country? To answer this question in the affirmative is not to declare disbelief, or even to suggest a doubt, respecting the eventful fulfilment of the sacred prophecies touching the chosen people. Even if the English Jews should be thus inseparably incorporated with the Saxon race, the bulk of the Israelitish people would still remain for the complete accomplishment of the Biblical predictions. Such absorptions of branches of the Israelitish people have taken place in past times. It is the general opinion that the Lost Tribes were removed from history through their amalgamation with other peoples. *Indeed, the theory* REVIVED *by a* RECENT *writer on prophecy, whose doctrines have the approval of some of our religious schools and circles, is that the missing Tribes were somewhow merged*

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and lost in the present inhabitants of Great Britain. Anyhow, it is certain that one great absorption of Israelitish populace has taken place in this country.

CONSTANTINOPLE.

SOME time since Earl Derby said, "The Eastern Question is—Constantinople." Mr. Cross said, "Shall Russia be allowed to occupy Constantinople? I say No. Shall Russia even be allowed to advance on Constantinople? I say No." These were brave words, the crisis has now come, and we shall soon know if they were spoken without warrant. How Earl Derby, after what he has said and written, could object to our fleet going to Gallipoli, is more than I can understand, in view of the fact that with the Russians in possession of Gallipoli we should have been shut out. Any objections of ours to their occupation of Constantinople would have been of no avail. "Safe bind, safe find," is a motto that we shall have to act upon in this instance, or we may hear the ominous words, "too late," sounding in our ears. The prize for which Russia has been robbing and murdering so long is now apparently within her reach, and no effort will be spared to attain it, and then, with the Turkish capital and fleet in her possession, she would turn round and laugh at us for being such fools as to allow ourselves to be outwitted. With Turkey in extremity, and surrendering unconditionally, if no one intervenes there is nothing to prevent Russia occupying Constantinople. In the early part of 1876 Russian emissaries had prepared for simultaneous insurrections in all the Turkish provinces. We are told that arrangements were made to fire Constantinople in several places, and then, with the Empire in revolt and the capital in flames, Ignatieff, aided by Mahmoud Damad Pasha, was to work upon the fears of the Sultan to accept Russian protection, for which purpose 25,000 Russian troops, with transports, were waiting in the Black Sea ports. Owing to the premature outbreak of the Bulgarian insurrection, the plan failed, and the Russians have had to pursue a more laborious and costly method. The present position is that Russia, having destroyed the power of Turkey to resist and having her at her mercy, is negotiating secretly with the Porte to march her troops through Constantinople and embark them on board the Turkish fleet for the ports on the Black Sea; but any one supposing that Russia, having got possession of the prize on which she has set her heart, would give up Constantinople and the Turkish people, has studied the lessons of history in vain. There is an appalling danger which would develop into a frightful catastrophe did the Russian troops once appear in Constantinople. In my last article on "The Dardanelles, &c.," I referred to the comments of the *Times* on the opinion expressed by a correspondent that the policy of Russia was to secure the extermination of the Mussulman populations, in which

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the editor said that the war would be one of displacement of the Moslem populations ; those who survived would be driven like game to Constantinople. This has been done, just as a broom would sweep crumbs off a table top. Those who are not already lying dead, either in or on the ground, are fleeing in frantic terror before the Russian advance, while every now and then fresh atrocities of cruelty and massacre by the Russians or their allies on their advance cause greater consternation and a more hurried rush to gain the capital. Only on the 14th of last month the Russians, advancing by way of Muflis, massacred the whole populations, consisting of old men, women, and children, in the villages of Isore and Quineve. We have read of the crowds of fugitives filling the mosques and public buildings, and of the thousands arriving daily, and probably the remnants of a murdered population are now within the lines of Constantinople. If on this mass of stricken, writhing humanity is superinduced, the Russian army (which has caused them all their woe), part in the city and part on board the Turkish fleet, a spark might cause an explosion, that would give the Russians an excuse for remaining, all communications would be cut, the Straits blocked, and Constantinople shut off from the world, till some day we should hear from St. Petersburg that order is restored at Constantinople, and there being no Turks left to hand over to the city and the fleet, that both would remain in the possession of the Russians, it is the duty of our Government to interfere, to prevent a catastrophe which would make humanity shudder. Russia never hesitated at the sacrifice of human life, and will not now the grand prize is apparently within her grasp. The Empress Catherine ordered finger-posts to be put up on the roads in Russia, pointing South, with the words "To Constantinople" painted upon them, to show the Russians the way they had to go—and for 200 years Russia has attacked Turkey once every 20 years with the view of getting it. The present war is for that object, and in view of it the city is called Czargrad (the city of the Czar.) Alexander said he did not wish personally to possess Constantinople, but that Russia would spend her last man and her last shilling rather than any other Power should have it ; so some Power has now to have it as the Turkish power is dead. The question is, which is it to be ? England is the only Power which can prevent Russia having it ; and the Turks no longer being able to hold it, England is the only other Nation that has any right to it. If Turkey existed 1,000 years, we should not require it, because Turkey is a perfectly friendly Power, but in Russia's hands it would be in possession of our eventual mortal enemy, and would break the neck of our Empire, and would plunge us into long-continued and desolating wars. We are told by the Russians' touts to wait and see if Russia will violate her promise not to touch it ; and so we shall, but we shall be there to see, and stop her if she tries. The Czar says Constantinople is the door of his house, and so it is. It is the sublime gateway of the East. The Holy Word of God declares that we are to have the gates of those that hate us. Turkey, the

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intervening barrier, being dead, we stand face to face with our mortal foe, and must possess the gate of the provinces that Russia from time to time has stolen from Turkey. It will be two years in May since was inserted my article headed, "Shutting the Doors," pointing out the coming destruction of the Turkish power in Europe and the occupation of Constantinople by the British. It appears as though by May both events will be accomplished. The article pointed out one door of danger to our peace which the Government had not shut—the danger of the Turkish fleet falling into the hands of Russia, thus turning the balance of naval power against us. It is to be hoped this has been attended to. It also referred to the general European war to follow the destruction of Turkey, which war is now impending over Europe, a day of vengeance and fiery indignation. I still remain in unbounded confidence, as expressed in that article, that by the wise action of the Government, under the blessing of Divine Providence, we shall be kept in peace through it all.—I remain, yours respectfully,

FRANCIS NEWBERY.

THE BRITISH NATION THE LOST TEN TRIBES.

BY CANON BROWNRIGG,

Incumbent of St. John's Church, Tasmania.

(*Continued from page* 37.)

PART II.—IDENTIFICATIONS.

IT will be necessary at this stage to say a few words as to the nature and source of the evidence to be adduced. I will deal,

I.—WITH THE NATURE OF THE EVIDENCE. Evidence is of two kinds, *circumstantial* or probable, and *positive* or absolute. Circumstantial evidence may be so clear as to leave but very little or no room for doubt in the minds of most persons of the truth or otherwise of some particular question, but it is, of course, never so satisfactorily as positive or absolute proof. It does indeed sometimes happen that a case, from its very nature, may be incapable, for a while, of positive or absolute proof, while the character and amount of circumstantial evidence on its behalf is so great and so remarkable, as to come but very little short of that which is positive.

The Anglo-Israel question, I submit, is a case in point. Though lacking what would be, legally speaking, positive evidence, the circumstantial evidence on its behalf is very striking and weighty, and not to be so readily disposed of as some imagine. Indeed, could as many grounds be advanced against the moral character of any person, as may be brought in favour of the Israelitish origin of the British Nation, most persons, I venture to say, would be of the opinion, that such grounds (while not positive proof) supply a large amount of strong circumstantial evidence of the immorality of that person. If, therefore, there is, as I purpose to show, *circum-*

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stantial evidence in favour of the Anglo-Israel theory, no one is justified in the assertion that the subject is without a particle of evidence. Such an assertion, under such circumstances, would be indicative of a prejudiced, rather than of an enlightened and candid mind. And now,

II.—CONCERNING THE SOURCE OF THE EVIDENCE. In the endeavour to discover the Kingdom of Israel two methods may be attempted; the one of these is to find it

1. By the light of secular history. Concerning the origin of the Anglo-Saxon people, one point appears to be indisputable—viz., that that origin is at present involved in much obscurity. It is a matter of fact, that no historian has been able positively to derive that origin from Japheth, and if secular history is to supply the evidence by which the Anglo-Israel theory is to be overturned, then we demand that that evidence shall be *positive*, and unassailable, in tracing the descent of the Anglo-Saxons from Japheth. It can never be allowed to be sufficient to maintain that such is the *probable* descent. If the argument from secular history is to outweigh evidence derivable from other important sources, then nothing short of absolute proof of the Japhetic origin of the Anglo-Saxons can be admissible. Indeed, for anything that can be *positively* proved to the contrary from secular history, the Anglo-Saxons may be descendants of Shem through Abraham. If, however, the statement of one who wrote professedly upon the Anglo-Saxons, and most certainly without any reference to the Anglo-Israel theory, is to be credited (and I ask, On what reasonable ground can it be discredited?) then the Saxon Tribes are traceable to the very neighbourhood where the Israelites were taken captive. That writer says, "The most authentic facts that can now be gleaned from ancient history, and the most probable traditions that have been preserved in Europe concur to prove, that it has been peopled by three great streams of population from the East, which have followed each other, at intervals so distinct, as to possess languages clearly separable from each other. The earliest of these, we shall find to have comprised the Kimmerian and Keltic race. The second consisted of the Scythian, Gothic, and German Tribes, from whom most of the modern Nations of continental Europe have descended. The third, and most recent, comprehends the Slavonian and Sarmatian Nations, and who have now established themselves in Poland, Bohemia, Russia, and their vicinities. It is from the two first genera of the European population, that the ancient inhabitants of England successively descended." He further says, "But the great masses of the population which have successively planted themselves in the British Islands, have sprung from the *nomadic* classes. The earliest of these that reached the Northern and Western confines of Europe, the Kimmerians and Kelts, may be regarded as our first ancestors, and from the German or Gothic Nations who formed with the Scythians, the second great flood of population into Europe, our Anglo-Saxon and Norman ancestors proceeded. The Sarmatic or third nomadic race have

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never effected any settlement among us; nor reached those states of the continent from which they could have troubled us. England has seen them only as visitors and friends." With regard to the Saxons in particular Sharon Turner says, "Of the various Scythian Nations which have been recorded, the Sakai, or Sacae, are the people from whom the descent of the Saxons may be inferred with the least violation of probability." In connection with this, I would introduce a remarkable statement which appears in No. 133 of THE NATION'S GLORY LEADER. It is in these words, "Israel was known to the Assyrians and Persians as *Cymri*, and *Khomri*, ninth century before Christ, and after Samaria was carried captive as *Khumri* and *Sacae*.—Baked clay tablets in British Museum." If this can be verified, it will add much to the evidence in favour of the Anglo-Israel theory. "Now here I must press upon you at once what I consider to be most remarkable—viz., that when Hosea represents the Ten Tribes under the figure of three children, Jezreel, Lo-ruhamah, and Lo-ammi (all these names being symbolical of their approaching condition of exile, when they were to be judged, cast off, and uncovenanted as Gentiles), their *mother's* name is called *Gomer* (chapter i. 3). Gomer, however, is not an Asiatic or Semetic appellation, but *European*. In Genesis x. 2, we read that Gomer was a Japhetic title: he was one of his first sons. We read then of Gomer, Magog, Jubal, and Meshech; all of them being names identified with Europe instead of Asia. In Smith's Dictionary of the Bible I read,—'Gomer is generally recognised as the progenitor of the early Cimmerians, of the latter Cimbri, and of the modern Gael and Cymry!' What, then, are we to make of this Identification of Israel in exile with the Gomerian or early European family? Are we to suppose that this name was given to Hosea under inspiration for nothing? You will bear in mind that these exiled Tribes were first deported to Assyria, which was not a Gomerian country. Is not the inference plain, therefore, that they were to quit Assyria and travel Westward into Europe, so as to mix thus with Gomer, and become identified finally with that stock, rather than with the Semitic? In other words, that they were to lose their Semitic nationality, and become European? I confess in all sincerity, I can make nothing else of this fact; and it appears to me to lend more probability to the Anglo-Israel theory than almost anything I have yet discovered."*

I have no doubt, however, that this very obscurity of ancient secular history is designed, for were it otherwise than obscure, no historian would have the slightest difficulty in showing what has been the ultimate fate of any Nation, but this would be to frustrate the Divine purpose concerning Israel's being lost to the world's knowledge, as Israel, until the time shall arrive when the whereabout of that missing kingdom shall be revealed. But if, on any other ground than that of secular history, the Identity of the British Nation with the Kingdom of Israel can be evidenced, then it

* "The Anglo-Israel Post Bag," by Canon Titcomb.

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necessarily follows, that the various peoples (Jutes, Angles, Saxons, Normans, &c.), from whom the now consolidated Anglo-Saxon Nation has descended were Israelites under other names, for during its exile, Israel was not to be known by its ancient name.

Since, then, secular history, while not inconsistent with the Anglo-Israel theory, does not at present supply any positive evidence for or against it, it will be necessary to consider what help is afforded by the other method—viz.:—

2. By the light of Holy Scripture, and this will, I think, be found the truest guide to the discovery of the Kingdom of Israel. My appeal, therefore, will be to the Word of God (not deceitfully handling it, but with all honesty), under the strong conviction that it furnishes the key to the true understanding of the Anglo-Israel theory.

And now, reader, having referred to the nature and the source of the evidence to be adduced, I will proceed to lay before you certain particulars, out of many available, which will mark out the Identity of the British Nation with the long-lost Kingdom of Israel.

It was promised to Israel—

1. That it should occupy the chief position among the Nations of the earth. To Abram this promise was announced in these terms, "I will make of thee a great Nation" (Genesis xii. 2)—"And I will make thy seed as the dust of the earth, so that if a man can number the dust of the earth, then shall thy seed also be numbered" (xiii. 16), and again in Gen. xxii. 17:—"I will multiply thy seed as the stars of heaven, and as the sand which is upon the sea shore." In Deut. xxvi. 18, 19, Moses says, "The Lord hath avouched thee this day to be His peculiar people, as He hath promised thee, and that thou shouldest keep all His commandments, and to make thee high above all Nations, which He hath made in praise, and in name, and in honour;" and again, in Deut. xxviii. 7:—"The Lord shall cause thine enemies that rise up against thee to be smitten before thy face," and in verse 13—"And the Lord shall make thee the head, and not the tail, and thou shalt be above only, and thou shalt not be beneath."

It may, however, be objected that these promises were delivered before the captivity—were conditional upon the dutiful obedience of the people, but the Nation sinned and so these privileges were absolutely forfeited. But this objection is deprived of force by the circumstance that similar promises were made even after the sin and captivity of the people. For example, in Isaiah xli. 8—13, we read—"Thou Israel art My servant. . . . . Behold all they that were incensed against thee shall be ashamed and confounded: they shall be as nothing, and they that strive with thee shall perish . . . . they that war against thee shall be as nothing. . . . . For I the Lord thy God will hold thy right hand, saying unto thee, Fear not, I will help thee." Hosea, speaking of the Ten Tribes, says, "the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered (i. 10). And Micah (v. 8) says of

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Israel, "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 thy adversaries, and all thine enemies shall be cut off."

Now, reader, these promises were given after the captivity, and what is their general teaching? They declare the fact of supreme national status—a multitudinous people—a victorious and terrible power—and special Divine care and protection for Israel. Now, to whatever extent this may have been fulfilled, I ask, Is there any Nation at the present time inheriting these privileges? Our thoughts at once, and naturally, turn to the British Nation. Not only is it a great Nation, but it undoubtedly occupies the chief position among all Nations. And is it not already a multitudinous seed? In the "Quarterly Journal of Science" (July, 1873), Mr. Axon, a celebrated statician, draws attention to the comparative rate at which various Nations double their populations in the present day. While the German and other Nations take from 100 to 555 years for this, the Anglo-Saxon—taking the mean of the whole race—doubles in 41 years with a lower death rate. The effect of this upon the future language of the world, will be, as he shows, to secure for the Anglo-Saxon tongue the chief position.

(*To be continued.*)

THE BOOK OF THE PROPHET ISAIAH.

WITH A SHORT COMMENTARY.

By Edward Hine.

(*Continued from page* 64.)

16 ¶ *Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil.*

Cant.

This verse has been a very favourite Scripture for the pulpit. It has mostly been made to do service for Christ, being used as applied to Christ, to His precious blood that cleanses from all sin. We accept Christ, we heartily rejoice in the belief that our soul will be saved through His blood; but this is no reason why we should irrationally use Scripture—a remark that leads us to declare that this verse does not apply to the glory of salvation through Christ; it has no connection with the subject, was never intended to apply to it. Hence, to use it in this sense is to prostitute the Scripture. *At this time* the Mosaic service was obligatory to Judah. There was no other system under which they could acceptably serve God; but it was not the Mosaic service that had polluted them; and it would be absolutely wrong to twist the verse, as is so often done, by endeavouring to make it infer that the people had to be washed and made clean from any filth contracted by their connection with the Mosaic, for this was not the case, for the fact was, Judah had departed from the Mosaic and had fallen into idolatry; and it was from the uncleanness of idolatry that God required to be cleansed, which could only be effected by their going back to the Mosaic. It was by forsaking image worship and cleaving to the service handed to them

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through Moses that they really "ceased to do evil." This is the pure comprehension of intelligence; and it would be only bordering upon cant and nonsense to convey any other implied rendering.

17 *Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.*

PRACTICAL RELIGION *versus* CANT.

We devoutly wish to be delivered from all cant and hypocrisy. Cant seeks, and long has sought, to fasten a spiritual construction upon all Scripture. It goes out of the way to apply everything to the soul and its everlasting welfare. Cant is both narrow and bigoted, and withal, exceedingly dishonest. It has proclaimed again and again that nothing good can exist outside Church life, distinctly meaning the conventional Church life of the present times. Everything good is claimed for the benefit of some denomination, and, generally speaking, the good thus claimed is not of extraordinary value. There is not so much that is exceedingly practical in the usages of Church life. Yet the Almighty is emphatically practical, and so was our Saviour. Was He not practical when He strove to show how material things, such as the seamless garment, the casting of lots, &c., was the literal, and, in no sense, spiritual fulfilment of prophecy? and how beautifully the practical come forth in this verse, "Relieve the oppressed, judge the fatherless, plead for the widow." These are Israelitish institutions. The British could not be identical with Israel unless they had these philanthropic instincts within them. They are National attributes, and, properly, more correctly belong to National life than Church life. Hence, our National life cares for the poor oppressed by the pangs of poverty by the imposition of poor rates. This is practical religion. The cant of Church life would seek to be relieved of this burden. The cant of Church life proclaims that nothing really good can come from without it. Yet the societies that really practically take up these veritable Israelitish institutions are positively outside Church life altogether. To suggest, to cant that anything good could come forth from the publicans of the Empire would be considered a deadly heresy. Yet what institutions of Church life could compare with the Israelitish charities of the licensed victuallers of our country? They take care of the fatherless, and take care of their widows with a liberal hand. Their schools are model schools among the finest in the land. Their alms-giving, apart from the wretched stint of narrowness, is proverbial. The Freemasons are outside Church life in our popularly accepted sense; yet the bestowal of relief is their life. Their institutions have not even been approached by any production of the Church in the score of charity. Then take the several benefit societies of the country, whose united funds far outstrip the revenues of all the Churches; and the Foresters, the Odd-Fellows, and a host of others are purely outside Chnrch life. Yet, their one great object is to carry out God's own given instructions as to what consists of the essence of practical religion. They very specially provide for the wants of orphans and widows, so much so, that only one society, the Manchester Unity, possesses a funded property of over twenty millions sterling, devoted to the relief of children without parents, and widows in the misery of desolation; and if we add these revenues together, we get a grand total of millions upon millions strong of such gigantic proportions as to render it impossible for the united revenues of the Church, which are applied to objects totally distinct from those we have mentioned, ever to put in even a respectable comparison. We do not say these things with any wish to disparage Church life. Our only wish is to oppose cant, and shew the practical in a way that should be an incentive to come up to the standard of New Testament pure religion, "to visit the widow and the fatherless."

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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 MOST 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. VI. No. 164.] WEDNESDAY, MARCH 20, 1878. [ONE PENNY.

A FEW REMARKS ON RUSSIAN AMBITION.

THE gigantic armies of the "Divine Figure of the North," surmounting the gallant defence of the doomed Osmanlis, and all obstacles presented to a twice-repeated march across the snow-covered Balkans, have at length planted their conquering eagles within the defences of that city upon which Muscovite ambition has been fixed ever since Russia first held a position among the kingdoms, as a chief stepping stone to the hoped-for conquest of the world—Constantinople, the heritage of Israel, therefore of England, by virtue of Jehovah's ineffable promise, given ages past to their great forefather, "Thy seed shall possess the GATE of his enemies."

Situated in such a part of the globe, that any Power capable of holding it may at pleasure block effectually the, to all intents and purposes, best route from these islands to India, Anglo-Israel's magnificent colony, and the richest country within the torrid zone, it was essential, in order to gain that universal, but more especially Eastern, supremacy, which has been an innate desire of successive Czars from Peter downward, that Constantinople, the "gate of gates," should be kept from passing to any other Power, and also that each nerve of Russia's anatomy should be strained, and, is needful, every available regiment of her vast hordes thrust into action, to obtain, fortify, and keep this Gibraltar of the East, as political writers have sometimes styled it.

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The Northern autocrat has aspired to complete sovereignty from the day when the great Peter left his last Will and Testament to those who should come after him, to the present moment, when, by the action of the British Government, affairs begin to look rather downcast on this Nation's side, and, as a semi-official St. Petersburg or Moscow journal remarked a few days back, "Russia seems likely to lose by diplomacy what she has gained by military force," and a few extracts from aforesaid Will may convince my readers of the unbounded extent of her ambition, while circumstances which have occurred during the past century, if their history be studied, will give a slight idea of her aggression and meddling in the affairs of other peoples, and how, by rapid though almost imperceptible degrees, the programme has been partly carried out.

Commencing in the orthodox fashion, Peter's Will includes the following rules, commended to the diligent study of his successors, and which, if adhered to, he says, must cause Russia to "grow to a mighty sea, destined to fertilise worn-out Europe."

"The Russian Nation must be constantly on a war-footing. Every possible means must be used to invite from the most cultivated European States, commanders in war, and philosophers in peace, to enable the Russian Nation to participate in the advantages of other countries without losing any of its own.

"No opportunity must be lost of taking part in the affairs and disputes of Europe.

"Poland must be divided by keeping up constant jealousies and confusion there.

"We must get up a party of our own there, and send Russian troops into the country; and let them sojourn there so long that they may ultimately find some pretext for remaining there for ever.

"We must take away as much territory as possible from Sweden, and contrive that they shall attack us first, so as to give us a pretext for their subjugation. With this object in view, we must keep Sweden in opposition to Denmark, and Denmark to Sweden, and sedulously foster their mutual jealousies.

"The consorts of the Russian princes must always be chosen from amongst the German princesses, in order to multiply our family alliances with the Germans, and to unite our interests with theirs, and thus, by consolidating our influence in Germany, to cause it to attach itself spontaneously to our policy.

"*We must be careful to keep up our commercial alliance with England,* for she is the Power which has most need of our products for her navy, and at the same time *may be of the greatest service to us in the development of our own.*

"We must keep steadily extending our frontiers—Northward along the Baltic, and Southward along the shores of the Black Sea.

"*We must progress as much as possible in the direction of* CONSTANTINOPLE AND INDIA. He who can once get possession of these points is the real ruler of the world. With this view we must provoke constant quarrels with Turkey and Persia. We must hasten the

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downfall of Persia—push on to the Persian Gulf. If possible, re-establish the ancient commercial intercourse with the Levant *through Syria*, and force our way into the Indies, which are the storehouses of the world. Once there, we can dispense with English gold.

"Moreover, we must take pains to establish and maintain an intimate union with Austria.

"We must make the House of Austria interested in the expulsion of the Turks from Europe, and we must neutralise its jealousy at the capture of Constantinople, either by pre-occupying it with a war with the old European States, or by allowing it a share of the spoil, which we can afterwards resume at our leisure.

"We must collect around our House, as round a centre, all the detached sections of Greeks which are scattered abroad in Hungary, Turkey, and South Poland; we must make them look to us for support, and thus, by establishing beforehand a sort of ecclesiastical supremacy, we shall pave the way for universal sovereignty.

"When Sweden is ours, Persia vanquished, Poland subjugated, Turkey conquered, then we must make separate and *secret* overtures, first to the Court of Versailles, and then to that of Vienna, to share with them the dominion of the world; if either of them accept our propositions, which is certain to be the case if their ambitions and self-interest are properly worked upon, we must make use of one to annihilate the other; this done, we have only to destroy the remaining one by finding a pretext for a quarrel, the issue of which cannot be doubtful, as Russia will then be already in absolute possession of the East, and of the best part of Europe.

"Should the improbable case happen of both rejecting the proposals of Russia, then our policy will be to set one against the other, and make them tear each other to pieces. Russia must then watch for and seize the favourable moment, and pour her already assembled hosts into Germany, while two immense fleets, laden with Asiatic hordes, and convoyed by armed squadrons of the Euxine and the Baltic, set sail simultaneously from the Sea of Asov and the harbour of Archangel."

Here endeth a neat little scheme for the conquest of a globe! The rules from which these extracts are taken can need no comment—one is almost stupefied by meditating on the ideas expressed therein. What must have been the mind of a being who could dictate such a plan to bring under the rule of his House a *world!* More expansive his conceptions than even those of the mighty conqueror who is said to have wept that there were "no more worlds to conquer," and the ambition of the Muscovite was certainly more devoid of human feeling than was Alexander's. But, when this Will was written, Israel had not reached her present standing among the Nations. Her proud flag then waved not in every clime, and her "lordly navy" rode not "on every sea." Yet now, in spite of the machinations of diplomatists, who long ere this had compassed her downfall, but for the protecting arm of One who said, "Fear not, I have chosen thee, and will not cast thee away. They that war against thee shall be as

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nothing, and every tongue that riseth against thee in judgment thou shalt condemn," we find that time fast approaching, when Israel, having already gained the dominion of India, shall also obtain possession of that gate, without which she cannot experience the full enjoyment of the promised blessings, as, before all else, it is important to hold it, being *the* gate of her *enemies*—enemies who have frequently aimed deadly blows, though never causing serious injury, at her—not so much by weapons of war as by calumny, and by working among her subject races in the hope of inducing them to rise rebelliously *en masse*. In India these enemies most certainly are labouring, and possibly are making their influence felt at the Cape; we are sure they would not hesitate to stoop to such a dirty action as spreading revolutions to our detriment among a few benighted Hottentots or Kaffirs.

Nevertheless, diplomacy has always succeeded so far as to evoke the championship of various Englishmen—patriotic or otherwise—in political matters, and all the mis-deeds of "Holy Russia" have found apologists in the before-mentioned Englishmen. At the commencement of the present war—I suppose I should say, suspended war—accounts of atrocities Bulgarian were vended in every quarter, and received with outcries of horror and righteous indignation by all humanity, whose ears, however, were not made to tingle by reports of Servian or Montenegrin "atrocities." Oh, no! For the simple reason that long-suffering Russia, though ready, as a matter of course, to denounce the conduct of the "unspeakable Turk," was too widely awake to damage her own interests with those of the mis-named Christians, whom she had "collected round her House, as round a centre"—viz., "all the detached sections of Greeks scattered abroad in Hungary, Turkey, and South Poland"—by suffering the circulation of rumours to their hurt.

"We must progress as much as possible in the direction of Constantinople and India." You will notice that Constantinople is mentioned first. And why? Because whatever Power holds that capital can so militate against any possible possessor of India other than Russia, as to render her occupation of it comparatively short. Therefore Russia, regarding India with avaricious eyes, still presses on to the Ottoman capital, hoping to enter and retain it, knowing that unless she succeeds in doing so, any effort to dislodge England from India will be vain. To be sure, England did not reign supreme in India when Peter composed his Will, but she does now, which makes all the difference to Russia, who has of late done all in her power to gull us into the belief that she has no object in sending troops into Constantinople; "merely a temporary affair—assist the British fleet in keeping order there." Yes, that is all very fine; but let us refer to Peter's Will!

The *Standard* remarked lately: "The stipulated occupation of Constantinople and so vast an extent of sea coast is directed against us. . . . Now, upon this point there should be no misconception nor misunderstanding. *This country insists on having something to say*

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to the conditions of peace between Russia and Turkey, and will tolerate none of them that militate against its interests."

The Russian forces are now at the gates of "La Porte Sublime," and before this paper is published they may be in its streets; but, in face of the Almighty's promises to Israel of supremacy in the East, and of many other blessings which, I repeat, it is my belief she cannot enjoy should a foreign Power, and that Power bearing us the deadliest malice, retain our gate, I ask, Can the Russians, whatever else they may do with the dominions of the fallen Sultan, *hold* Constantinople? And the voices of Reason and Justice answer, No!

YOUNG EPHRAIMITE.

THE BOOK OF THE PROPHET ISAIAH.

WITH A SHORT COMMENTARY.

BY EDWARD HINE.

(*Continued from page* 76.)

18 *Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.*

19 *If ye be willing and obedient, ye shall eat the good of the land:*

THE OUTCOME OF PRACTICAL RELIGION.

God is parentally reasoning with Judah, entreating them to give up their alliance with Baalism, which was their error of idolatry, and to return to the Mosaic economy, through which alone, *at that time*, could they be accepted by God. Only become willing to do this, and God would forgive them, and, as a reward for their obedience to His call, they should "eat the good of the land." There is nothing about eternity in this phrase—it is purely material, and what cant has vulgarly called carnal. There can be nothing carnal in the proper enjoyment of any good gift of the LORD. God wished them to enjoy "the good of the land," and if this was really carnal, then the only conclusion would be that God wished them to be carnal. We know God has never wished this, therefore to enjoy "the good of the land" could not be carnal. It is only when the affections become placed inordinately upon material things to the point of rendering us oblivious to future welfare, that we become carnal. God willed His chosen people to enjoy THE LAND, even when they were under the Mosaic law, and God changes not. He yet wills His people Israel to enjoy the land—*i.e.*, it is now His positive will that the British Nation, being Israel, should possess Palestine. It is a reward and a glory He Himself places before us, and there is nothing carnal about the matter. "The Lord will yet again choose Israel and place him in his own land." We shall enjoy this glory after we have received the outpouring of the Holy Spirit. "Jacob shall return and be at rest, and at ease, and none shall make him afraid;" and though we thank God that Israel, in these days, have been redeemed from Moses, and are now in the far higher life of Christ, yet God's intentions regarding "the land" have received no change. We the British, being Israel, become "the people of God." This term only has a National aspect, and only applies to the Nation of Israel; hence, by New Testament teaching, we are taught that the decrees of Old Testament prophecies shall have literal

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fulfilment, and are taught by Christ to expect the re-possession of the land, which re-occupation must be accompanied by a season of "rest" and "ease;" hence we are plainly taught in the New Testament, referring only to the time of the return. "There remaineth therefore a rest for the people of God," when once more our people shall eat "the good of the land."

20 *But if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it.*

A SHORT SERMON.

If it was our mission to preach sermons, we should be strongly inclined to indulge here. God has already set a good thing before His people—a thing esteemed good by the Lord—viz., to eat of "the good of the land;" and He places the identical good thing, through the Identity, before the British people. It is history repeating itself; circumstances have not changed. In the time of our text, God esteemed it a wicked and rebellious thing of the people to think lightly of the provision He had made; and so He would now. If Judah persisted in thinking very little about enjoying the good of the land, God declared He would visit them with severe punishment. We know that they did persist, and we know that God did punish them by expulsion. So now we have hundreds of men who admit that we are identical with Israel, who freely admit that, this being so, we become entitled to re-possession of the land, who know that God is anxious for us to re-possess, but who yet profess to lightly esteem the privilege, who care nothing about the matter, who are contented with their present status, and who would rather not accept a special provision made for them by the Almighty. Without doubt this is sinful, if not more sinful now than in the time of our text; for surely such sin against the display of God's anger, that should be acting as a warning—*i.e.*, wilfully sinning against imparted light; and we may well ask, Would such be justified in not expecting punishment? God could not punish by expulsion, because we are already expelled by our exile; but He could by premature death, by withdrawal of prosperity, by cancelling His favours, by the stirring of the nest by the hand of affliction—a probability far better avoided by coming to the front as the "watchmen of Ephraim," taking delight in being used by God as the means to maturing His plans, unfolding His purposes, fulfilling prophecy, testifying to the truth of Scripture, so advancing the interests of His kingdom, and the real interests of the Church; and this is what is done by earnestly advocating the Identity of the British with Lost Israel. Where can be righteousness in not caring about those things that we know the Almighty does care about? Without the return, Jerusalem never could become "a praise in the earth," and this we are commanded to pray for. The two things go together, and it is impossible to be faithful to God and be indifferent.

21 ¶ *How is the faithful city become an harlot! it was full of judgment; righteousness lodged in it; but now murderers.*

22 *Thy silver is become dross, thy wine mixed with water:*

WHY MIX WINE WITH WATER?

The faithful city was Jerusalem—*i.e.*, it had been faithful, but the judgment and the righteousness had departed: the very silver became dross and the wine was mixed with water. Not that there were any Ritualists, such as we have, in those days. The people had not fallen so low. In their fall they went to pure idolatry—a system that had not an atom of truth in it. Our present *bonâ fide* Ritualist stands looking over the Roman hedge where rank error and godliness are mixed up together, which is nothing more than trifling with God, and far worse than playing with an idolatry that has no part in God at all. These men, our

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Ritualists, mix wine with water—a thing held as an abomination with the Lord; and they positively apply this abomination to the blood of our Lord, when symbolised by the rite of the Lord's Supper. There could be no symbol in such wine. Our Lord's blood was pure, and so should the wine be that expresses it. The emblem is lost, just as it is by the use of the so-called unfermented wine. The very power of the wine is the gist and spirit of the symbol. Take away the fermenting property, and you take away the emblem, and literally nullify the object of the observance. We often conclude all must see this, and ask ourselves, Why is it done? and are tempted to decide upon the score of cheapness. The offertory at the Lord's Supper is usually doled out to the poor; the expense of the wine is generally deducted, and the balance distributed, so that the "wine mixed with water," or cheap stuff that is not wine, must reduce the expenses, and make the distribution of the balance more respectable, and so approach nearer to the genuine liberality of outside Church life.

23 *Thy princes are rebellious, and companions of thieves: every one loveth gifts, and followeth after rewards: they judge not the fatherless, neither doth the cause of the widow come unto them.*

24 *Therefore saith the Lord, the Lord of hosts, the Mighty One of Israel, Ah, I will ease me of mine adversaries, and avenge me of mine enemies:*

THE BRITISH NATION THE LOST TEN TRIBES.

By Canon Brownrigg,

Incumbent of St. John's Church, Tasmania.

PART II.—IDENTIFICATIONS.

(*Continued from page 75.*)

And how truly does that prediction in Micah describe the might and prowess of British arms—how truly has the British Nation been, "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!" The British Nation stands forth as the only undefeated Nation. "Germany, Austria, Portugal, Spain, Italy, Russia, Denmark, and France have all been over-run by conquering forces; and most of these Powers have had to sign conditions of peace of a humiliating character on their own soil. England has not been invaded since A.D. 1066; and then, our views being true, the invader was the last of the Tribes of Israel (Benjamin), joining their brethren in Britain, demanding admission to the body politic, and asserting the Tribes' prophetic character as 'little Benjamin their ruler' (Psalm lxviii. 27). Twice has the attempt at the invasion and conquest of Great Britain been made: once in A.D. 1588, when the Spanish Armada was dispersed and defeated, more by the force of Jehovah's mighty tempests than by man's resistance; and yet again, when Napoleon I. thought 'to spoil and rob' the land of our captivity, in 1805. He assembled, for the purpose, 'one of the most splendid armies collected since the days of the Roman legions—114,000 men, with 432 pieces of cannon and 14,654 horses, with ample transport to

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convey them all from the French to the English coast.' Nelson, for once, was off his guard. Villeneuve escaped from Toulon with the French fleet. A midnight gale, which scattered the enemy's ships, alone frustrated the designs. But the Lord had said to Israel in the islands, 'Fear thou not, for I am with thee; yea, I will uphold thee with the right hand of My righteousness . . . . they that strive with thee shall perish. Thou shalt seek them and shalt not find them, even them that contend with thee: they that war against thee shall be as nothing, and as a thing of nought' (Isaiah xli. 8, 10, 12). Verily the God of Israel, in both these cases, wrought for us a very great deliverance. 'God rebuked' the hosts of Napoleon, 'and they fled far off' to the Danube; and the vaunted ships of Philip's proud Armada 'were chased as the chaff of the mountains before the wind; and like a rolling thing before the whirlwind' (Isaiah xvii. 13). 'That was the portion of those' that meant 'to spoil us,' and 'the lot of them that had a mind to rob us.'"*

It has, indeed, been considered that "the British immunity from successful invasion by the alien has been hitherto caused by the fact, that the Nation has been Protestant, and God has favoured this race on that ground." But is this historically correct? "After the period of the successful Saxon invasions of our island, when we say the Tribes of Israel were for the most part collected in Great Britain, the religion of the land was anything but Protestant." It was for a lengthened period heathen, then, after a brief interval of the apostolic faith, it became Catholic from about A.D. 596, till the middle of the 16th century. "And yet during that long period of alienation from the true God, this country was as safe from the irruption of Gentile hordes as afterwards, and was entered and invaded only by further remnants of the Lost House of Israel, when the Danes (the Tribe of Dan in part) and the Northmen (accounted to have been the Tribe of Benjamin) demanded, and obtained admission into the body politic here assembled in the 'Islands of the West.'" They were safe while in a heathen state for 250 years, and safe also while Roman Catholic for about 900 years; hence the "fancied protection of Protestantism as a faith, serving to shield a Nation from invasion, must be given up and some other cause must be found to account for the islands having been safe and secure from foreign foes for the last 1200 years." If Protestantism as a faith shields a Nation from invasion, and secures it such pre-eminent blessings as the British Nation has enjoyed, and continues to enjoy, how is it that Germany and other Protestant States have not been equally favoured? No! we contend that the highly-favoured position of the British Nation is due to its Identity with Israel as a Nation preserved by a covenant from God. And here, reader, mark this—if the British Nation is not Israel, then it must one day occupy a subordinate position. But, before passing on to the next Identification, let me ask you, Was it

* An Inquiry establishing the Identity of the British Nation with the Lost Tribes, by "Philo-Israel."

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promised to Israel that it should occupy the chief position among all Nations? Then is not this exactly the position of the British Nation at this present moment? If so, are not Israel and the British Nation identical in this respect?

Again, it was promised to Israel—

2. That it should be a great colonising Power. This fact was made known to Jacob on that memorable night at Luz, when, in a vision, he saw a ladder connecting heaven and earth, and the angels of God ascending and descending upon it. "And the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac. . . . . Thy seed shall be as the dust of the earth, and thou shalt spread abroad to the West, and to the East, and to the North, and to the South." Now, reader, what impression would this naturally convey to Jacob? To "spread abroad to the West, and to the East, and to the North, and to the South" would most certainly declare that Jacob's seed would not occupy a circumscribed or limited area, but would be wide spread. How, then, could this be effected except by colonisation? And that this is the true meaning of the promise is decided by what God said later on to Jacob, when he changed his name into Israel:—"God said unto him, I am God Almighty; be fruitful and multiply; a Nation and a company of Nations shall be of thee, and kings shall come out of thy loins" (Gen. xxxv. 11).

Speaking of Israel after the captivity, God says by Isaiah, "I will preserve thee, and give thee for a covenant of the people, to establish the earth, and to cause to inherit the desolate heritages" (Isaiah xlix. 8). What, then, is this establishing the earth—this inheriting of "the desolate heritages" but colonising the remote parts of the earth? Spiritualise this as you please, is not colonising the earth, the proceeding, to which you assign a spiritual meaning? If so, then is it not because such language fairly describes such a literal proceeding? If so, why then should the literal meaning be excluded, seeing that such a literal meaning is quite consistent with the prediction of colonising, elsewhere unquestionably involved in the statement, thy seed shall "spread abroad to the West, and to the East, and to the North, and to the South?" This spreading abroad was most certainly not predictive of dispersion as a punishment, but of world-wide prosperity, as colonisers!

Now, this blessing promised to Israel, we claim, finds a fulfilment in the British Nation, and in that Nation alone. In colonisation, the Anglo-Saxons stand foremost of all the Nations of the earth. Spain and France have attempted it, but only to fail; but the Anglo-Saxons have most signally accomplished it. Emerson, describing the "spawning power" (as fishes do increase—see Genesis xlviii. 16, margin) of the Anglo-Saxon race, occupying the British Islands, says—"It has sufficed to the colonisation of great parts of the world; yet it remains to be seen whether they can make good the exodus of millions from Great Britain, amounting, in 1852 to more than 1,000 a-day! Yes, they have made it good, for, whereas, the

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population, in 1851, was 27,825,274, it was in 1861, 28,927,485, and in 1871, 31,817,108; the increase, since 1851, having been 3,991,834 —that is, 14·13 per cent."† The American, African, Australian, including Tasmania and New Zealand colonies, were all "desolate places," and these, having been peopled by Anglo-Saxons, have become exceedingly prosperous. Some years ago, the *Times*, speaking of Britain's colonial Empire, says, "We find in Australia proper, the most rapid material advance the world has ever witnessed, and we feel, at the same time, that what has been done, is but a small instalment of the greater progress which coming years will bring with them in their course. Look, therefore, in what direction we will throughout the Australian group of colonies, the prospect is everywhere encouraging. We a see a growing Nation, or rather cluster of Nations, each of them already in advance of the smaller States of Europe, and making up together a really great and formidable Power. They are still in their infancy, but it is the infancy of a veritable Hercules, and promises well for the vigour of their approaching manhood. They are growing fast in wealth, and population, and intelligence. They are well governed, and are contented under a system which allows them a principal share in the control of their own destinies. In fact, they possess, or are on the road to attain, everything that is a proof or cause of national prosperity; and they are not ungrateful to the mother country, to whose fostering care they ascribe, with truth, a great portion of their blessings. Their past growth has been so rapid, and their prospects have become so splendid, that the question suggests itself whether their relations with us are likely to be maintained permanently on their present footing, and whether States, which have grown already to be almots the rivals of their mother country, will be always satisfied to continue as her mere dependencies. Australia, happily for herself, lies so far away from the stormy atmosphere of Europe, and she has so little reason to apprehend danger from the near presence of a too powerful rival, that she can safely go on for a while, as she has gone on hitherto, and may continue to be a system of States, rather than a single great Power, in the absence of any danger which could make union necessary. . . . It may be well even so, that all these matters should be sometimes discussed, and there can be, at least, no harm in the endeavour to familiarise ourselves with the notion of a vast Empire in which our remote dependencies in the far-off East and West will find a place, and of which the old country will be the centre, and the common link of union. . . . . It is quite possible that our Colonial Governors may be preparing the way for the grandest federation of States the world has witnessed."

Reader, do you not see in the above the representation of "a Nation, and a company of Nations?" "We, at this moment, have

† "The Israelites Found in the Anglo-Saxons," by W. Carpenter, Editor of the fifth large edition of "Calmet's Dictionary of the Bible," and the Author of several learned works.

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attached to our crown no less than eleven distinct dependencies, having their origin in our own blood, using our language, administering our laws, following our customs—in close affinity with our Empire—governed by Viceroys or Governors of the Queen's selection, and yet so far independent that their governments are administered by local parliaments, with power of imposing taxes, and regulating their own affairs. These still growing dependencies or Nations, thus in affinity with the British crown, are—1.—The dominion of Canada, including Lower Canada, Upper Canada, New Brunswick, Nova Scotia, Prince Edward's Island, Newfoundland, Hudson's Bay Territory, British Columbia, Vancouver's Island. 2.—Australia, under the following distinct local governments; Western Australia, South Australia, Victoria, New South Wales, Queensland, North Australia. 3.—Tasmania. 4.—New Zealand. 5.—The South African colonies including Natal; and 6.—The Fiji Islands.—Verily we have here "a Nation and a company of Nations," whose it has literally been "to establish the earth," and "to cause to inherit the desolate heritages." Reader, was it promised to Israel that it should "spread abroad"—that it should "inherit the desolate heritages"—that is, that it should colonise? Then is not this most literally fulfilled by the Anglo-Saxon people? And as it is so, we have another Identity between the British Nation and the kingdom of Israel!

(*To be continued.*)

JACOB'S STONE.—LXXIV.*

COLLECTED BY THE REV. A. B. GRIMALDI, M.A.

(*Continued from page* 304, *Vol. V.*)

THE Assyrians came off triumphant, whereupon the Tuatha de Danans quitted the country of Athens in all haste, and set off on their travels, in the course of which they came to Norway and Denmark, where they were hospitably treated, in return for teaching the people the arts of magic, and whence, after a seven years' stay, they migrated to Ireland, bringing with them the celebrated Stone, Lia Fail, which is now under the Coronation Chair in Westminster Abbey. "This Stone," says Keating, "was possessed of a very wonderful virtue, for it would make a strange noise, and be surprisingly disturbed whenever a monarch of Ireland was crowned upon it, which emotion it continued to show till the birth of Christ, who contracted the power of the devil, and, in a great measure, put an end to his delusions."

It was called the Fatal Stone, or Stone of Destiny, because a very ancient prophecy had foretold that, in whatever country it should be preserved, a prince of the Scythian race—namely, of the family of Milesius, King of Spain—should undoubtedly govern.

* Gatty, "The Old Folks from Home," p. 220. London, 1862.

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To finish the story of the Stone, the Scots once got hold of it for their King Fergus the Great, and it was preserved very carefully in the Abbey of Scone, till Edward I. of England carried it off by force, and placed it under the Coronation Chair in Westminster Abbey; "by which means," adds Keating, "the prophecy that attended it seems to be accomplished, for the royal family of the Stuarts succeeded to the throne of England soon after the removal of this Stone (!)—a family descended lineally from the Scythian race," which he proves by the names of nine kings in succession.

Correspondence.

THE HEPTARCHY.

DEAR SIR,—You will oblige me by inserting the letter enclosed in an early number of your publication, as it refers to an important subject too much overlooked, and in which I doubt not many of your readers will feel an interest.

I am, dear Sir, yours truly,

F. C. CORY, M.D.

Buckhurst-hill.

THE HEPTARCHY.

Edward Hine, Esq.

DEAR SIR,—A short time ago it occurred to me that, as the Tribes of Dan and Simeon were the first of our ancestors who arrived in the British Isles, and the Benjamites or Normans the last, the seven Tribes must probably have been identically represented by the Heptarchy, which, originally eight kingdoms (two for the Tribe of Joseph?), were, according to Hume, founded by eight Tribes of Saxons; so that, not knowing who they were, had still somehow retained their Tribeships quite distinct.

I submit this to you, thinking that you may probably be acquainted with some one whose knowledge of Saxon history will enable him to trace whether there is any truth in this theory, and thus, perhaps, lead to the discovery of another link of the Identity.

Yours faithfully,

F. MARTIN.

Englische Gas Fabrik, Frankfort-on-Maine,
January 17th, 1878.

P.S.—I may mention there are six Englishmen in this city who believe in the Identity, and others to whom I have lent your books are now engaged in reading them.

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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 MOST 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. VI. NO. 165.] WEDNESDAY, MARCH 27, 1878. [ONE PENNY.

DR. GEORGE MOORE ON THE LOST TRIBES.

DEAR SIR,—As a firm believer in the truth of the views which you have so ably advocated as to the origin and destination of British "Israel," I have taken a deep interest in the subject for some five or six years past, and take this opportunity to thank you for the great light you have thrown upon the, perhaps, most important study which can engage the attention of Englishmen. To me the reading of the Holy Scriptures seems *now* much more comprehensible than formerly; indeed, a new light dawned upon me from the day I first read your pamphlet of the "Twenty-seven Identifications."

My present object in writing to you is to send an extract from Dr. George Moore's book, "The Lost Tribes," with which no doubt you are well acquainted. I have made an exact copy of the wood-cut—which I also enclose—as to its correctness I can of course form no opinion; but I thought the subject was well calculated for an article in your magazine, though I believe it has been already treated of, in one of them, by you or one of your correspondents, especially under *existing political circumstances*. Dr. Moore's book was published as far back as 1861, so I presume that will quite account for his being perhaps still "blinded in part" to the full significance of his subject.

Yours very faithfully,

FRANCIS CORBOULD, M.D.

Reigate, March 11th, 1878.

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EXTRACTED FROM DR. GEO. MOORE'S "THE LOST TRIBES" (p. 224).

". . . . Amongst the emblems seen on the coins of Buddhist kings the trident has been mentioned. This is now peculiar to the English coins; but the shield of Britannia, and the lion at her feet, are also Buddhist and ancient Saxon symbols (see plate). Our banner of union, with the cross of St. George on it, may be seen engraved on the gates of the large tope at Sanchi or Sachi; it is remarkable that the star banner is also there. The lion and unicorn (or their prototypes) may be seen crouching in peace at the feet of Buddha, as he sits on his marble throne at the entrance of the vast rock temple of Ajanta. The creature we vulgarly call a unicorn is more naturally portrayed there; for the people who chiselled out that cavernous cathedral knew its nature better than to present but one horn, though they well knew, as we know from Assyrian monuments, that it was often conventionally so represented. Our unicorn is a strange anomaly, a bizarre, un-English beast, and yet not a mere heraldic invention. It combines somewhat of the figure of a horse with the foot and leg of an antelope, and, in fact, it originated in the desire to combine two creatures in one, the antelope and the horse. These were both emblems of the Saxon race, but are found separate in the Buddhistic monuments of India. The original of the unicorn is probably the hippelaphus of Aristotle, which is the equicerous, or horse stag, of Cuvier. This creature being usually sculptured in profile on the bas-reliefs, its two erect horns, of course, appear as one. Ignorant sculptors would suppose this its characteristic, and represent it in all positions as one horned. Hence the traditional heraldic emblem—a unicorn. There is, however, a large Tibetan goat, the horns of which grow so closely together as to be almost united, and even recent travellers in the neighbourhood of Tibet have assured us that they have seen a live unicorn. In the woodcut it will be observed that the antelope has much the outline of the horse. It is the large antelope common in the former country of the Sacæ and in Tibet. It has been affirmed that it is sometimes seen with but one horn, but this arises from the two horns appearing as one when seen in profile. This antelope is the emblem of a Buddhist hero, whose history is unknown; but we are told that it is the symbol of the Tribes descended from Joseph, who, by the prophet, is described as 'an antelope at a spring, and his hinds go up towards the ambuscade, and the archers harass him and shoot at him' (Gen. xlix. 22). However we may explain the symbol, we here see the origin of our royal arms, together with the source of the flag that for more than 2,000 years has braved the battle and the breeze, and which will brave them still."

CUI BONO? or, the Political, Social, and Religious Uses of the British being Identical with Israel. A Lecture by Edward Hine. Price 6d., post free 7d.

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THE NATIONAL SALVATION OF THE LORD BY MEANS OF THE IDENTITY.

By Harrison Oxley.

There is but one people who have the right to possess the Land of Promise. It is certain that when Israel shall again take possession of their inheritance, they will do so, not as a favour from any Gentile Power or Powers, but by *right* of their own. The future possession of the land which God hae given to the seed of Abraham for an everlasting possession is laid down in the Word of God. The future possession of the inheritance is specially for the manifestation of the glory of God over Israel, and is evidently one of the most glorious events which is to take place in time. It is an event by which the glory of the Divine mercy, power, faithfulness, and truth of the mighty God is to be made manifest in the most glorious manner; and the event of Israel's re-possession of the land of their inheritance is in connection with Israel's Identification. The British people being identified with the Lost Ten Tribes of Israel, gives them an interest in the Eastern Question beyond any other people in the earth. By our Identity we stand forth, Nationally, towards the settlement of the Eastern Question, in a sacred and glorious manner. By our Identity, we stand forth, Nationally, for God. It is evidently the time, so long and gloriously spoken of by the holy prophets, when the Lord of hosts will establish the glory of His name and house in Jerusalem and in Mount Zion for ever.

The Identity of the British people with the Lost House of Israel of the Ten Tribes throws a Divine light upon the settlement of the Eastern Question; and the providence of God towards the House of Israel and the House of Judah becomes conspicuously manifested. The British people being identical with the Lost Ten Tribes of Israel, the literal seed of Abraham, they are brought forth into a sacred position in connection with the settlement of the Eastern Question, bearing upon their front, Nationally, the Divine seal of the mercy, faithfulness, and power of God, as it is written again and again in Moses and the prophets. The re-possession of the land of our inheritance is a matter of the highest import in the dispensations of God's providence and grace towards His people, and is the grandest National outcome of the redemption of Israel by Jesus Christ; and if the glorious work of the Identity is to be the means of bringing about the greatest good to the whole kingdom and Empire, to the House of Judah also, and ultimately to the whole world—that is, to bring in that full tide of glory to the Redeemer's name—then of how sacred a character is the settlement of the Eastern Question!

How deeply connected is the re-possession of the land of our fathers with the kingdom of God, as it is to be manifested on earth, is written in the Word of God. Therefore we see a Divine wisdom and glory in the everlasting covenant of God with Israel, and of the Lord's choice of Jerusalem to put His name there for ever; and as

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Jerusalem and Zion are specially the Lord's own Divinely-selected places for the very special manifestation of His glory, so is the land of Palestine, by a *Divine right*, the inheritance of His people Israel, and especially given to Israel for the manifestation of the glory of God upon them in that land. The British people being identical with the Lost Ten Tribes of Israel, they have *the right* to the land of Palestine by virtue of a Divine covenant:—"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" (Gen. xv. 18).

The word of the Lord cannot return unto Him void. The Lord of hosts will not be false in His faithfulness. The God of Israel will not break His covenant. The time is evidently at hand when the Lord will return to Jerusalem and Zion; and that return—Oh, speed the glorious day!—is with the House of Israel and the House of Judah together. Then what a glory is there to be revealed by the Identity! We see what a marvellous light and glory there is already shed upon the Word of God; and is it not by the light of this glory that we shall be led to claim the land of Palestine? Can anything stop the progress of a work which the Almighty has evidently designed, in infinite wisdom, to bring the House of Israel and the House of Judah together? Can powers, visible or invisible, hurl back the decrees of the mighty God concerning the city of His name and the mountain of His holiness, and the bounds of that dear land which He has given for an inheritance to the children of Israel?

What if the Lord shall create a new thing in the earth? What if He hath said, "Behold Me, Behold Me, to a Nation that was not called by My Name?" What if He shall cut short the work in righteousness? if He shall make bare His holy arm before all nations? What if the Lord should glorify His name, by this choice and glorious National work, in such a way and manner as would at once destroy all ungodliness, roll away all darkness, and so give the light of God upon the whole Nation, that the British Isles should be full of the glory of the Lord?

Is it not written that the isles shall wait for His law? Is it not written, again, "They shall sing for the Majesty of the Lord?" Surely it is not too much to expect that, if the Lord has done wonders and mighty deeds for his inheritance in the days of old, that He can and will do mighty things again? The Scriptures most certainly teach us that, when the time is come for the restoration of the House of Israel and the House of Judah to the land of their fathers, that new and very special manifestations of the glory of God will be given upon the same people, and also in the same land. We say that we are justified in expecting a marvellous and splendid manifestation of the Divine power, by the Identity, that shall wonderfully establish the Divine authority and Word in the midst of Israel for ever. There is evidently a way known to God by which He will bring both Israel and Judah into National salvation, and, indeed, in such a signal manner that it shall beget National glory to His name. Then the Identity of the

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British people with the Lost Ten Tribes of Israel must clearly be the most vital question that can engage the National mind. The Identity question is clearly a question that is not after the wisdom of men, but after the wisdom of God ; and if there is a way by which the Nation shall be led to glory, the Identity is the way. This is the way by which the Lord will manifest His light and glory both upon the House of Israel and the House of Judah ; and it must also evidently be by the Identity the Eastern Question will be finally settled. By the Identity the British—that is, Israel—must claim their right to the land of their inheritance. Could any Power raise any objection to Israel possessing their own inheritance? Would not a signal Identification, such as we believe will be given at Tara, have the most astounding effect upon all Nations? Is there a way by which the voice of the Almighty shall, by means of the Identity, make itself heard throughout the world, that no Power will dare to question the right of the British people and the House of Judah to the land of Palestine? We have certainly the impression that the settlement of the Eastern Question is bound up with special and glorious manifestations of the Lord upon us by the Identity. The way to National salvation is first to "seek the kingdom of God and His righteousness." The way to our National salvation is to seek it from God and by God's way. Is not that way by the Identity?

"And He remembered for them His covenant, and repented according to the multitude of His mercies. Save us, O Lord our God, and gather us from the heathen, to give thanks unto Thy name, to triumph in Thy praise. Blessed be the Lord God of Israel from everlasting to everlasting, and let all the people say, Amen. Praise ye the Lord."

"Thus saith the Lord God ; I will yet for this be inquired of by the House of Israel, to do it for them; I will increase them with men like a flock. As the holy flock, as the flock of Jerusalem in her solemn feasts; so shall the waste cities be filled with flocks of men : and they shall know that I am the Lord" (Ezek. xxxvi. 37, 38).

"Look down from heaven, and behold from the habitation of Thy holiness and of Thy glory ; where is Thy zeal and Thy strength, the seunding of Thy bowels and Thy mercies toward me? are they restrained? Doubtless Thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not : Thou, O Lord, art our Father, our Redeemer ; Thy name is from everlasting" (Isa. lxiii. 15, 16).

"The Lord will give strength unto His people the Lord will bless His people with peace" (Psalm xxix. 11).

THE QUEEN'S ROYAL DESCENT FROM DAVID.

THE Royal Davidic Descent of Victoria, printed in the GLORY LEADER (No. 147, p. 181), and re-printed as a Leaflet (No. 3), and alluded to in *Life from the Dead* (No. 51, p. 73), was drawn out to shew the direct lineal descent by natural parentage of Alexandrina

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Victoria Guelph, Queen Regnant of Great Britain, from David the son of Jesse, King of Israel. It was thought this was made clear by the division of it into the successive generations of which the pedigree is composed—viz., 150 from Adam to Victoria.

Examination of its plan also would shew that it is not merely a regal genealogy to prove descent of titular claim to a sovereign throne.

If this had been the object, of course, only kings in the direct line of regal ancestry would have been entered. Here, on the contrary, between David and Victoria, the names of many private persons are found, as in the generations 53, 55, 56, 82, 110, 123, 144, and others, which manifestly would be useless as proofs of the descent by regal title only; and which is mentioned in the explanatory note at the head of the genealogy, where it is observed that Sovereigns have *K.* prefixed to their names.

This genealogy, therefore, is thus one of pure natural descent of father to son, or daughter, throughout—*e.g.* (1), Adam being the natural father of Seth, and (150) Edward, the natural father of Victoria.

As to the plan adopted, it may be remarked that the individual (father or mother, as the case may be) through whom the descent is traced, is placed on the left against the number of their generation, while the wife or husband (according to which it is) is placed on the right hand side.

Thus, in generation 19, the descent is through Terah, not Amtheta; so in 123, the descent was through Beatrix the daughter of Malcolm II., and thus the wife occupies the place of honour, Albanach only obtaining a place in the royal genealogy by marriage; so in 143, Frederick, though a husband and Sovereign, is not placed first.

The result is that the left hand column of names gives the natural descent of the British Queen from the Hebrew King. One generation has been accidentally misplaced (this is No. 50), where it can be seen at once that Tea Tephi is meant to be the daughter of Zedekiah, and not that Heremon was his son; the names should be simply transposed.

The proofs of the different portions of the genealogy, shewing that the successive individuals in it, in the left hand column, stand in the natural relation of parent and child to each other, will be found by making use of the following references:—

Generations 1—11 are derived from Gen. v. 3—32; generations 12—20, from Gen. xi. 10—26; No. 21, from Gen. xxi. 3; No. 22, from Gen. xxv. 26; No. 23, from Gen. xxix. 35; No. 24, from 2 Chron. iv. 1; Nos. 25—38, from Matt. i. 3—8; No. 39, from 2 Chron. xxii. 1; No. 40, from 2 Chron. xxii. 11; No. 41, from 2 Chron. xxiv. 1; No. 42, from 2 Chron. xxvi. 1; No. 43, from 2 Chron. xxvi. 21; No. 44, from 2 Chron. xxvii. 9; No. 45, from 2 Chron. xxviii. 27; No. 46, from 2 Chron. xxii. 33; No. 47, from 2 Chron. xxxiii. 20; No. 48, from 2 Chron. xxxiii. 25; No. 49, from 2 Chron. xxxvi. 8—10; No. 50, from "England the Remnant of Judah;" Nos. 51—103, from

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Keating, vol. i., pp. 63—148, and vol. ii. p. 15; Nos. 104—116, from Keating and Anderson, chiefly; Nos. 117—150, from Anderson, Lavoisne, McBurney, and other similar genealogical and historical works which have been consulted throughout.

In the Leaflet, No. 3, p. 1, line 19, for David, read Adam. The edition of Keating used was the valuable one translated by D. O'Connor (folio, Carson), a copy of which is not, perhaps, to be found in the British Museum, though superior to the small unfinished 8vo. edition of later date. Line 31, for Genesis, read Scripture; No. 63, for Oholla, read Oliolla; No. 70, for Buaigllaig, read Buaigllery; No. 72, for Coalbreag, read Caolbreag; No. 75, for Coula, read Conla; No. 76, for Caisfhiachach, read Caisfhiaclach; No. 80, for Suire, read Luirc; No. 82, for Eamhua, read Eamhna; No. 87, for Fineamhuas, read Fineamhnas; No. 93, for Coun, read Conn; No. 94, for Arb Aonflier, read Art Aonfhir; No. 95, for Cormae, read Cormc; No. 104, after More, read MacEarca; No. 146, for Auspach, read Anspach; *m. fl. cr.* stand respectively for married, flourished, and crowned.

No. 50 reigned 15 years. No. 93 was the king celebrated in Irish history as the "hero of a hundred battles;" No. 58 reigned 27 years.

No. 104 took the Lia Fail from Tara; No. 117 took the Stone of Destiny from Dunstaffnage to Scone. For the Scriptural view and proofs that David should always have a reigning heir these passages may be consulted—viz., 2 Sam. vii. 12—16; 1 Kings ix. 5; 1 Chron. xvii. 11, 12, xxii. 10; 2 Chron. xiii. 5; Psa. lxxxix. 4; Jer. xxxiii. 25, 26.

A. B. GRIMALDI, M.A.

THE POPE AND THE SCOTS.

IN the early part of the fourteenth century, when the English King Edward had tried all the arts, cunning, and power he could command, hoping thereby to subdue Scotland to his sway, and, having failed, he resolved to bring all the anathemas of Rome against them to compel their subjugation. The Pope sent his Bull of threatened excommunication, in which he said he would let loose upon Scotland the French, Germans, Danes, Swedes, English, and Irish to sweep them from the face of the earth. Nothing daunted, the Barons, Earls, and Freemen of Scotland signed a letter to the Pope, which is still preserved, dated April 6th 1320, in which they coolly tell his Holiness they neither fear his excommunication nor the armies he threatened to send against them; they refused submission. In the recital of the origin of their Nation occurs this passage:—

"We gather from the deeds and books of the ancients, that our Nation—to wit, that of Scotland—has been illustrious for many great exploits. Our Nation, coming into Scythia Major, passed the Pillar of Hercules, and, coming through Spain, resided for many years among

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very savage Nations, and who were in subjection to no man. Then, after a lapse of 1200 years, they came (like the Israelites in their passage) and dwelt in those habitations now possessed by the exiled Britons and Picts, who are, nevertheless, nearly destroyed by the fierce engagements which they have had with the Norwegians, Dacians, and English, by which they have acquired very many victories and toils, and have shewed that their children were free from all the slavery of their forefathers. Thus far does history beacon us. In this kingdom they had 130 kings of their own of the royal blood, and no foreigner taking possession. But He by whom nobles reign, with great effulgence, even the King of kings, our Lord Jesus Christ, appointed, by His most holy faith, after His passion and resurrection, that they should dwell in the uttermost parts of the earth, as if they had been the first inhabitants. Nor did he wish that they should be confirmed in their faith by any one but by their first apostle—to wit, our most gracious Andrew, whom they always wish to preside over them as their patron, instead of St. Peter."

This paragraph has a two-fold interest. Firstly, it records what was known of the origin of their Nation 550 years ago; and, secondly, it affords a remarkable evidence that the Scots had always been free from the vassalage of Rome, and they intended so to remain. They are equally firm in that determination now.

GEO. JNO. STEVENSON, M.A.

THE BRITISH NATION THE LOST TEN TRIBES.

BY CANON BROWNRIGG,

Incumbent of St. John's Church, Tasmania.

(*Continued from page* 87.)

3. THAT it should possess an extensive Gentile Empire. The promise is set forth in these terms, "Thy seed shall inherit the Gentiles, and make the desolate places to be inhabited." I am perfectly well aware of, and admit the spiritual application that is made of this passage, but, however appropriate, it has yet to be shown that the spiritual application exhausts the prediction. Viewing the whole context in the light of Hosea i.—iii., there are strong grounds for maintaining a literal as well as a spiritual application of the passage. That Isaiah is speaking of two representative persons, and not of one and the same under different aspects, I think, is clear from this, that he speaks of "the desolate," and "the married wife," and of there being two families, "the children of the desolate," and "the children of the married wife." He speaks of the "desolate" as "a woman forsaken" (verse 6), in contradistinction to "the married wife." Who is it, then, that is to "break forth into singing," and to "cry aloud?" (verse 1). It is the "desolate" one; and what is to be the occasion of this rejoicing? It is the multitudinous seed that was afterwards to be brought forth, and the glorious privileges they should

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possess, "for more are the children of the desolate, than the children of the married wife," and these, the children of the "woman forsaken," are to be colonisers—for they are to "break forth on the right hand and on the left"—they are to "inherit the Gentiles, and make the desolate cities to be inhabited." They are to be established in "righteousness"—and to be "far from oppression" for they shall not fear, "and from terror; for it shall not come near" them (verse 14). "The desolate," "forsaken" one is the one to whom it shall be afterwards said, "Thy Maker is thine Husband" (verse 5); and again, "For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid My face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer" (verses 7, 8). "And great shall be the peace of thy children" (verse 13). Now, who do "the desolate" and "the married wife" primarily represent? I take it that they primarily represent *Israel* and *Judah*; and I think this view is strongly confirmed by what Hosea says. In the first and second chapters, he represents Israel (as distinguished from Judah—see chap. i 6, 7) as one cast off—forsaken by God, "for she is not My wife, neither am I her Husband" (ch. ii. 2). There is the "desolate" one, and in the third chapter he represents Judah, though called Israel (verse 2) by another woman, as betrothed to Jehovah. "Thou shalt abide for Me . . . thou shalt not be for another man; so will I also be for thee" (verse 3)—there is the "married wife." Further, he represents the children of Israel (not Judah) as a multitudinous seed: "Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured or numbered" (ch. i. 10). Contrast this with the estimated 6,000,000 of Jews (the House of Judah), and how really is it the case that "more are the children of the desolate than the children of the married wife?" But this one, "desolate," "forsaken" Israel, shall say—"I will go and return to my first Husband" (ch. ii. 7); then, "it shall be at that day, saith the Lord, that thou shalt call Me Ishi" (that is, "My husband," verse 16). There is the parallel to "thy Maker is thine Husband" (Isa. liv. 5); and then shall be "peace," and freedom "from terror;" for then God "will make them to lie down safely" (verse 18).

Then shall the "forsaken" one, as Isaiah says, be gathered with "great mercies," and with everlasting kindness (chap. liv. 7, 8); and, as a parallel to this, Hosea says, "And I will betroth thee unto Me for ever; yea, I will betroth thee unto Me in righteousness, and in judgment, and in lovingkindness, and in mercies. I will even betroth thee unto Me in faithfulness, and thou shalt know the Lord" (chap. ii. 19, 20); "And I will sow her unto Me in the earth; and I will have mercy upon her that had not obtained mercy (having been cast off); and I will say to them which were not My people, Thou art My people; and they shall say, Thou art my God" (verse 23).

Reader, do you not perceive the strong and very remarkable parallel between Hosea and Isaiah on this point? Must it not be concluded that they have before them one and the same case? Under

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the conviction that it is so, I arrive at the conclusion that the passage in Isaiah, while it serves as a happy illustration of the extension of the Church (the Israel of God to embrace the Gentiles), most certainly includes and requires a literal application, and that a special allusion is intended to the state and privileges of Israel as distinguished from Judah. I observe, too, that Dean Alford in his note on Galatians iv. 27, in which this prophecy is quoted by the apostle, says: "The portion of Isaiah from which this is taken is directly Messianic, indicating in its foreground the reviviscence of Israel after calamity, but in language far surpassing that event;" and Fausset says, "Isaiah speaks primarily of Israel's restoration after her long-continued calamities. But his language is framed by the Holy Spirit so as to reach beyond this to the spiritual Zion, including not only the Jews—the natural descendants of Abraham and children of the law—but also the Gentiles." By these commentators, the literal, as well as the spiritual, application of the passage is recognised, so that I am not alone in claiming for it a *literal* meaning as well as one that is spiritual. You will, of course, admit that, if it were intended to declare to Israel that it should become a wide-spread Nation, and possess a Gentile Empire, that such an announcement would be very faithfully expressed in such words as these: "Thou shalt break forth on the right hand and on the left, and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited?" (Isaiah liv. 3). If, however, you hold that that passage has an exclusively spiritual meaning, then it rests with you to furnish proof that such is the case. In the meanwhile, as I have given evidence that a literal application of this passage is in harmony with other Scripture testimony, I hold that it was promised to Israel that it should possess an extensive Gentile or heathen Empire.

Now does not all this very exactly portray the British Nation in her heathen state as "cast off," not acknowledged by God, afterwards "allured" and spoken "comfortably unto" by God when brought out of darkness into light, and under this altered state of things, saying, "Thou art my God?" How truly "with great mercies" and "lovingkindness" has it been redeemed! how really has it been established "in righteousness," and is "far from oppression, and from terror!" Whether intentionally so, or not, does not such language very appropriately set forth the condition of the British Nation? Further, how literally, in its colonising achievements, has it broken "forth on the right hand and on the left," and does "inherit the Gentiles," and has made "the desolate cities to be inhabited!" Even though you should deny that there is here any designed allusion to the British Nation, must it not be candidly acknowledged, that the state of the British Nation is, nevertheless, very literally represented by such language? What other Nation possesses such a lordship over Gentiles—such a vast heathen Empire? It has been truly said, "that the sun never sets on the British dominions." The Earl of Derby, at the Merchants Taylors' School (June 12, 1877), said, "We have dealings with every country. It is

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really no exaggeration to say that no two countries in this globe can go to war but some British interest must be affected by their so doing. We have to consider what is the state of matters over the whole world."

(*To be continued.*)

JACOB'S STONE.—LXXV.*

COLLECTED BY THE REV. A. B. GRIMALDI, M.A.

(*Continued from page* 76.)

THERE were other stones beside the Logan stones, which were supposed to contain the awards of destiny, which neither ingenuity nor power could avert. Of this description was the Fatal Stone, as it was emphatically called, from a persuasion that its preservation measured the destiny of the Irish royal family. Of this Stone the Irish pretend to trace the history above 2,000 years, and, in support of its connection with Irish royalty, they quote a Druid oracle of which the following is the import :

"Except old saws do feign,
And wizard wits be blind,
The Scots in place must reign
Where they this Stone shall find."

Of this miraculous Stone, the supreme monarchs of Ireland are said to have been inaugurated for a series of centuries on a particular hill called Tara. And the public opinion was, that in what country soever this Stone was found, there one of the descendants of the Irish kings was destined to reign. It was enclosed in a wooden chair, and was presumed to emit a sound whenever the legal king sat upon it, but to be silent when the seat was occupied by an usurper.

From Ireland this Fatal Stone found its way into Scotland, where it continued as the coronation seat of the Scottish kings, till, in the year 1300, Edward I. brought it from Scone to England, and placed it under the Coronation Chair of Westminster.

AN American clergyman has made a startling historical discovery. According to him, about the year B.C. 580, the prophet Jeremiah sailed from Palestine in a ship which landed him on the Northern coast of Ireland. Jeremiah took with him a Princess of the House of David, of whom Queen Victoria is a lineal descendant.—*Echo*, Feb. 27.

EDITORIAL NOTE.—Of course our readers will recognise that this is not really a new discovery as far as the British Empire is concerned, but is important, because it means that one of Queen Victoria's sons will gain regal sway over America in course of time.

* Hitchen and Drew's "History of Cornwall," vol. i., p. 100.

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Correspondence.

THE SUN'S DISTANCE.

Mr. Hine.

SIR,—Of course you have seen the letter in the *Times* of Tuesday, February 12th, signed "E. J. Stone, Royal Observatory, Cape of Good Hope" They have come to the Pyramid numbers. I made sure they would. We ought to give three cheers for the Pyramid and Piazzi Smyth.

PYRAMID COINCIDENCE.

(*Athenæum*. February 16th, 1878.)

THE TRANSIT OF VENUS.

To Dr. Huggins, F.R.S.

MY DEAR SIR,—The Parliamentary Report containing the observations of the transit of Venus, 1872, reached me a short time since. I have discussed the observations, and my results are—

		Approximate Weights.
Parallax from Ingress - - - -	8"·86	5
,, Egress - - - -	8"·98	1
Or Solar Parallax - - - -	8"·88	

I have confidence in this result, and you may announce it on my authority. I will forward the details by the next mail.

Yours, &c.,

E. J. STONE.

Royal Observatory, Cape of Good Hope,
January 15th, 1878.

P.S.—It will be noticed that the value of the solar parallax thus obtained from the last transit of Venus agrees within 0"·03 with that deduced by Mr. Stone from the observations of the transit of 1769, which was 8"·91, and is equally near the final result from the observations of Mars in 1862, which was 8"·85. The parallax 8"·88 would give a distance of almost exactly 92,000,000 of miles.

LECTURES.

MR. HINE has just delivered a tour of Lectures in Accrington, Huddersfield, Oldham, Burnley, Padiham, Nelson, Burnley again, Burnley (two Sunday services), Colne, Cromford, Woodseats, Hoyland, Keighley, Keighley again, Keighley (two Sunday services), Leamington, Abingdon, Winskill, Stapleford, and Willington.

Mr. Hine has before him Lectures at Lichfield, Derby, Manchester, Halifax, Meltham Mills, Huddersfield, Haslingden, Barnsley, Sheffield, Birmingham, and Hastings, with applications from Clitheroe, Hull, Hartlepool, Kilham, Durham, Exeter Hall, Maidstone, Ashford, Rye, Ramsgate, Margate, Faversham, Woolwich, and Rotherhithe; as also from Ryde and Romsey.

EXETER HALL.

SOME gentlemen have determined that we occupy this hall; also, St. James's hall, that the Identity question may be prominently brought before the people of London. They are willing to bear the expenses, which are costly, supposing that help would not be offered. We say, *No*. It would be a shame to suffer this burden to lay upon the shoulders of *two*. We are sure we have Identity friends in, and about, London, who would willingly help and share the responsibilities—friends who would at once see that the step in this direction would be the most material help that could be rendered at this time to the grand reformation Identity cause. Help communications should be sent to Mr. Isaac Loveland, Shoreham, Sevenoaks, or to Mr. Stephenson, Hatter, Newgate-street, 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 MOST 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. VI. NO. 166.] WEDNESDAY, APRIL 3, 1878. [ONE PENNY.

THE NATIONAL SALVATION OF ISRAEL, THE BRITISH NATION, OF THE LORD BY THE IDENTITY.

BY HARRISON OXLEY.

THE Identity of the British people with the Lost Ten Tribes of Israel must evidently lead to a most mighty and most marvellous change upon the whole people, upon the whole kingdom and Empire. That the great work of the Identity is intended by the Lord to lead to a great and mighty change—a mighty change for the better, for glory—is clearly the teaching of Scripture. We see, that when the House of Israel were God's acknowledged people, they were placed in a very peculiar and distinguished position towards God. The teaching of the Scriptures clearly brings out to our view that no people on the earth had "God so nigh them." Divine manifestations were specially given to them. They were Nationally regarded by the Lord as His people, His Nation, His inheritance. He had a wonderful love and care towards them. Never did the Lord communicate His mind and will to any Nation as He did to Israel. No people ever had so much of the Divine blessing, or so many signal deliverances. That special and glorious manner of Divine communication which has shed such hallowed glory upon the names of Abraham, Isaac, and Jacob, was kept open to their seed, and was even intensified in glory. In a word, "In Judah God was known; His

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name was great in Israel; in Salem also was His tabernacle, and His dwelling-place in Zion" (Psa. lxxvi. 1, 2).

It is only when they had rendered themselves abominable and utterly unworthy of the Divine favour, that God forsook them, and cast them out of His land; but, even then, never to utterly cast them away, so as to destroy them from being His inheritance for ever. The writings of Moses and the prophets testify to this wonderful and unchangeable love of God. Nor, indeed, is it in the writings of Moses and the prophets only that this marvellous "tender mercy" and lovingkindness of God towards Israel is given. We have the same thing in the New Testament. The mission of our Lord and Saviour Jesus Christ had a special bearing upon the House of Israel. They were the first fruit of His glorious work. We see, likewise, by the Identity, how tenderly and how gloriously the Almighty has been watching over the Lost Ten Tribes of Israel. We see that, though they knew not that they were Israel, yet God has been doing great things for them. We bear upon us, Nationally, the witness of the Divine blessing of the God of Abraham, the God of Isaac, and the God of Jacob. The glorious discovery, therefore, of being identical with the Lost Ten Tribes of Israel, must lead to the glory of the Divine favour in a very special manner. The Scripture teaching is clear upon the matter of God's distinguished favour towards the House of Israel. He was a Father to them, a Saviour to them, a God to them. He was, indeed, specially nigh to them, and their welfare was a matter of the tenderest solicitude.

And is it not also clear, is it not according to the teaching of the Word of God, that when the House of Israel shall be again Nationally established, that God will be nigh to them, and that He will work special favours for them? If the glory of the Lord was manifested in a remarkable manner upon the Nation of Israel in days of old, is it too much to expect that the Divine glory will be remarkably manifested again? If there were times in the National history of the House of Israel when special and Divine interposition was given for their welfare and salvation, why may not the same Divine power be again put into operation? It is clear to us that whatever of glory, Divine glory, there has been manifested towards the Tribes of God's inheritance in former years, there is clear and repeated intimation of even still greater manifestations of Divine glory over Israel in future.

If there were times when Divine interposition became absolutely necessary for the National salvation, and when the Almighty, because of His great name, did graciously and mercifully give such tokens of His glory, may there not be times yet to come when the most signal manifestations of the Divine power will be given for the National salvation? Does the Identity lead the Nation to glory? Is it by the Identity that the Nation will be turned to the Lord?—will seek after God?—will become what Israel is said to become, the righteous Nation that keepeth the truth? Is there a time and a place

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when it shall be said of those of whom it was said, "Ye are not My people," "Ye are the sons of the living God" (Hosea i. 1). Is there, indeed, a time spoken of by the prophets when God will specially manifest Himself to the House of Israel and to the House of Judah for their salvation? Most assuredly there is. The British people being Israel, then we are taught to expect that, by means of the Identity, the Lord will establish our National salvation. Is it likely that, so long as the present state of things shall continue, Jerusalem shall be made a praise in the earth?—that "the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth" (Isa. lxii. 1). If the Nation and Empire is to be established in peace and in righteousness; if there shall be no oppression, no ungodliness, no sorrow; if the future of the British people (Israel) is to be a bright and cloudless day, so bright and so glorious, that many Nations shall be joined to the Lord because He hath glorified thee (Israel), then it is certain that another and a far more glorious state of things must be introduced into the Nation than those which are in operation among us.

How, then, shall this great National salvation—so much needed, and so much desired—be brought about? Is it a dream? Will all things continue as they have been, and now are? What! shall we never have more of the light of God's countenance upon us than we have now? Will the Almighty hide His face from us for ever, and leave us to our own poor ways and means? Certainly not, if we be the House of Israel. When the Lord undertook the National salvation of His people from the land of Egypt, He did great things for them; yea, terrible and marvellous things. And the glory and the power of the God of Israel was seen in all the land of Egypt, and heard of throughout the world. Yet the glory of the salvation of Israel and Judah out of the North country, and out of all countries whither He has driven them, is to far exceed in glory that great deliverance of former years. Then is it too much to expect special and Divine manifestations will be put into operation when the time comes for the glory of the Lord to rise upon us? If the Identity of the British people with the Lost House of Israel, and the united return of Israel and Judah to the land of their inheritance, is for the manifestation of God's glory, in a most glorious manner, then, may we not expect that, in carrying out that mighty work, the Lord will stretch forth His arm in a way that shall be wonderful?

The distressing circumstances of Israel in the land of Egypt served to make their deliverance by the hand of the Lord all the more signal and glorious. And, indeed, it would seem that the greater salvation which the God of Israel has promised to bring to His nation in the latter days is also at a time of distress and trouble. We know that at the present time there is universal trouble, distress, and convulsion. The signs of the times indicate mighty changes in the earth. We know that the present time is likewise a time of great anxiety to the British people. The Eastern Question is brought into direct contact with British interests; more

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than that, it is brought into direct contact with the glory of God's name and Word in connection with the future manifestation of the glory of God in Jerusalem and Zion—the city of the Great King and the mountain of holiness! If, then, we understand the Scriptures aright, we see that our National salvation is not to be secured by basely sacrificing British interests to Russian aggression, which would quickly bring universal ruin upon the British Empire; neither can the present National salvation come by the sword, by war, because that would increase our National sorrow, and make no difference between us and the Gentile Nations. Therefore, by the light of the Identity, we are led to look for our National salvation, and the settlement of the Eastern Question, not after human wisdom and power at all, but by Divine wisdom and Divine power.

The removal of the Turkish Empire is evidently by war, by the famine, and by the pestilence; but the possession of the land of our inheritance, and the Gates, must come in by another line of action. Not by the sword, but by the Word of God; by means of the Identity; by the supernatural power of God towards us; and thereby Nationally establishing the House of Israel as of old. Therefore, by the light of the Identity, we are led to see that the glory of the Identity will become universally established. And what never, no never, can be done by human means and by human wisdom will be done gloriously by Divine wisdom; by which the Holy One of Israel, in remembrance of His mercy to Israel, will save His people out of all their distresses, deliver them from all oppression, and by His way lead the Nation of His nearness forth to righteousness, peace, and glory.

"How beautiful upon the mountains are the feet of Him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth! Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion. Break forth into joy, sing together, ye waste places of Jerusalem: for the Lord hath comforted His people, He hath redeemed Jerusalem. The Lord hath made bare His holy arm in the eyes of all the Nations; and all the ends of the earth shall see the salvation of our God" (Isa. lii. 7—10).

FORMATION OF AN ANGLO-ISRAEL ASSOCIATION FOR SHEFFIELD.

"LAST night a largely-attended meeting of the believers in the Identity of the British Nation with the Lost Ten Tribes of Israel, was held at the Cutlers' Hall, for the formation of an Anglo-Israel Association for Sheffield. At a previous meeting a committee was formed to take various initiatory steps into consideration. Mr. George Slater presided. The association was duly formed, with Mr. Slater as treasurer, and Messrs. T. S. Peasegood, G. W. Staniland, G. H. Mason, James Hawson, and T. Chapman as secretaries. Thirteen gentlemen were constituted a committee. On the motion of Mr. Chapman, seconded by Mr. Mason, Mr. Edward Hine, of Liverpool, was invited to give two Bible readings and expositions on the prophecies, and also to lecture on the Eastern Question and the Identity of the British Nation with the House of Israel. The meeting was then adjourned to the 8th of April."—*Sheffield Daily Telegraph.*

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ISRAEL'S DESTINY.

By J. Harris James.

CHAPTER I.

(*Continued from page* 221, *Vol. V.*)

"And Jacob dedicated the place, and called it Bethel;" it was a long journey from thence to Haran, and it must have taken him some days, when he found himself beside a well, close to which three separate flocks of sheep and shepherds were resting. Jacob approached and said, "Know ye Laban, the son of Nahor?" "We know him" was the reply. He now learns that Rachel, the daughter of Laban, is bringing her sheep to this very well; this was an opportunity of soon meeting his cousin. She comes, he waters the sheep, and tells her who he is, and kisses her; he loves her at first sight. Rachel ran to tell her father of the unexpected visitor, and "he ran to meet him, and embraced him, and kissed him, and brought him to his house," where Jacob received a kindred reception. A month has passed, and Laban desired to give Jacob wages, and Jacob offers his services seven years for Rachel. His offer is accepted, the seven years pass; such love was his that these seven years were but as days. But Laban was selfish and deceptive. A piece of treachery is practised on Jacob—easy enough from the manner of the times, but humiliating to Jacob to have forced upon him Leah (Gen. xxix.). And again did Jacob serve another seven years for Rachel.

Jacob has now eleven sons; at the birth of Joseph the term of his servitude was completed, and Laban had no further claim on him, and he wished to return to the land of his birth. "Send me away," says he, "to my country." Jacob had long ago discovered Laban's character, and Laban knew Jacob's worth, and how he had prospered under Jacob's supervision. Laban persuades him not to go. "Tarry," says he, "for I have learned by experience that the Lord hath blessed me for thy sake;" and he said "Appoint me thy wages, and I will give it." The terms arranged, and Jacob again kept Laban's flocks, and now, at the end of six years, his triumph is complete; the Lord had watched over him, and greatly prospered him; he "had much cattle, and maid-servants, and men-servants, and camels, and asses;" and Laban's sons were jealous and discontented. "And the Lord said unto Jacob, Return unto the land of thy fathers, and to thy kindred; and I will be with thee." "I am the God of Bethel, where thou anointedst the pillar, and where thou vowedst a vow unto Me: now arise, get thee out from this land, and return unto the land of thy kindred." So Jacob took all that he had and left Laban; and when it was told him that Jacob had fled, he hastened with a company sufficient to have Jacob at command; he pursued and overtook him among the mountains of Gilead. A fierce encounter would undoubtedly have taken place, in which the fruit of 20 years' labour might have been wrested from Jacob, but "God came to Laban the Syrian in a dream by night, and said unto him, Take heed that thou speak not to Jacob either good or bad." This checked him,

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and altered the whole spirit of the interview. Jacob knew Laban's disposition: "Except the God of my father," says he to him, "the God of Abraham, and the fear of Isaac, had been with me, surely thou hadst sent me away now empty. God hath seen my affliction and the labour of my hands, and rebuked thee yesternight." The dreaded interview is over, and a few days' travel carry him to the scene of his youth, and now he thinks of Esau, the brother he wronged long years ago. Twenty years have passed, and Esau, he learns, is dwelling in "the land of Seir, the country of Edom," two or three days' journey off. "And Jacob sent messengers before him to Esau his brother," to apprise him of his return to Canaan, and Jacob waits in uncertainty. The messengers have seen Esau, delivered the massage, but he has given no reply, but was coming, attended with 400 men. This looks evil, and "Jacob was greatly afraid and distressed." He prepares for the worst, divides the whole of the company into two bands, sends one in advance to test his brother's temper, and, if hostile, to give the other better opportunity to escape; and Jacob humbly prays to God, "Deliver me, I pray Thee, from the hand of my brother—from the hand of Esau" (he has not forgotten the promises made to him at Bethel). "Thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude." All necessary precautions taken, and his earnest petition offered up, he sent his company over the ford Jabbok, and Jacob remained behind and alone in the silence and darkness of the night in deep meditative thought. He is conscious of a presence, and comes in contact with a Form; the Form closes and wrestles with him. Is this an antagonist? Jacob is roused to effort, he exerts his strength, for he knows not who the invisible Wrestler is, and keeps him for a time from prevailing over him. The struggle is long and painful to Jacob; at last the day begins to break, and the unknown and mysterious Stranger touches the hollow of Jacob's thigh and dislocates it, and he can wrestle no more; he limps, can scarcely stand; he grasps his Antagonist for support, and throws his arms around Him, and clings to Him, for now the truth has flashed upon him that it has been with a Divine Being, the very touch of whose finger could turn all human strength into weakness. The Stranger does not throw off Jacob, as He could so easily have done, but, "Let Me go, for the day breaketh," was the mild remark. He need not asked permission, He could have easily gone without; but, in lovingkindness, He suffered the firm embrace to draw from Him. "I will not let thee go except thou bless me." Jacob, completely stripped of power, now discovers in the Stranger a Divine Person: "he wept, and made supplication unto Him" (Hosea xii. 4), and in turn became conqueror. "What is thy name?" said He. "Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God, and with men, and hast prevailed." Jacob now fully relies on the Divine promises, he fears not Esau or his 400 men, and he passed on to meet him and came near to his brother. "And Esau ran to meet him, and embraced him, and fell on his

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neck, and kissed him, and they wept," and thus the two brothers were reconciled (xxxiii.); "and Esau returned that day on his way unto Seir, and Jacob journeyed to Succoth," and from thence to Shechem, where he erected an altar, and called it El-elohe-Israel. He revisits Bethel, builds an altar, and calls it El-Bethel, because there God appeared to him when he fled from Esau on his way to Padan-aram, and here God again appeared to him after the dreaded interview with Laban, and blessed him, saying, "Thy name is Jacob; thy name shall not be called any more Jacob, but Israel shall be thy name. . . . . I am God Almighty: be fruitful and multiply: a Nation and a company of Nations shall be of thee, and kings shall come out of thy loins: and the land which I gave Abraham and Isaac to thee will I give it, and to thy seed after thee will I give the land."

Jacob's sons were Reuben, Simeon, Levi, Judah, Issachar, Zebulun, Dan, Naphtali, Gad, Asher, Joseph, and Benjamin, who became the heads of the Tribes of Israel.

(To be continued.)

THE BRITISH NATION THE LOST TEN TRIBES.

BY CANON BROWNRIGG,

Incumbent of St. John's Church, Tasmania.

(Continued from page 99.)

SPEAKING of the Prince's visit to India, the *Times* remarks, "On the threshold to India the Prince will be met by scenes of which he may well be proud. Taking Bombay, ceded to us—say two centuries ago—Madras, made a Presidency at the same time, and Calcutta, founded by the building of Fort William (a few years after Bombay had been formally made over to the East India Company), the Prince of Wales will be carried over a heritage of unequalled magnitude, and commercial and political importance. If any prophet had foretold in the days of the Black Prince, that a Prince of Wales, of the same line (no longer heir to a rood of land in France) would visit, as his patrimony, a splendid Empire, extending from the snow-covered mountains in the North to beyond Cape Cormorin, and from West to East of the whole continent of India, the prediction would, probably, even in an age of blind faith, have been deemed the maddest of mad dreams. No seer would have dared to imagine, that from the Island of Bombay—from a fort on the Coromandel coast, and from another fort on the Hoogly, England would advance, step by step, to the conquest of fierce races, influenced by equally fierce and relentless creeds, till a European civilization was built up, and a European occupation maintained through the length and breadth of that vast territory, which, through all historic times, has been the loadstone of European enterprise and adventure."

In its leading article of January 5th, 1877, the *Times*, referring to the proclamation of British rule in India, says, "On Monday last,

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England turned her eyes toward that far East with which her destinies have been so mysteriously associated. At the length of one continent she sees an Empire writhing in what may be its last agony; near the length of another she sees the inauguration of a new Empire, and that her own. That the former of these Empires should have been menaced by hostile ambition, by suicidal folly, and by prophecy which ever dogs the steps of doom, now for four centuries, is not a matter of surprise. But India, which has quietly dropped into our waiting, rather than expectant, hands, has been the supreme object of human desire during all the ages of which we have the slightest knowledge. . . . . But rarely indeed has there been any trace of that true Imperial instinct which conquers to conciliate, which chastises in kindness, which comforts the weak, tames the strong, and makes it a rule that the triumphs of peace shall adorn or hide those of war. It might be that not only National genius but National opportunities were necessary for the exercise of such salutary and creative beneficence. It cannot be denied that England has both the opportunities and the genius to use them. Since the days of Rome, no Power has so combined the gifts of war and of peace, of policy, of material improvement, and of enterprise by sea and land, and, above all, the art of dealing with discordant races, as our own. When the Roman poet conjured up in his prophetic fancy a temple, and games, and a theatre for the glory and worship of Augustus, triumphant over the East, he saw in ivory and gold upon the temple gates, the Nile surging with flood and war, Asia conquered, and the Ganges witnessing the subjugation of her sons. But we, too, had a place in that vision. Gigantic Britons, posted on either side, seemed to draw the tapestry that revealed that ever-changing scene. Little did the poet think that these very Britons would one day raise the curtain and show such a scene as that of Monday last. . . . It is the sixth part of the human race, so it has been calculated, that our correspondent at the Imperial assemblage records as marshalled by representation on Monday, before the Empress Victoria's flag, to hear the proclamation of the title she has won, and the allegiance they are bound to. Providence, so we are proud to say, has cast them upon our care. They are become our children." Reader, is not this literally "to inherit the Gentiles?" Who can doubt that God has cast that heathen Empire on our care? The secular press does, indeed, acknowledge this. And recently, there has been a further inheriting of the Gentiles, in the annexation of the Transvaal Republic to the British Crown. Look, also, at the British occupancy of Australia, Tasmania, New Zealand, and the Fijis, and do you not see in the utter extinction of some, and the diminution of others of the aboriginal inhabitants of these islands, how literally, indeed, it has been given to the British Nation "to inherit the Gentiles?" and to "make the desolate cities to be inhabited?" We see in the British Nation (represented as John Bull), with its unicorn emblem pushing the "people together to the ends of the earth" (Deut. xxxiii. 17)—inheriting them and their possessions. Reader, if it had been

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intended to foreshadow the state and acquirements of the British Nation, must it not be admitted that the prophetic language we have been considering would be very suitable for the purpose? I claim, therefore, in the British occupancy of a vast heathen Empire, another Identity between the British Nation and the kingdom of Israel.

Again, it was promised to Israel—

4. That it should possess strongholds in the lands of his enemies. That promise was made to Abraham in these terms—"Thy seed shall possess the Gate of his enemies" (Gen. xxii. 17); and in reference to this, Rebekah's relatives, when bidding her farewell, as she was leaving her home to become the wife of Isaac, blessed her, saying, "Thou art our sister, be thou the mother of thousands of millions, and let thy seed possess the Gate of those which hate them" (Gen. xxiv. 60). This is indeed a most remarkable promise. "These Gates" (says Bishop Patrick, in his comment on these words) "are cities, and consequently the country, for the gates being taken, the cities are entered, and the cities surrendered, the country is conquered." "These Gates, then, are places of strategic importance, wrested from the foe, and held by military force, in spite of all opposition." And, observe, these Gates are not cities in friendly lands, but in those of enemies—of them that "hate them." The promise or prediction, therefore, amounts to this, that Israel shall be possessor of Gates—strongholds—in the territory of those who are, or have been, her foes.

Now, to whatever extent this may have been fulfilled by Israel in respect of the Canaanites, I ask, Reader, does not the British Nation alone, at this moment, actually occupy this position to an unprecedented extent? For 500 years the British have always been Gate-holders in the lands of those who hate them. Here are some of England's Gates—Gibraltar, Malta, Perim, Aden, Peshawur, Penang, Malacca, Singapore, Rangoon, Labuan, Sarawak, Hong Kong, Cape Town, Natal, Falkland Islands, the Australias, Tasmania, &c., &c. These are in the lands of those who are, or who have been, our enemies. Our occupancy of these Gates must be hateful to others, as we may judge by our own feelings if the case were reversed—if, for example, Spaniards occupied Bristol, instead of our occupying Gibraltar—or New Hollanders held Southampton, instead of our occupying Australia.

But one of the most important of our "Gates is the Suez Canal. Though no British capital has been expended in its construction, yet the Suzerainty of the land of Egypt has been secured to Britain in the time of peace, without the firing of a single shot, and without the loss of a single life, by the purchase, by the British Government, of Suez Canal shares. England's Premier (Earl Beaconsfield), in reviewing England's "Gates" on her road to Palestine and the East, graphically and significantly observed, "Looking at the fact that we possess a great chain of fortresses extending almost from the metropolis to India, the Suez Canal is a

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means of communication with India which we ought to prize." And verily England does prize it, as the presence of the fleet at Port Said unmistakably declares.

But there are other "Gates" which, we venture to say, will yet fall to Britain—the one is Constantinople, the other is Acre. Respecting the former, the leading journal of the Nation, the *Times*, speaking of the "Russian note" which had then been lately published, remarks, "The goal of Russian ambition is unfortunately Constantinople, and, to speak plainly, that is a port which we cannot permit her to occupy." A Bristol paper, quoting these words, says, "This is plain speaking, but upon this point the voice of the *Times* is the voice of England." That England has no intention of permitting Constantinople to be in other hands than her own eventually, is not obscurely hinted at by the presence of the powerful fleet in Besika Bay. In his reply to Mr. Gladstone, the Premier said respecting that fleet, in those waters, "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 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." Reader, if, then, Russia shall not, and the Turk cannot, hold this "Gate," whose shall it be? Will it not fall to England? But the other "Gate" is Acre. In Charles Stuart Mills' "History of the Crusades," the following passage occurs—"The single city of Acre is so decisive of the fate of Palestine, that whoever possesses it may make himself master of the whole country." Napoleon I. called Acre the key of Palestine; and it has been said, "Acre can be made as impregnable as Gibraltar, and as convenient as Malta." Now, reader, remember this, Palestine belongs to the Israelite Nation (Israel and Judah) by deed of gift. Into whose hands is it most likely to come judging by the obvious course of things? The *Jewish Chronicle*, under date April 28, 1876, remarks—"At the present moment it appears that the design Providence seems to work at would be best promoted, if, in the dissolution of the Turkish Empire—which cannot be far off—England were impelled to extend her protecting hand over Syria. No contingency would be hailed by the Jewish people with greater satisfaction than such a turn of affairs of the East. England has given so many proofs of her friendly feelings towards the Jewish people that they could not wish to see the land of their forefathers under a safer keeping than that of Great Britain. . . . And if the English are not the brethren of the Jews according to the flesh, as is contended by those who maintain that the Anglo-Saxons are descended from the Ten Tribes, they certainly act towards them as kinsmen in spirit and feeling." Does not, in fact, every circumstance point to the Anglo-Saxons, in common with the Jews, as the future

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possessors of Palestine? If England be Israel, then Acre must eventually belong to England. Now, reader, was it not promised to Israel that it should possess "the Gate of those that hate them?" Then, I ask, is this not actually the case with Britain? You cannot fairly deny that it is so; hence this "Gate"-holding furnishes another Identity between the British Nation, and the kingdom of Israel.

(*To be continued.*)

JACOB'S STONE.—LXXVI.*

COLLECTED BY THE REV. A. B. GRIMALDI, M.A.

(*Continued from page* 99.)

The way being clear, it was resolved to take a decided step, and solemnly inaugurate Bruce as King of Scotland, according to the old traditional forms of such an occasion, so far as these could be effected. The ceremony dates on the 27th of March, 1306, some six weeks after the slaughter of Comyn; and the place chosen for it was the Chapel Royal of Scone, sacred from time immemorial to the inauguration of the King of the Scots. The old Stone of Destiny was absent, so were the crown (if there was one) and the royal robes. For the sacred Stone there could be no substitute; but the Bishop of St. Andrews contrived to make some show of other pomps from his episcopal wardrobe. Besides the influence of the Stone of Destiny, there was another time-honoured element in the complete investment of a king of Scots which was supplied in a curious way. It is difficult for us now to understand the full compass of the veneration, superstition, or whatever else it might be called, that on the one side gave the use of the Fatal Stone and the services of the Clan Macduff a popular influence over the country, and on the other prompted the heroic Countess to act as she did.

The treaty between Scotland and England was concluded at Edinburgh, March 17, 1328, and called the Treaty of Northampton (*Scotichronicon xiii.*, 12).

We are told that, either under separate stipulations, or in accordance with the spirit of the Treaty of Northampton, the Black Rood was restored to Scotland, and it was intended to restore the Stone of Destiny, but the citizens of London would not permit it to be removed ("Scots Acts," i., 124, 126). Probably they were less affected by hatred to Scotland than by reverence for the sacred character of the relic (Robertson, "Index to the Charters," 101; "Fœdera Record Ed.," ii., 730; "Chron. Lanercost," 261).

* Burton, "History of Scotland," vol. ii., p. 352, 353, 428.

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EDWARD HINE'S LECTURES.

MR. HINE has recently lectured, or delivered Sabbath Bible expositions, or publicly spoken on behalf of the Identity interest, at Accrington, Huddersfield, London, Oldham, Burnley, Padiham, Nelson, Burnley again; Burnley, two Sabbath expositions; Colne, Cromford, Woodseats, Hoyland, Keighley; Keighley again; Keighley, two Sabbath expositions; Leamington, two lectures; Abingdon, London again; Winshill, Burton-on-Trent, Stapleford, Willington, Lichfield. Home one day; first time for a month. Ambergate; Ambergate, two Sunday services; Manchester; Renshaw-street, Liverpool; Huddersfield, Meltham Mills, Haslingden, Wirksworth; Wirksworth, two Sunday services; Matlock Bridge and Halifax. These have consumed up to Tuesday, April 2, and have mostly been well attended, in some cases overflowing; in all, profound interest created; in most, real favourable enthusiasm. In Manchester, where we had a large meeting, friends came to shake our hands who had travelled 120 miles on purpose to hear us.

We have before us lecture engagements for Hartlepool, Barnsley, Birmingham, and Hastings, with applications from Cromford, Ripley, Bolehill, Belper, Riddings, Derby, Stockport, Pendleton, Hull, Clitheroe, Sheffield, Wigan, and other places sufficient to occupy our time up to Saturday, April 27—*i.e.*, there are two or three days to spare that we could allot to towns in the Midland district. On April 29 and 30, we are at Hastings, and have applications from Maidstone, Rye, Ashford, Faversham, Ramsgate, Margate, Deal, Woolwich, Ryde, Romsey, Rotherhithe, &c. Friends South of London must arrange for dates during the month of May.

We return to London in the June quarter, and do not intend to accept any engagements after June 7th: afterwards it is our wish to break up the ground of the Eastern counties and the South of England.

Mr. Hine's terms are £2 per lecture, with hotel expenses paid. Applications to be made to Mr. Edward Hine, Wavertree, Liverpool.

EXETER HALL.

SOME gentlemen have determined that we occupy this hall; also, St. James's hall, that the Identity question may be prominently brought before the people of London. They are willing to bear the expenses, which are costly, supposing that help would not be offered. We say, *No*. It would be a shame to suffer this burden to lay upon the shoulders of *two*. We are sure we have Identity friends in, and about, London, who would willingly help and share the responsibilities—friends who would at once see that the step in this direction would be the most material help that could be rendered at this time to the grand reformation Identity cause. Help communications should be sent to Mr. Isaac Loveland, Shoreham, Sevenoaks, or to Mr. Stephenson, Hatter, Newgate-street, London.

IT IS A BROTHER IN TROUBLE.

IN response to this announcement, the following have been received, requesting acknowledgment through these pages:—

	£	s.	d.
From a Reader of GLORY LEADER	0	5	0
From a Journeyman Dyer	0	5	0
From One who Reads the GLORY LEADER	0	2	0
From a Friend who Reads and Sympathises	0	5	0

Edward Hine's Leaflet No. 1, price 1s. per 100, entitled—

Missionary Success and the True Vitality of the Christian Church Depend upon Israel's Identification and Restoration.

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 MOST 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. VI. NO. 167.] WEDNESDAY, APRIL 10, 1878. [ONE PENNY.

A LECTURE

DELIVERED AT A MEETING OF THE "ISRAEL'S IDENTIFICATION ASSOCIATION," HELD IN THE CLUB AND INSTITUTE, SALTAIRE,

BY JOHN STELL.

SUBJECT:—"BRITISH BATTLES ON LAND AND SEA, REVIEWED IN THE LIGHT OF OUR IDENTITY."

(*Continued from page* 151, *Vol. IV.*)

PART II.

I CONCLUDED my first part with a review of the battle of Poictiers, fought September 20th, 1356, and now proceed to a survey of the battle of Agincourt, fought on the 25th October, 1415, which was brought about under the following circumstances:—France, at that period, was in a state of anarchy; Chichely, Archbishop of Canterbury, persuaded Henry V., the then King of England, to make war against France, in order to re-establish his lost claims to the throne of that kingdom. Henry, therefore, determined to take advantage of the distracted state of affairs in France, and, while he was making preparations for the conquest, "he sent over ambassadors to Paris, offering a perpetual peace and alliance; but demanding Catherine, the French King's daughter, in marriage, two millions of crowns as her portion; one million six hundred thousand as the arrears of King John's ransom; and the immediate possession and full sove-

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reignty of Normandy, and of all the other provinces which had been ravished from England by the arms of Philip Augustus, together with the superiority of Britanny and Flanders." In consequence of the French court refusing to accept his offer *in toto*, he crossed the Channel, on the 14th of August, with an army of 30,000 men, consisting of 6,000 men-at-arms, and 24,000 foot, mostly archers. His first act was to lay siege to Harfleur, which surrendered to him on the 18th of September. Through the fatigues of the siege and the hot and unhealthy state of the season, the English army had dwindled down to less than half the number Henry brought out with him, and, sooner than expose this small army to fresh perils, he resolved to immediately return to England; but, unfortunately, he had dismissed his transports, and was under the necessity of marching to Calais before he could reach a place of safety. On his march he was continually harassed by flying parties of the French, and on reaching the river Somme, he found the ford of Blanquetague guarded by a strong body of the enemy on the opposite bank. He was obliged to seek a safe passage higher up the river; ultimately, he found an unguarded passage near St. Quintin, and carried his army safely over. Henry then bent his march Northwards to Calais; but, to his surprise, after he had crossed the small river of Ternois at Blangi, he observed from the heights the whole of the French army, nearly 80,000 strong, drawn up in battle array in the plains of Agincourt. Henry saw that he could not proceed further without coming to an engagement. Everything seemed disheartening: his soldiers languished with sickness and fatigue, his provisions were cut off, and moreover, very soon they would be brought face to face with the enemy, five times more numerous. Truly the situation of the small army of Israel was a desperate one; but Henry's courage did not fail him. He drew up his small army on a narrow slip of ground between two woods, which afforded protection on each flank.

Henry's choice of position displayed good judgment on his part: it was one of great natural strength; and in order to checkmate the charge of the French cavalry, he had palisades fixed in their front, from behind which, and along each flank, under cover of the wood, he placed his archers; he skilfully arranged the rest of his men, and then patiently awaited the attack of the enemy, which did not take place until the next day. Next morning (the 25th October), the vast army of the French, under the command of the Constable, advanced upon the mere handful of English, with hopes of certain success in consequence of their superior numbers. Mark how vain were their hopes! see the tender regard and watchful care of Israel's God over His people! Has he said, "No weapon that is formed against thee shall prosper" (Isa. liv. 17), and shall He not bring it to pass? Nothing can oppose His will. The manifestation of Providential interposition was here similar to that employed at the battles of Cressy and Poictiers. On the night preceding the battle, He who keepeth Israel as the apple of His eye, caused it to rain heavily, and the soil, being of a clay nature, proved a great obstacle to the advance

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of the enemy. The French archers on horseback, and their men-at-arms, crowded in their ranks by reason of the narrow approach to the English position, were the first to commence the attack, and the rest of the army followed up close behind. The English archers, who were protected by the palisades and the wood, plied them with a continuous shower of deadly arrows, which did sad havoc among their ranks, and very soon the whole of the French army was a scene of confusion, terror and dismay. Henry now saw that the time for an offensive movement had come. He ordered the English archers to charge the enemy. Supported in the rear by the men-at-arms, they, like an avalanche thundering down a mountain side and bearing all before it in its headlong course, dashed upon the French with their battle-axes, and hewed them in pieces. The French were so huddled together as to make escape and resistance out of the question. The English were now the masters of the field, and when all appearance of opposition was over, the scene that presented itself was one of horror—men and horses lay struggling in bloody heaps upon the earth in the last throes of death. The English secured 14,000 prisoners, among whom were the Dukes of Orleans and Bourbon, the Counts d'Eu, Vendome, and Richemont, and the Mareschal of Boucicaut. The number of killed on the French side amounted to 10,000 men, including the Dukes of Barre, Alençon and Brabant, and the Counts of Marle and Nevers, and the Constable himself. We are told that the English loss did not exceed forty men, though some historians, with great probability, make the number more considerable. The only English noble that fell was the Duke of York. Henry carried his prisoners to Calais, and from thence to England, without even concluding a truce with the French. What a crushing blow the result of this battle must have been to the French! Yes, and inflicted by such a small army! Truly this illustration affords a striking proof of our Identity with Israel, and offers a clear fulfilment of the predicted powerful position Israel was to hold among the Nations, as foretold by Jeremiah (li. 20—23): "Thou (Israel) art My battle-axe and weapons of war: for with thee will I break in pieces the Nations; and with thee will I overthrow kingdoms; and with thee will I break in pieces the horse and his rider; and with thee will I break in pieces the chariot and his rider. . . . . and with thee will I break in pieces captains and rulers."

Henry, for the purpose of bringing matters with France to a definite issue, again crossed over into that country, on August 1st, 1417, at the head of 25,000 men, and, without meeting with any formidable opposition, subdued all the lower part of Normandy; and having received a reinforcement of 15,000 men from England, he made himself master of Rouen, Pontoise, and Gisors; he even threatened Paris, in consequence of which the Court at Paris was removed to Troye. The Cardinal des Ursins tried to induce Henry to modify his pretensions and incline him towards peace; but the King replied to him, "Do you not see that God has led me hither as by the hand? France has no Sovereign. I have just pretensions

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to that kingdom; everything here is in the utmost confusion; no one thinks of resisting me. Can I have more sensible proof that the Being who disposes of Empires has determined to put the crown of France upon my head?"

Before Henry returned to England, he compelled the French to acknowledge his sovereignty, and sign terms of peace of a very humiliating character.

(To be continued.)

THE WISDOM OF GOD IN THE NATIONAL SALVATION OF ISRAEL (THE BRITISH NATION) BY THE IDENTITY.

By Harrison Oxley.

It is certain that if the Redeemer shall see the travail of His soul and be satisfied (Isaiah liii.), it must be according to the Word of the Lord by the prophets, and not according to the accepted teachings of the Church. There is clearly a Divine, and therefore a sure, way by which glory to the name of Jesus shall come from all Nations. It is the avowed object of the Church to work for the glory of God by Jesus Christ. It is certain, however, that unless something far more powerful in its operation, and far more glorious, be brought forth into the world than what is now handled by the Christian world, the glory of the Redeemer's travail will be cut short. We see that what could not be done by human wisdom and means, will assuredly be done by Divine means after the wisdom of God.

As it was impossible that Christ could fail in the work which the Father had given Him to do, so it is equally utterly impossible that the glorious fruit of that most Divine and most glorious of all works can fail. Human means and societies will fail. They cannot accomplish God's work by their wisdom and after their own way. Nay, it is plain that, by their manifest opposition and blindness, they are stoutly opposed to God's wisdom and His way for the salvation of the Church, of Nations, and of His universal glory. Because the Divine way does not square with their teachings and systems, because, in truth, it upsets theirs altogether, and substitutes a new power, therefore it is foolishness to them.

Yet there is evidently a way by which Christianity shall achieve the most triumphant success. There is a way by which Christ shall triumph over the works of Satan. There is a way by which the sentiments of that Divine song, which a multitude of the heavenly hosts sang at the birth of the Redeemer, shall be truly realized. There is a way when the earth shall be full of the knowledge of the Lord. And it is God's own glorious way. It is a sure way, in true accordance with the Scriptures. All who are truly and

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ardently desirous of God's glory ought to have their eyes directed to this way. The way by which the glory of the Lord shall be revealed is plainly given to us in the written Word. Nor is it saying too much that the glory of the Lord cannot be revealed by any other way. It is only by this way that Christianity will be seen in its true glory, and the Christian Church become the one true consolidated and glorious Church in the earth.

By what other way is the glory of God to be brought about in all the earth than by the Identity of Lost Israel and the restoration? When shall all Nations flow unto the House of the Lord? Is it not when the mountain of the Lord's House shall be established in the top of the mountains, and shall be exalted above the hills? (Isaiah ii.). And if this be the plain and direct teaching of the prophets, ought not the Christian Church to see it? If the Almighty has a far more excellent way than any which man can conceive, or than is embodied in any or even all the present systems put together, then, indeed, the Christian Church ought to follow the teaching of God's Word.

It is plain, then, that the Divine and the more excellent way which God has ordained for the outcome of the Redeemer's glorious work, by the glad tidings of salvation, is in connection with the Lost Tribes of Israel; and that the time when the glory of Christ's ever-glorious work shall begin to take National effect is the time of the Identity. It is clear that the way which the Lord has ordained for the manifestation of His glory in the earth is by a glorious outburst of light upon the Nation of Israel, and is, therefore, now being manifested by the work of the Identity. "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee" (Isaiah lx. 1). "Thy light." Who is this whose light is come? Who but Israel? How come? Is it not by the Identity? The Identity is light; therefore, this is the time when the Lord will cause special light to break forth upon the Lost Ten Tribes of Israel; when the Tribes of His inheritance shall be brought to light; when the Nation of His nearness shall be manifested by which the glory of Biblical record shall be brought into view of the National mind, be made so plain, shall tell with such powerful effect, that all the Nation shall understand and glorify God.

It is by the Identity alone that Lost Israel is brought into sight; and by being brought into sight, we have the great link supplied to us which gives the most entire and beautiful harmony to the Bible. Where once reigned thick darkness, by the Identity has burst forth the most glorious light. By the Identity we not only are led to see literally how the Word of God has been faithfully fulfilled to Israel in the past, when lost, but how it is, with equal faithfulness, being fulfilled to them now. We see light arising, therefore, upon the British Nation, as it never has been at any time. This glorious light brings into our view Lost Israel; and we see that the Almighty is still working out the Divine truth of His covenant and Word in connection with Israel.

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The Identity, therefore, without doubt, becomes the most powerful witness on earth for God. The Identity becomes invested with a Divine and surpassing glory. We say, that it is utterly impossible to over-estimate the glory of this work. We never, no, never, can sufficiently praise the Lord God of our fathers, never can bless His adorable name enough, for this new, and undeserved, and marvellous outburst of His mercy upon us. And why? Because the National salvation, the salvation of the Church, is by the Identity being brought into operation. It is clearly, to our mind, not too much to say that the basis of Divine operation towards the future manifestation of the kingdom of God is by the work of the Identity. It is clear from the Word that there is a line of action which the God of Israel has marked out to Himself in connection with the House of Israel and the House of Judah, with Zion and Jerusalem; and by this work it is clear that the glory of the Lord will be gloriously manifested upon us.

The Identity will do what nothing else can do. It will be the means of leading us in the way of that glorious and National salvation which the wisdom and the mercy of God has provided for His inheritance and His land. We see, therefore, that, by the Identity, the glory of the Word of God is brought to bear upon us as it was upon Israel of old. It is brought to bear upon us Nationally. We are, by the Identity, brought into direct and immediate contact with the Word of God, by which we are led to see how that Word becomes a living power. The mysterious vail which has covered the Lost Ten Tribes of Israel is taken away, and the glory of the name of the God of Israel breaks forth upon us with astonishing splendour. It is evidently by means of the Identity that the Almighty is sending forth light upon the Nation, for our special guidance, at the present time, and, by that light, giving us the sure hope of a National and glorious salvation in His own appointed way. It shows that, in the mysterious dispensations of His providence, the Lord has in remembrance His covenant for ever, both with Israel and with David. We see upon what a glorious foundation the British Empire is resting. We see that being identical with the House of Israel, by virtue of that glorious work of righteousness which Christ has done for us, how its blessings fall upon our Nation in the most highly-distinguished manner, by which the Lord has "ordained peace for us," thus giving to us "the shield of His salvation."

We see that British interests are peculiar interests, being Israel's interests; that they wear a Divine form, above Gentile interests. We see that those interests are standing in deep and everlasting connection with the Word of God, with God's covenant, with God's promises, and with God's oath. We see, likewise, that the work of the Redeemer has special bearing upon those very interests. We see that, in this Eastern Question, the British—that is, Israel—have special and high interests, upon which the future magnificence of the kingdom, Empire, and throne are interwoven and established. We see, in this Eastern Question, that Israel's interests (British) are

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the possession of the Holy Land according to the terms which the Lord has given. And that, being Israel, we have peculiar interests in the Gate of our enemies; therefore Constantinople, the Dardanelles, and the Black Sea must pass into the hands of Israel, because the Almighty Maker of heaven and earth has certain specified ends in view, touching the glory of His House and the majesty of His name.

"God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. Selah. There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High. God is in the midst of her; she shall not be moved: God shall help her, and that right early. The heathen raged, the kingdoms were moved: He uttered His voice, the earth melted. The Lord of hosts is with us; the God of Jacob is our refuge. Selah. Come, behold the works of the Lord, what desolations He hath made in the earth. He maketh wars to cease unto the end of the earth; He breaketh the bow, and cutteth the spear in sunder; He burneth the chariot in the fire. Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth. The Lord of hosts is with us; the God of Jacob is our refuge. Selah" (Psalm xlvi. 1—11).

THE BRITISH NATION THE LOST TEN TRIBES.

By Canon Brownrigg,

Incumbent of St. John's Church, Tasmania.

(*Continued from page* 111.)

5. That it should be a great money-lending Power. Moses announces this most remarkable circumstance in these words, "Thou shalt lend unto many Nations, but thou shalt not borrow" (Deut. xv. 6, xxviii. 12). So extraordinary, indeed, is this blessing, that most assuredly no impostor would have uttered it. It proclaims for Israel a position so wonderful, that it might be supposed impossible that ever it could be realised in any Nation.

But the argument from this source, in its bearing upon the Anglo-Israel theory, has, however, been objected to as absurd; and an objector who has endeavoured to set us right on this point says, "Let any one read the chapter (Deut. xxviii.), and the absurdity will be at once apparent. The speaker was Moses. The children of Israel, when leaving Egypt, had borrowed jewels of silver, and jewels of gold, and raiment. He now, at the threshold of Canaan, tells them they shall borrow no longer, but be themselves the lenders, if they hearken to the voice of the Lord; and he occupies eleven verses in naming all the blessings they would then enjoy. In verse 15 he threatens curses if they would not do so, and continues for fifty-three verses in

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enumerating the items of their punishment, as if he had little expectation of anything else."

Well, we have not only read, but also studied, this chapter and other passages too (which the objector, however, seems to have overlooked or ignored), and really fail to perceive the "absurdity" charged. Indeed, we have a strong impression that this, like many other "objections" which are urged, is founded in misconceptions, and partial views of the subject. If we rightly understand our objector, he is under the belief that that borrowing transaction was a *bonâ fide* borrowing, implying a return to be made of the things borrowed, or of their equivalents. If so, then he has entirely misunderstood the proceeding. Josephus, referring to this matter, says, "They (the Egyptians) also honoured the Hebrews with gifts" (bk. ii., § 14). Upon this statement, Whiston remarks, "These large presents made to the Israelites of vessels of silver, and vessels of gold, and raiment, were, as Josephus truly calls them, 'gifts' really given them; not lent them, as our English falsely renders them. They were spoils required, not borrowed of them (Exodus xii. 36). . . . . Nor was there any sense in borrowing or lending when the Israelites were finally departing out of the land for ever." And in this view the leading commentators of past and present time concur. Thus, the objector is erroneous in this particular, and he is equally so in another. He would have us draw the conclusion that, because so many items of their punishment "were enumerated—as if he (Moses) had little expectation of anything else"—the people forfeited the blessings and inherited the curses, and thus (if he means what his language seems to imply) an end was put to their money-lending power, in common with their other privileges, and, hence, that no Identity can on that account be now established between the Anglo-Saxons and the Israelites. Now the ground of the objector's error is just this, that he has lost sight of the fact, elsewhere plainly enough stated, that there would be a restoration of these blessings when the people should return to the Lord their God. Such an assurance is very definitely made in Deut. xxx. 9: "For the Lord will again rejoice over thee for good." Let that chapter be studied, and the fact will be at once apparent. A writer in the *Speaker's Commentary*, page 905, remarks (and we respectfully commend those remarks to the objector's careful consideration) that "the rejection of Israel and the desolation of the promised inheritance were not to be the close of God's dispensation. Were this so, the good purposes of God would have been defeated, and the promise have been brought at last to nought. But such a result is impossible. . . . So when Moses had previously denounced the judgments of God against apostasy, he adds similar predictions of the eventual conversion and restoration of Israel." Hence, reader, while dismissing the objection under notice as founded in misconceptions, I contend that it is conclusive from Holy Scripture, that if Israel, after having been cast off for idolatry, repents, and returns unto the Lord, and obeys His voice, then the blessings promised shall be restored—that money lending power included (for by what right may

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we exclude any promised blessing?)—and so, as Moses says, "all people of the earth shall see that thou art called by the name of the Lord; and they shall be afraid of thee" (Deut. xxviii. 10).

Now, the question is, Can we find anywhere a Nation circumstanced like this? Can we now find a Nation that had been heathen, afterwards spiritually enlightened, and turned unto God, abundantly blessed, and lending unto many Nations, but borrowing from none? Without a doubt, explain it as you please, there is but one Nation of which at this moment all this holds good—that Nation is the British. Was it not once heathen? Did it not then turn to the Lord? Is it not enjoying all those blessings enumerated in Deut. xxviii.? Can you honestly deny this? And especially does it not occupy that most wonderful position of lending unto many Nations, but borrowing from none? "The creation of wealth in England during the last century," says Emmerson, "is a main fact in modern history. The wealth of England determines prices all over the globe." "So enormous are the loans," remarks Carpenter, "that the amount of interest paid upon them, in England alone, sometimes exceeds five or six millions sterling in a single month. And while we have thus lent, and are still lending, the amount of unemployed capital is often so great that, though offered on loan at from 2 to 3 per cent, borrowers cannot be found."

England, it is true, has a large National debt, but it is only the State borrowing from the people. Explain it, then, as you like, you cannot get rid of the fact that the British Nation is in this very position—that it lends to many Nations, but itself borrows from none. In that fact, which no amount of sophistry or refining can upset, ou have another Identity between the British Nation and Israel.

(To be continued.)

FREEDOM AND FLAGELLATION IN BULGARIA.

We have noticed more than once of late the attitude of calm indifference maintained by our new school of Radicals, who sympathise with despotism, and can see no harm in Christian atrocities towards the miserable Bulgarians who are groaning under the Russian methods of liberation. Professor Courtney and the rest of them could not be more calm and impassive if it were the vivisection of a purely Turkish province that was being carried on under their eyes; while Mr. Gladstone, like Mr. Freeman, is, of course, too much taken up with the "settlement of South-eastern Europe" for the next 500 years, to heed the cries and struggles of their original *protégés* under the torture of their deliverers. It is without the slightest hope, therefore, that any Liberal member will dare to ask a question embarrassing to the Russian Government, that we venture

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to summarise a few paragraphs quoted a day or two ago in the *Journal des Débats* giving particulars as to the manner in which the late Prince Tcherkasski's scheme of "organisation" is being carried out. The writer is M. Eugène Outine, a well-known Russian journalist, and his observation appeared, in the first instance, in the *Messager de l'Europe*. M. Outine has himself spent some time in Bulgaria since the organisers settled to work in the province. After remarking upon the singular rapidity with which the Russian administrators arrived at a conclusion respecting the reforms that were needed, M. Outine points out how greatly they resembled the worst Turkish exactions. "When we look," he says, "at the salaries of governors, deputy-governors, commissioners of police, &c., we ask ourselves, which of the two, Russians or Turks, dip their deepest into Bulgarian pockets. Each governor—there were about fifteen—received 7,000 roubles as salary, and 10,000 roubles for extraordinary expenses, for which no account need be given. Each deputy-governor received 4,500 roubles, and 6,000 for extraordinary expenses. Everything was on the same scale. Travelling expenses were additional; they were calculated on the scale adopted in Turkestan." A young Bulgarian with whom M. Outine conversed, compared the courteous reception of the deputation by the Czar and Prince Gortschakoff, with the treatment to which they were exposed at the hands of Tcherkasski and his apostles of freedom. Bulgaria has no political representation, they declare, and never will obtain any. Such political dreams were to be at once shaken out of them. In answer to some timid expostulations of the deputies, the "organiser" answered, "We don't want your advice; your business is to obey without questioning." As to the minor Russian officials, one of them gave M. Outine the following account of his proceedings:— "I know well enough that these 'Bulgarian brothers' cannot bear me, but I make very light of that. It is an absolutely good-for-nothing race, which must be treated with severity. Now they fear me, for they know that I let them off nothing. Whoever blunders gets immediately five-and-twenty stripes with the nagaika" (a Russian whip). "I observed," says M. Outine, "that the nagaika is not exactly the instrument to stimulate the sympathies of the Bulgarian people." "Ah, if you were officer of a district for only a week, you would soon be convinced that nothing can be done without the nagaika. Two or three hundred stripes, on the average, are given every day. You don't know the Bulgarians; what do we want with the sympathy of such a people?" "We have come here," replied M. Outine, "to free this people, and you bring them the nagaika!" "I assure you," answered the district officer, "that this instrument is the best deliverance they can have." The sole object is to make "good Russians" out of the Bulgarians, and the only way to do that effectually is by a liberal use of the whip. Meantime, of course, all the native Bulgarian institutions are being freed in the true Russian sense. No wonder that the *Débats*, commenting on these proceedings, says:—"The Turks at least have never dreamed of 'Turkifying'

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the Christian population, nor of meddling with the affairs of the Church, of the commune, or of the school. The Russians wish to unify everything, Russify everything, bring everything down to the level of their own orthodoxy. It is interesting and instructive to follow them in their strange civilising mission." It is indeed.

THE BOOK OF THE PROPHET ISAIAH.

WITH A SHORT COMMENTARY.

By Edward Hine.

CHAPTER I.

(*Continued from page* 83.)

25 And I will turn My hand upon thee, and purely purge away thy dross, and take away all thy tin.

The Land of Tin.

Israel and Judah were together; both Houses were inclined to be rebellious. God was yet willing to exercise forbearance; He did not will utter punishment; but it was needful to set an example. So Israel was selected for the infliction of the first stroke of the punishment of exile, and are the people He refers to in the previous verse, when He says, "I will ease Me of Mine adversaries, and avenge Me of Mine enemies" This view is in harmony with the fact afterwards recorded, that Israel was the first to go into exile—a refining act by which to "purge away their dross," and by which their commerce would be materially effected; for their tin, or their means of procuring tin, was to be cut off. We are by no means indifferent to spiritual lessons being founded upon the Word of prophecy, so long as the foolish clamour to ignore the literal aspect is not insisted upon, for the literal teachings of these prophetic passages have great beauty, and show the *sureness* of the grand words of prophecy. We see, as history most clearly proves, that the Israelites were a great commercial people long prior to these times, that they had the use of ships, whereby they gained an extensive intercourse with foreign parts. It is a well-established point of history that they were well acquainted with Britain, that they had vast commercial dealings with these British Isles, that they recognised Britain as the Land of Tin—*Bret* meaning tin; *tain*, land, or Bretain, the "Land of Tin;" hence the mention of "tin" implies much—it means trading transactions, whereby much of their wealth was secured; and one great result of the exile of Israel would be the removal of the trade of this people, the taking away of their tin and the rendering it impossible, for a long time to come, resorting to these British Isles for this commodity; and this, we think, is very clearly shown by the fact that all the Tribes were not carried into captivity; there were the "escaped of the House of Israel," and these mainly consisted of the *Tribe of Dan*, who were the actual shipmen of Israel, principally the great shipowners —men who must for a long course of years have traded with Britain; therefore must have well known the British Isles; and this very Tribe is recorded by British history to have settled in the North of Ireland at the very time of the Assyrian captivity of Israel; so that immediately upon escaping, they went into the very neighbourhood of the *tin-land;* but, as far as the captive people were concerned, this commodity was cut off from

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them, for they would lose their status, have to put on the Assyrian yoke, become serfs to this people; much in the same way as the Canaanites had been to them; for the Canaanites, who were the the Phœnicians, only acted as common sailors to Israel, and is the reason why the Phœnicians, and not the Israelites, have popularly gained the credit for having traded with these Isles. It was the Israelites who were really the traders, and the Phœnicians were only their common labourers, their sailors, and now Israel were going to alter their circumstances and become serfs to the Assyrians; but only for a time, and to serve a valuable purpose, to "purge them from their dross;" and here, if it was our commission from God, we would exclaim valuable spiritual lessons, for this passage particularly favours the application of soul thrusts; but we remember that there is an army of 50,000 ministers now in Britain, this land of tin, whose almost exclusive duty is to exhort in spiritual teachings, that our duty is not so much to take up their work as it is to show the wonderful and marvellous workings of literal prophecies, which Christ declares to contain the most powerful ministry on earth (Luke xvi. 31). Thus was Israel, after being in captivity, cut off from their commercial usages, undergoing literal hardships under a Gentile yoke, to come by these methods under a refining influence, by which they were to become purged, and their dross removed, when the Word of God distinctly declares they should be once more brought under favour, and have old institutions restored to them, their institutions of judges and counsellors.

EDWARD HINE'S LECTURES.

WE have before us lecture engagements for Hartlepool, Barnsley, Birmingham, and Hastings, with applications from Cromford, Ripley, Bolehill, Belper, Riddings, Derby, Stockport, Pendleton, Hull, Clitheroe, Sheffield, Wigan, and other places sufficient to occupy our time up to Saturday, April 27—*i.e.*, there are two or three days to spare that we could allot to towns in the Midland district. On April 29 and 30, we are at Hastings, and have applications from Maidstone, Rye, Ashford, Faversham, Ramsgate, Margate, Deal, Woolwich, Ryde, Romsey, Rotherhithe, &c. Friends South of London must arrange for dates during the month of May.

We return to London in the June quarter, and do not intend to accept any engagements after June 7th; afterwards it is our wish to break up the ground of the Eastern counties and the South of England.

Mr. Hine's terms are £2 per lecture, with hotel expenses paid. Applications to be made to Mr. Edward Hine, Wavertree, Liverpool.

EXETER HALL.

SOME gentlemen have determined that we occupy this hall; also, St. James's hall, that the Identity question may be prominently brought before the people of London. They are willing to bear the expenses, which are costly, supposing that help would not be offered. We say, *No.* It would be a shame to suffer this burden to lay upon the shoulders of *two.* We are sure we have Identity friends in, and about, London, who would willingly help and share the responsibilities—friends who would at once see that the step in this direction would be the most material help that could be rendered at this time to the grand reformation Identity cause. Help communications should be sent to Mr. Isaac Loveland, Shoreham, Sevenoaks, or to Mr. Stephenson, Hatter, Newgate-street, London.

Edward Hine's Leaflet No. 1, price 1s. per 100, entitled—
Missionary Success and the True Vitality of the Christian Church Depend upon Israel's Identification and Restoration.

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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 MOST 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. VI. No. 168.] WEDNESDAY, APRIL 17, 1878. [ONE PENNY.

ISRAEL'S DESTINY.

BY J. HARRIS JAMES.

CHAPTER II.—(*Continued from page* 49.)

IN EGYPT.

THE sons of Jacob (called Israelites from the surname of Israel, which God had given to Jacob) "were fruitful, and increased abundantly, and multiplied, and waxed exceedingly mighty," so much that the land of Goshen "was filled with them" (Ex. i. 7; Acts vii. 17). One hundred years of royal favour had made them "a Nation great, mighty, and populous." Such were they when a change of dynasty brought a sudden reverse. "And the Egyptians evil entreated" and afflicted them (Deut. xxvi.); "but the more they afflicted them, the more they multiplied and grew." Finding that rigorous treatment was insufficient to crush them, the horrible decree of infanticide went forth (Ex. i. 16). Thence was a man of the Tribe of Levi, Amram by name, whose wife—also a Levite (Ex. ii. 1, vi. 20; Num. xxvi. 59)—"bare a son," and for three months she concealed the infant. "And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river's brink," and his sister Marian, or Mary, remained near the spot to watch and see what would become of the babe. Pharaoh's daughter happening

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to come thither at the time to bathe, and walking along by the side of the river, sees the ark (a kind of basket) "among the flags," and bade one of her maids to draw it to the land; and when she opened it, "the babe wept. And she had compassion on him, and said, This is one of the Hebrews' children" (the Israelites were sometimes called Hebrews, from Heber, one of their ancestors). His sister, seeing the progress of events, took courage and went forward and offered to call a Hebrew woman who should nurse the child for the princess, and she ran to fetch his mother; so the infant was happily placed under the care of his own mother (Ex. ii. 8). The child grew up, and was brought back to Pharaoh's daughter, who adopted him, and called him Moses, and he was educated as an Egyptian. "And Moses was learned in all the wisdom of the Egyptians, and was mighty in word and in deed."

Not until he was forty years of age had he any intercourse with his countrymen, when it came into his heart to visit his brethren the children of Israel, having witnessed their burdens; and "seeing one of them suffering wrong, he defended him and avenged him that was oppressed"—a type intended to show that he would be their deliverer; "but they understood it not." The next day, seeing two of his brethren quarrelling, he went and separated them; but the wrong-doer "thrust him away, saying, Who made thee a ruler and a judge over us? Wilt thou kill me, as thou didst the Egyptian yesterday?" And Moses, thinking he was in danger, fled to Midian, where he became acquainted with Jethro (the priest of Midian), whose daughter (Zipporah) he married (Ex. ii. 21; Acts vii.).

"And God heard" the groaning of the children of Israel, and He "remembered His covenant with Abraham, with Isaac, and with Jacob" (Gen. xv. 14, xlvi. 4; Ex. ii. 24). The time was come, after the 400 years, that "the Angel of the Lord appeared unto him in a flame of fire out of the midst of a bush." When Moses saw it, he wondered at the sight; and as he drew near to behold it, the voice of the Lord came unto him, saying, "I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob" (Acts vii.; Matt. xxii. 32; Ex. iii. 6).

For about 200 years God had not appeared to any of His people. There had been "no open vision" (1 Sam. iii. 1), and Moses hid his face, and was afraid to look up, when the Divine voice calls him by name (Ex. iii. 4): "I am come down," saith the Lord, "to deliver them out of the hand of the Egyptians, and bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites. Now therefore, behold, the cry of the children of Israel is come unto Me: and I have also seen the oppression wherewith the Egyptians oppress them. Come now, therefore, and I will send thee unto Pharaoh, that thou mayest bring forth My people the children of Israel out of Egypt." God

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promises Moses that He will be with him, telling him that the people shall be brought up out of Egypt to serve Him upon Mount Zion. And God gives Moses His new name—"I AM THAT I AM: and He said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you;" and God said, "Say unto the children of Israel, The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is My name for ever, and this is My memorial unto all generations.

Thus commissioned and instructed, Moses bids farewell to Jethro, his father-in-law, sets forth and returns to Egypt with his family. Aaron, his elder brother, meets him by God's appointment: and Moses and Aaron went and gathered together all the elders of the children of Israel. Aaron, the fluent-spoken, declared the commands which Moses had received, who confirmed his words with the promised signs of that wonder-working rod (Ex. v.); and thus Moses and Aaron stand before Pharaoh. "Marvellous things did He in the sight of their fathers in the land of Egypt" (Psa. lxxviii. 12). The demands are met by a contemptuous refusal. "Now shalt thou see," saith the Lord, "what I will do to Pharaoh: for with a strong hand shall he let them go;" and God said, "I am the Lord: 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. And I have also established My covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were stangers." Jehovah continued: "I will take you to Me for a people, and I will be to you a God: and ye shall know that I am the Lord your God, which brought you out from under the burdens of the Egyptians. And I will bring you into the land, concerning the which I did sware to give it to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage: I am the Lord." Moses and Aaron again and again presented themselves at Pharaoh's court; and when the third plague came, the magicians themselves confessed it "is the finger of God." But God hardened Pharaoh's heart as He had said, so that He might show wondrous signs amongst them, "that ye may know that I am the Lord."

At length, in the spring of the following year, came the most terrible of all the ten chastisements, not without due warning, and the most careful preparation on the part of Israel, who were told that it would be the final, and they must be prepared and in readiness to march. In all their households the lamb had been slain (Ex. xii.); as the sun went down, it was being eaten, and "in that night," as they stood staff in hand, their loins girded ready for the word to march, there arose in the night air the cry of the Egyptians, for the destroying angel had smitten their first-born in all their houses: "there was not a house where there was not one dead" (Ex. xii.). Let us picture to ourselves the Israelitish mothers as they listened to the Egyptian cry, clasping their own darling first-born to their hearts, all feeling that they were indeed a redeemed people, redeemed by the lamb's

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blood (a type of the redemption by our blessed Saviour) on the door-posts, which warned the destroyer to spare, "and pass over," so that, in after years, when the children asked the meaning, they were bidden to reply, "It is the sacrifice of the Lord's passover, who passed over the houses of the children of Israel in Egypt," that it was to be a day unto them for a memorial; and "ye shall keep it a feast by an ordinance for ever," saith the Lord (Ex. xii.).

(To be continued.)

THE FLOOD CAST OUT OF THE MOUTH OF THE SERPENT, BY MEANS OF RUSSIA, TO CARRY AWAY THE WOMAN CLOTHED WITH THE SUN (THE BRITISH NATION).

By Harrison Oxley.

If our conclusions touching the things contained in Rev. xii. are correct, then it would evidently appear that there is a time when the British Empire will be the fixed object of Satanic wrath. It is clear that the great enemy is brought to our view in direct opposition to the manifestation of the kingdom of God; and that, failing to devour the man-child, he seeks to bring about the destruction of "the woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars." The time when this marked antagonism to the British Empire is manifested is a very special time. It is a time when a great and mighty change takes place in the heavens and in the earth (Haggai ii.; Isaiah). It is no less a time than that when Satan falls from heaven, and is "cast out into the earth."

It is clear that the serpent is stirred up to great wrath against the woman on account of his fall from heaven and the man-child which is born; and giving vent to his wrath, he "casts out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood" (Rev. xii. 15); from which it is evident that Satan stirs up his power in a very marvellous manner in the earth against the woman—the woman that brings forth the man-child. It is against the British Nation, the Lost Ten Tribes of Israel, that the fury of the serpent is directed. Why? "Because he knoweth that he hath but a short time" (Rev. xii. 12), and is determined to make the most of it. Why is the serpent particularly angry against the woman? Is it because the British people are identical with the Lost Ten Tribes of Israel? Is it because the time to favour Zion, the set time, is come? Is it because the British people being Israel, they must take possession of the Land of Palestine, the Holy Land—must possess all the Gates and surroundings connected with that future glorious Empire? Is it that, being cast out of the land of Israel, by the fall of the Turkish

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Empire, Jerusalem and Zion shall become a praise in the earth? and thereby the Son of God shall see of the travail of His soul and be satisfied?

But when Jacob shall return to the land of his inheritance, that good land which God has given to his children—which many who profess much godliness affect to despise, but which God's chosen saints, such as Abraham, Isaac, Jacob, and David never did despise—when the united return takes place, then Jacob shall be in rest. Therefore this flood which the serpent casts out of his mouth to carry away the woman must evidently be made manifest before the return and the rest? We know from the teaching of Scripture that the serpent works by means, and that Kings, Powers, and Nations are under the workings of his influence and power. By the use of his power and influence over these, he will stir up his wrath against the British Nation and Empire to destroy it.

What is this Russian flood of war which has overflowed the Turkish Empire, and with which the future fate of God's chosen spot of earth is connected? Has this great overflowing of Russian arms anything to do with British interests? with Israel's future interests?—the woman that is clothed with the sun? Why are the eyes of the British Government so intently fastened upon the Eastern Question? Why are they compelled to take every precaution not to be surprised or deceived by Russia? Why is the British fleet before Constantinople—at the mouth of the Dardanelles? Why is the British Nation to concentrate her great naval power in the East, and compelled to hold literally the Black Sea in the one hand and the Mediterranean in the other? It is because this flood which has been cast out of the serpent's mouth, by means of the great Russian power, threatens the British Empire. It is because if this flood was to succeed as Russia could wish and the serpent desire, the British Empire would soon fall, would soon be carried away. The glorious woman and her son would come to nought; Jerusalem would not become a praise in the earth; Israel and Judah would not return to the land of their inheritance; and the day of glory would never dawn on Zion's hill. The carrying away of the British Empire by carrying away the chief Gate, giving them into the hands of Russia, would be the means of destroying the woman clothed with the sun. This is what Satan wishes to do; and that glorious future kingdom and Empire of Israel could not then be realised.

There is no mistake about this flood which is cast out of the serpent's mouth at the present time; and, to a human point of view, it requires the might of the British great naval power to be concentrated in the East to stem the flood. But the British Empire is safe. Why? Because she is identical with the woman clothed with the sun; because we are the House of Israel, the Nation in whom God will be glorified. "The earth helped the woman; and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth" (Rev. xii. 16).

There is clearly some particular manifestation by which the woman

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is greatly helped in the time of her danger from the great serpent and flood. Does this help come by the Identity? The salvation of the woman from the fury of the serpent dragon is of the Lord. Is the salvation of the British Empire by means of the Identity? There is evidently some special means set against the flood cast out of the serpent's mouth. That flood has at present evidently surrounded the woman who is clothed with the sun. The flood has overflowed and overthrown the Turkish Empire, and Russia and Israel (the British Nation) are face to face. Being identical with the Lost Ten Tribes of Israel, we have greater perils, and greater interests, than all other Nations. The Eastern Question is Israel's question. It is the dawning, the rising again of Israel's future glory in the earth. When the earth opens her mouth, it is by supernatural power. Will the Identity, established in God's way, swallow up the flood and place the woman clothed with the sun in the just and glorious possession of her inheritance, her Gates, her dominion, and her glory?

THE BRITISH NATION THE LOST TEN TRIBES.

By Canon Brownrigg,

Incumbent of St. John's Church, Tasmania.

(*Concluded from page* 121.)

6. It should be the great missionary agency to the world. In the original promise to Abram (Gen. xii. 2, 3) God said, "I will bless thee, and make thy name great; and thou shalt be a blessing . . . . and in thee shall all the families of the earth be blessed." Again, in Gen. xxii. 18: "And in thy seed shall all the Nations of the earth be blessed." St. Paul, in his epistle to the Galatians, clearly shows who it is that is intended by the "seed" in whom all the Nations of the earth shall be blessed, when he says, "Now to Abram and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ" (Gal. iii. 16). Thus, Christ is the one seed (promised through Judah), and in whom, as the Saviour, all Nations shall be blessed. But as human instruments are required for the purpose of making known to all Nations the "glad tidings of great joy," so we find that that agency is to be Israel. By Isaiah, God says, "This people have I formed for Myself; they shall show forth My praise" (chap. xliii. 21). And again, in a chapter which (as expositors unanimously allow) speaks of the spread of the Gospel among all Nations, God says, "They shall declare My glory among the Gentiles" (Isaiah lxvi. 19). Now, reader, for a moment, apart from every theory, let us consider the import or meaning of these passages. By the "praise" and "glory" of God may be understood everything which occasions praise and glory to God; and assuredly nothing effects this more fully than the Gospel

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—God's message of love to fallen man. But among whom is this to be declared? It is said, "among the Gentiles." And who are they that are to show forth that "praise," and declare that "glory among the Gentiles?" It cannot mean Judah (the Jews), for Judah is even yet herself not converted. It means, however, some portion of the seed of Abraham. Hence, as it cannot be Judah, for the reason given, it can only be Israel. And is there any hint given to that effect in connection with this very declaring of God's glory among the Gentiles? I think there is. God says in this same chapter and verse in Isaiah, "I will set a sign among them, and I will send those that escape of them unto the Nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal, and Javan, to the isles afar off, that have not heard My fame, neither have seen My glory; and they shall declare My glory among the Gentiles." Here, reader, you will observe, that reference is made to an escape of certain persons, and these are they who are to declare God's glory among the Nations. Now, to what escape can this refer? The language is such as would properly apply to circumstances of danger; and, I suggest, might apply to the known escape of certain persons out of Jerusalem when that city was endangered by the Romans. I further suggest, that those who escaped might, for anything known to the contrary, have chiefly belonged to the Tribe of Benjamin. Though it is considered by some that the words in Jeremiah vi. 1, refer to the Chaldean invasion, yet might they not also extend to the time of the Roman invasion—"O ye children of Benjamin, gather yourselves to flee out of the midst of Jerusalem, and blow the trumpet in Tekoa, and set up a sign of fire in Beth-haccrerem; for evil appeareth out of the North, and great destruction?" In that same chapter (ver. 8) God warns Jerusalem of the consequence of refusing to amend its ways, saying, "Be thou instructed, O Jerusalem, lest My soul depart from thee; lest I make thee desolate, a land not inhabited." "This threatening," observes Lowth, "God fulfilled afterwards, when He suffered the city and Nation to be utterly ruined and destroyed by Nebuchadnezzar; but it still received a further completion in that final desolation brought upon them by the Romans under Titus Vespasian." And verily did that "evil" which left unto them their city "desolate," appear "out of the North," for it was at Scopus, a place about seven furlongs North from Jerusalem, that, first, the legions of Cestius, and afterwards those of Titus, were posted. It is thus not improbable that in Jeremiah vi. 1, there may be intended an application reaching beyond the Chaldean, even to that of the Roman invasion, and so would indicate the "persons" who then escaped as chiefly belonging to the Tribe of Benjamin. Benjamin, however, it must be remembered, was a Tribe of Israel, though lent to Judah, and sharing, for a while, the vicissitudes of that kingdom. If, therefore, Benjamin is referred to in "those that escape," then it may be supposed that members of that Tribe (as a type of Israel's future missionary work—when Israel should "blossom and fill the face of the world with fruit"—Isa. xxvii. 6) may have gone far and wide to declare God's name among the

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Gentiles, while the great body of that Tribe most probably fell away like their brethren, and in the course of a few generations, lost the recollection of their ancestry, being included in that temporary "casting off," which, as we learn from Hosea, was to be the punishment upon the whole House of Israel, until Israel should return unto the Lord.

But, reader, whether these suggestions be correct or not, you will surely not deny that, according to that passage (Isa. lxvi. 19), the messengers who are to declare God's glory among the Gentiles, must be of the seed of Abraham, and, indeed, some Christianised portion of the same; hence, looking to the fact that Judah is not a Christianised people, it remains that Israel, and not Judah, is to be the missionary agency to the world.

And this is confirmed by what is elsewhere written. To Israel it was said: "I will also give thee for a light to the Gentiles, that thou mayest be My salvation unto the end of the earth" (Isa. xlix. 6). And it is not a little remarkable that these very words were quoted by the Apostle Paul (who was "of the Tribe of Benjamin"—Phil. iii. 5), when he said to the unbelieving Jews, "It was necessary that the Word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation, unto the ends of the earth" (Acts xiii. 46, 47). Thus, we feel there are solid grounds for the view that Israel, and not Judah, is to do God's work of spreading the Gospel among the Gentiles.

Now, reader, it is useless to look among Continental Nations for the counterpart of this. It is literally the Anglo-Saxon race that takes Jacob's blessing to all the families of the earth. England and America (identical with Manasseh, as could be shown) are the great missionaries of the world. These two Nations and Churches maintain about twice as many foreign Protestant missions as all the Gentile Nations put together. How literally has the Anglo-Saxon people been a "light of the Gentiles," conveying God's great "salvation unto the ends of the earth!" The British is, indeed, a Christianised Nation, and beyond a question is pre-eminently the great missionary agency to the world. "Go ye, therefore, and teach all Nations," is the mission it is fulfilling, and in this circumstance there is another well-established and important Identity between the British Nation and the kingdom of Israel!

But, again, it was promised as a mark distinguishing Israel from Gentile Nations—

7. That it should have the Sabbath especially as a sign. In proof of this I adduce Exodus xxxi. 12, where we read: "And the Lord spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily My Sabbaths ye shall keep, for it is a sign between Me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. . . . Where-

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fore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations for a perpetual covenant. It is a sign between Me and the children of Israel for ever." "The Sabbath (says the Bishop of Ely in his note on page 342, in the 'Speaker's Commentary') was thus made a distinguishing badge, a sacramental bond, for the whole people, according to the words, 'It is a sign between Me and you throughout your generations, that ye may know that I am the Lord that doth sanctify you.' . . . . The whole Nation, as one man, was to enjoy rest. . . . . In whichever way we regard it, the fourth commandment appears to have stood to the Israelite as an injunction in the broadest sense to maintain the National worship of Jehovah." And Greenhill, in his note on Ezekiel xx. 12, where God says, "Moreover also I gave them My Sabbaths, to be a sign between Me and them," observes, "Sign, here, by some, is put for proof; it is a note of your distinction from others, of your being My people, and of My sanctifying of you." Thus, the Sabbath in its relation to the chosen people of God, was to have this additional and special feature, that it was to be a sign, and for a perpetual covenant.

Now, reader, which of the Continental Nations can be said to Nationally and entirely observe the Sabbath-day? Can any Nation be said to keep God's day holy, that sets apart the forenoon of that day for worship, and devotes the remainder to amusements of all sorts? Is it according to the Divine intention that the Sabbath should be spent in this way? Did He so appoint it to His chosen people? Did He not rather promise a special exaltation to His people if they would respect His holy day—thus saying, "If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honourable; and shalt honour Him, not doing thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father?" (Isa. lviii. 13, 14). While admitting that the rigour of the old letter of the observance has been relaxed, yet the spirit of the Divine injunctions respecting the Sabbath remains; and it would be but idle to contend that Continental Nations keep the entire Sabbath holy to the Lord. The fact is, that there are only three Nations which keep, by law, the entire Sabbath-day, and those Nations are—the Jewish, the British, and one other (sprung from it, though now independent of Britain)—viz., the American. I do not, of course, affirm that the Sabbath-day is anywhere kept as it should be; we have to lament much Sabbath desecration even in the British Nation; but viewed from a National stand-point, it will be allowed that the British Nation is a Sabbath-keeping Nation. That day of days is under special legal protection. How well and strongly from a secular point has the *Times*, as recently as June 15 last, spoken out in defence of the Sabbath, when dealing with Mr. Taylor's motion for "opening museums on Sundays!" With regard to the

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keeping one day as much a day of rest as possible, that paper remarks, "It is our standing tradition, and one of the most characteristic practices of English society. Our theatres and other places of private amusement are closed by law, and every public institution is either at rest or reduces its work to the smallest amount possible. In London we have no letters on Sundays. Our railways run, indeed, excursion trains at certain times in the year, to enable people to have a taste of the country or the sea, who could hardly get it otherwise; but the general service of trains is reduced as much as possible. The streets of London on a Sunday are a strong contrast to those of a great Continental town, and bespeak a population who are taking a day's respite from business of all kinds. The closing of our National museums and art galleries is simply an incident of this general rule, which we believe to be eminently conducive to the health, the good order, and the mental and moral balance of our population. Consequently, as a mere matter of National habit and practice, the burden of proof lies upon any one who proposes to interfere with the existing rule. The presumption is that museums and galleries, like other public institutions and places of amusement, should be closed on Sundays. It is presumptively best for all concerned—for the people at large, no less than for those who have the charge of them—if only as maintaining the general principle. . . . To open these institutions on Sunday by a formal Parliamentary vote must of necessity have an extensive reflex effect. Where is the line to be drawn between public and private exhibitions—between galleries and theatres, for instance? . . . . We should make a complete breach in the defences which now protect the Sunday as a day of rest, and should definitely have abandoned our general rule. . . . The people of the United States are far more likely to resemble our own in their wishes and tastes, and after full discussion it was decided by the responsible authorities not to open the recent Philadelphia exhibition on Sundays. . . . . Nothing but an overwhelming demand on the part of the classes for whom Mr. Peter Taylor assumes to speak could justify a formal abandonment of our present practice. Of that demand, not only is there no adequate evidence, but there is much presumption to the contrary; and as long as this is the case, the proposal deserves to be rejected by decisive majorities like that of last week."

Thus, reader, the leading organ of the secular press draws attention to the contrast between the honour paid to the Sabbath by the British Nation, and that by Continental Nations. It strenuously upholds "the defences which now protect the Sunday as a day of rest," and maintains that the proposal which, had it been carried, would have resulted in a departure from "our standing tradition, in respect of the rest-day, deserves to be rejected by decisive majorities like that of last week." But how is our special regard for the Sabbath to be explained Why is it that the British Nation does not observe the Sabbath after the Continental example? It will not be sufficiently accounted for by the fact that the Sabbath is regarded a Divine

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institution, because it is so regarded by Continental Nations also. There is, most surely, a deeper cause than this! I do not hesitate to express my belief that "our standing tradition" respecting Sabbath observance—the keeping holy the entire day—is founded upon some instinctive feeling of the Nation, that the Sabbath, in respect of it (the Nation), possesses a special character, as if there were some obligation resting upon this Nation, specially "to observe the Sabbath throughout their generations." And what is this but to regard the Sabbath as a perpetual covenant, and, therefore, as a sign? Now was it not promised to Israel that if it honoured God's Sabbaths, certain National privileges would follow? Yes. Israel was "to ride upon the high places of the earth"—*i.e.*, to be victorious over enemies—and to be fed with the "heritage of Jacob"—such as colonising, inheriting Gentiles, enjoying peace, being free from oppression and from terror (see Isaiah liv.). Is not this, then, the present state of the British Nation? I do not say there is no Sabbath desecration, or that the Sabbath might not, and should not, be much better observed than it is, but I do contend that the British Nation observes the Sabbath more fully and really than all the Continental Nations do (even including Protestant Germany), and, as a fact, that that Nation, in striking contrast to all Continental Nations, is enjoying the very privileges (just noticed) which were promised to Israel, as connected with the observance of the Sabbath—blessings more abundantly enjoyed ever since the British became a Sabbath-keeping Nation. In the special regard of the British Nation for the Sabbath-day, another evidence of its Identity with the kingdom of Israel is supplied.

THE BOOK OF THE PROPHET ISAIAH.

WITH A SHORT COMMENTARY.

By Edward Hine.

CHAPTER I.

(*Continued from page* 124.)

26 And I will restore thy judges as at the first, and thy counsellors as at the beginning: afterward thou shalt be called, The city of righteousness, the faithful city.

The Judges' Assizes.

We see in this verse the teaching of the very beautiful truths that we now know have been brought forth, that after Israel was purged by the punishment of the captivity, they should be restored to their birthright estates; that their judges and their counsellors should be re-instituted to them; hence, we know that when our forefathers got over the stroke of Assyrian bondage, that directed by God, they broke their yoke and found their way over to these islands, the very isles they had known before, and whether Dan had pioneered the way, we know that our Alfred, our Alfred the Great, only re-instituted the most renowned system of law

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administration then known; that in very deed our institutions were restored, and that the system extending in after ages found us, literally found us, with our "judges as at the first," and our "counsellors as at the beginning"—so much so, that Rapin, the celebrated French author, in writing upon the law usages of the Anglo-Saxons, declared, in his ignorance of our Identity, that the framers of our laws, with the usages of its administration, had positively imitated the laws of God as given to Israel, "without knowing it;" and this is a very beautiful testimony, and all the more valuable because coming from a perfectly independent source, so that now we can see great beauty in our assizes; we see in them "the circuits of our judges," we see in them the positive institution of our forefathers in Israel; we always see in them the positive and literal fulfilment of the very promise made in this verse; hence, when we meet with our judges, as we often do in our different towns, we always realise the literal declarations of Scripture, of this verse in particular; and we are grandly brought to see in a visible manner how sure are the promises of God. When we see our judges, and think of this verse, we always have greater confidence in the promise of salvation through the blood of our Saviour, because we see this promise of God has been kept so surely; hence, we are sure the promise of salvation will be as surely kept, God be thanked. But the purging process was not only to touch the judges and counsellors, it was to go beyond, to be the means of effecting some better good, spiritual welfare, for it was not only to touch their judicature but their religion, for they were to become renowned for righteousness, to become the representatives of holiness with their place among the "faithful." How beautifully this tallies with the testimony of Hosea, who declares in his second chapter that Israel in exile should be visited with the distressing days of Baalim, and that after this rod of chastisement God would "allure her," take her away from Baal, and "speak comfortably unto her;" hence, God alluring her unto Himself, and re-instating her to favour, she must indeed have "afterward" become the representatives of the "city of righteousness," the identical people Christ preached to on the mount, saying, "Blessed are they which do hunger and thirst after righteousness; for they shall be filled;" for Christ could only have been speaking to this very people of Israel, for He identified them as connected with "prophets," and "the prophets which were before you" only referred to the prophets of Israel.

27 Zion shall be redeemed with judgment, and her converts with righteousness.

INTRODUCTION OF CHRISTIANITY.

This was not until the "afterward"—*i.e.*, after their captivity, after the breaking of the Assyrian yoke, after their arrival in exile in the isles of the North-west, and after, when in the isles they had renounced the idolatries of Baalism and Druidism by virtue of being "redeemed with judgment," and her converts following after righteousness. This very beautifully tallies with Scriptures that say of Israel, "I will have mercy upon her that had not obtained mercy (*i.e.*, at the identical time of the captivity), and I will say to them which were not My people (*i.e.*, with the name of *Ammi*, 'My people' withdrawn; and when called by 'another name'—Hosea i. 9; Isa. lxv. 15), Thou art My people, and they shall say, Thou art my God." "The isles shall wait upon Me, and on Mine arm shall they trust."

Edward Hine's Leaflet No. 1, price 1s. per 100, entitled—
Missionary Success and the True Vitality of the Christian Church Depend upon Israel's Identification and Restoration.

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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 MOST 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. VI. No. 169.] WEDNESDAY, APRIL 24, 1878. [ONE PENNY.

THE PRESS ON OUR LECTURES.

THE BIBLE, THE EASTERN QUESTION, AND ENGLAND'S DUTY.

A LARGE audience assembled in the Mechanics' hall, Halifax, on Tuesday night, to hear a lecture from Mr. Edward Hine, of Liverpool, on "The Bible, the Eastern Question, and England's Duty." A good deal of interest was attached to the lecture, as it was known that Mr. Hine is the author of several publications respecting the British Nation being identical with the Lost Ten Tribes of Israel. Mr. J. W. Broadbent occupied the chair, and he was accompanied on the platform by the Rev. E. Thring, of Siddal; Mr. W. H. Thomas, Mr. Joseph Morton, and others. After a few introductory observations from the chairman,

The lecturer said the better part of our people did not know the difference between the House of Israel and the House of Judah, and if they did not know that distinction, it became impossible for the people of this land to understand the bulk of the Bible. We were identical with the Ten Tribes of Israel, not with the Two Tribes of Judah. God broke the bands between Israel and Judah in the time of Jeroboam and Rehoboam, and there was no Biblical student in that room who could prove that they had ever been re-united. The distinction between these two was to remain until the second advent

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of our Lord, and as that event was still in the future, it followed that the distinction was still observed by God. It was impossible that the Jews should ever return by themselves; they must be accompanied by the children of Israel, and we were that people. He wanted to shew us a few distinctions between the peoples of Israel and Judah. God declared of Judah that they should be few in number. Gather the Jews together from all parts of the world, and they were only five millions strong. God declared of the Ten Tribes that they should be as the sand of the sea for multitude. God declared that Judah should be without might, and the servants of their enemies in all countries; He declared of Israel that they should be the strongest Nation upon the face of the earth. God declared of the Two Tribes that they should be known, and never lost, but always recognised. How? Recognised as a taunt, a hissing, a by-word, a proverb, a derision, a mocking among the Nations of the earth. God declared of the Ten Tribes that He would edge in their path, that they should forget the rock that begat them, that He would speak to them in another tongue, that He would call them by another name. Thomas Paine, the infidel, not knowing the distinction of Israel from Judah, reading that they should be few in number and yet as the sand of the sea, said that God had contradicted Himself, and came to the conclusion that the Bible was untrustworthy. We were identical with the people of Israel because we fulfilled the prophecies. He knew of three hundred distinct circumstances, conditions, events, that were to go forth from Israel, and we never could be identified with Israel unless we responded to the whole of those three hundred. There was no Bible student in the room able to produce one circumstance, one condition, one event, that was to go forth from Israel but what the British Nation had responded to. He was going to shew us the outcome of the Eastern war, which was the object of the lecture. God said that the Ten Tribes should occupy the islands of the North-west, the islands afar off. He said He would gather them in the West, and that they should return from the North-west islands. God had opened up to us America, Canada, New Zealand, Africa, Australia, and nearly sixty colonial possessions. God declared that the Ten Tribes should be as the sand of the sea for multitude, and we doubled our population in these days every thirty years. One hundred years from now our Nation would be eight hundred and sixty millions strong at the present ratio. The French people in the same time would be sixty-nine millions, and the Germans one hundred and thirty millions. We were not only to become a Nation, but a company of Nations. Australia and our other colonial possessions had their separate Parliaments, and in this way we were a company of Nations. God declared of Israel that her colonies should girt the earth, and if we took the position of our different colonies we should find that we occupied the outside boundary of the world; we encircled the other Nations, and occupied the sides of the earth, the coasts of the earth, the uttermost parts of the earth. It had been said that we were

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Gentiles, but that was not so; we were the people of Israel. God decreed that the outcome of this Eastern war should be three peoples—a trio of Nations—who should form a line which should intercept our country and our high road to India, and bad as trade was now, it would be a vast deal worse if our richest market were taken from us. But there was no need to fear that any foreign people would ever accomplish this, because we should become one of the trio of Nations—we should be the backbone of the trio. God had declared that He would smite Egypt, but He also said He would heal her, and the day of healing had come.

The lecturer dwelt at considerable length on this and similar points, and referred as his authority to Isaiah xix. God had declared that there should be another people, the Assyrian, and there was proof that these were identical with the Germans of the present day, who would occupy Media and Assyria. A third people was to go forth and occupy territory now in the hands of Turkey. Israel, God's ancient people, had to fulfil the promise made to Abraham, and his seed was to possess the land from the stream of Egypt to the great river Euphrates. God required that Israel should occupy Palestine, seventeen times larger than the territory occupied by Israel in times gone by, if it did not include, as he believed it did, the entire land of Arabia. When Russia talked of Servia and other provinces as likely to remain independent, it was simply a delusion. She meant nothing of the kind. The power of Turkey was decreed by God to pass away. Constantinople was left, but could the Turkish people live there? Lord Beaconsfield had again and again described the people of England as the historical, the ancient people. His Lordship had been specially raised up by God to cope with the Eastern Question. Though he had not been about the country making speeches, or in his study writing pamphlets, or braying as an ass, no one better than Lord Beaconsfield knew that the British people were identical with the people of Israel. Queen Victoria was lineally descended from King David the Psalmist; her Majesty was acquainted with this and other facts, and was acting upon them. God had declared that these times were the end. If we read our Bibles, we should find that the Prime Minister and the Ruler were from Judah, and now God had raised up, for the first time in our history, a man from Judah as our Prime Minister, a man of Hebrew extraction and of Israelitish instincts, to cope with the Eastern Question. Russia could not enter Constantinople because we, being the people of Israel, had a right to that Gate, "the Gate of his enemies." We had all the Gates except that one. Another right to Constantinople which we had was that we fulfilled the prophecy, "Thou shalt lend money unto many Nations, but thou shalt not borrow." It was said that this applied to the Church. But whoever heard of a Baptist or Congregational Church being in a position to lend, and not borrowing? (Laughter.) We were the only Nation which had never raised a loan in a foreign country. We had lent money both to Russia and Turkey, and so much the worse for the

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bondholders. (Laughter.) Turkey was now in the bankruptcy court, and was largely our debtor, and so it was with Russia. Would it be right to allow Russia to seize the whole of the assets of Turkey and put them in her pocket? The real and only dividend which Turkey could pay for our loan was Constantinople. In three instances, the demand for the Turkish fleet, the demand to make a triumphal entry into Constantinople, and the demand for £40,000,000 of an indemnity, Russia had been checked by England, had shewn the white feather, and had manifested her inability to cope with the power of this country. It was right for us to shew our teeth, but it would not be required that we should use them.

The lecturer spoke for an hour and three-quarters, and at the close was warmly applauded.—*Halifax Times.*

The Uses of the Identity of the British Nation with Lost Israel.

On Wednesday, a meeting, in connection with the Huddersfield Anglo-Israel Association, was held in the Armoury, Huddersfield, for the purpose of listening to a lecture, the third of a series delivered by Mr. Hine, of Liverpool, touching the Identity of the English Nation with Lost Israel. This lecture had reference to the "Uses of the Identity of the English Nation with Lost Israel." There was a very large attendance. Mr. Alderman Barrowclough occupied the chair. After the singing of a hymn given out by Mr. Fred Sykes, the Rev. Mr. Bennett offered prayed. The chairman said it afforded him pleasure to be present, and he was glad Mr. Hine had so soon come to lecture to the people again, because he remembered with pleasure the interesting lecture he delivered on the previous occasion. Mr. Hine said it was often asked what use was it if the English Nation were identified with Lost Israel. The object he had in view that night was to show the uses of the knowledge. They did not seek to identify the English Nation with the Jews, because God willed that the House of Judah should be few in number, and the Ten Tribes of Israel should be as numerous as the sand of the sea shore—and because of other prophetical reasons. None of the promises which the Almighty made in reference to the Ten Tribes when they were in the land of Canaan had been fulfilled, but they had been fulfilled in part since that time--that is, when they were in exile. They do not build upon the promises that were given to the people recorded in Deuteronomy, but as they were recorded in the prophecies long after that period. They sought only to identify the English Nation with the Lost Ten Tribes of Israel, and not with the Two Tribes of Israel, those Two consisting of the Tribes of Judah. In the matter of the "uses," he was only giving them his independent judgment. He might be wrong, but he did not believe that he was, and it was for them to consider the matter and see how far they could close with his conclusions. As far as the Identity of the British Nation with

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Lost Israel was concerned, he was dogmatic, and there was no one in the Empire having the ability to come forth with one fatal objection to the English being Israel. (Applause.) We were the only Nation in reference to which God had made a promise of preservation, and he asserted that if the country were defeated under British rule, God would violate the oath He gave to their forefathers—a thing which was impossible. If they said that the silver streak between Calais and Dover was the preservation of England, they would be offering an insult to God. Another of the political uses was, that it possessed the power to harmonise the Nation's thought upon many matters leading the people to united National convictions—a great thing to obtain. Being Israel, a republic could never be established in England, the monarchical being the adopted form of God's Government. He asserted that the Queen was legitimately and lineally descended in a direct line from King David's House—(applause)—if the Nation were Israel as he contended we were; and by a long process he endeavoured to show that the Queen was a lineal descendant of David's House, and also that B.C. 580, according to Irish history, a man arrived at Ireland with a Princess from the East. After that period there was a king in Ireland who was king over the Tribe of Dan. The Princess bore a purely Hebrew name, which showed that she must have come of an Israelitish stock; she was Zedekiah's daughter, and the man who arrived with her was no other than the prophet Jeremiah, and that they had with them a stone, which was no other than what was known as Jacob's Stone. Christ was not reigning now, but He was coming to reign. The sceptre, not being in the hands of Christ, was in the hands of Judah, and it would remain with Judah until He came whose right it was to reign. Another of the uses of the knowledge was that all the Gentile Nations would soon be in the midst of the conflicts of warfare, but that the English Nation, being Israel, would be entirely exempt from them all—a great source of comfort to them. He held that the missionary work having been done, the time when Israel should be restored to the kingdom once enjoyed by them was at hand. He maintained that we had no need to trouble ourselves with fortifying our shores, and in looking after our ironclads—because we were safe enough. The first thing which we ought to establish was that England was identified with Lost Israel, because so long as there was ignorance on the fact, we should be in danger of rushing into war, and losing financially in the matter. Large armaments were unnecessary, the volunteer force he believed would be all that would be required for our defence. After speaking for about an hour and a half on the political uses of the knowledge that England was identical with Lost Israel, and appeared to be closing, he proceeded to speak of the religious uses of the knowledge. He urged that we must be a prayerful Nation; that infidelity must be stamped out; that there would be a great outpouring of the Holy Spirit on the people in Britain—not in Palestine—that when the Nation went forth to re-occupy Palestine, there would be a general amnesty of all the prisoners in gaols, and therefore it would be useless

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to go in for extending our county prisons. Christian union would be effected only through the Identification of England with Lost Israel; there would be a consummation of missionary work; and there would be a National repentance. After speaking for more than two hours, the lecturer resumed his seat amid applause.

Mr. Haywood came forward to ask a question of Mr. Hine, and said that he agreed with almost everything Mr. Hine had said except that of the Identity of the British Nation with Lost Israel. (Laughter.)

Further questions were asked, and the proceedings closed in the usual manner.—*Huddersfield Examiner.*

LECTURE.—On Thursday evening, a lecture was delivered in the Dining hall, Meltham Mills, by Mr. Edward Hine, of Liverpool, E. H. Carlile, Esq., in the chair. The subject of the lecture was "The Identity of the British Nation with the Lost Ten Tribes of Israel." After a hymn had been sung, Mr. George Butterworth offered a short prayer, and the chairman briefly introduced the lecturer. Mr. Hine repeated text after text of Scripture, and compared them with prominent things that had taken place in connection with the British Nation as proof of the correctness of his statements. The lecture was listened to very attentively by a large audience; the room was filled to overflowing. The chairman announced that Mr. Hine would be glad to answer any questions. Several persons mounted the platform, and, amid some interruption, put questions to the lecturer, which, taken as a whole, were answered very satisfactorily. No doubt, had not the evening been so advanced, far many more questions would have been put. Votes of thanks to the lecturer and chairman closed the proceedings shortly before eleven o'clock.—*Huddersfield Examiner.*

LECTURE ON THE LOST TEN TRIBES.

AT the County hall, Abingdon, on Tuesday evening, Mr. Edward Hine, of Liverpool, delivered a lecture on the subject of the Identity of the English Nation with the Lost Ten Tribes of Israel. There was a numerous and somewhat influential attendance.

The Mayor (Mr. John Tomkins) occupied the chair, and in opening the meeting he said that a lecture was to be delivered upon a subject which possessed much interest for a great many people. He had taken the chair at the request of several gentlemen for whom he had a very high respect; but although he had done so, it must not be thought that he took the chair as a disciple of Mr. Hine. The fact was, he was there to hear what was to be said upon the subject, for it was a matter upon which he had formed no opinion whatever.

The lecturer, on being introduced by his worship, said that the subject of the Identity of our Nation with the Lost Ten Tribes of Israel was the most important matter that could be laid before the people of this kingdom at the present time. Of all reformations, as far as the past was concerned, nothing could eclipse in grandeur, or in importance,

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the reformation among the people of Great Britain in the matter of the alteration of the history of their country from their being identified with the Lost Ten Tribes. So sure were they (the lecturer and those who shared his belief) that we were identical with the Ten-Tribed people, that he could boldly take his stand upon that platform, and declare that there was no man in that assembly, and no Bible student in the town, capable of bringing forth one real *bonâ fide* fatal objection to the theory. It was positively impossible for anybody in Abingdon to come forth with a single proof that we were not identical with Israel, and he was upon the platform to take his stand that night upon that ground. But if the matter of the Identity of Israel became so important as to assume the character of a reformation, which it did, why had the matter not been settled in times gone by—why had not the Ten Tribes been identified before now? Very much for the reason that the English people had not been in search of them. It was quite true that the more advanced of our countrymen, the mind of the country, had been looking forth for the Ten Tribes about the world, but the general public, and the Christian public, when spoken to about Israel, had immediately jumped to the very erroneous conclusion that the reference to Israel meant a reference to the Jewish people, and these persons would say, "Do you want to make us all Jews?" The fact was, that the Ten Tribes had never been Jews, but were Israelites, and had never been connected with the House of Judah. The Two Tribes of Judah meant Two Tribes out of Twelve, which had been separated from them and never re-united. The Two Tribes of Judah had never been lost, but the Ten Tribes of Israel, as decreed by the prophet Hosea, were lost, forgot their ancestry, were called by another name, and spoke in another tongue. The people of Judah had never been lost, were called by their old name of Judah, and taught their children to read the Scriptures in the old tongue, the Hebrew. These Two Tribes were not lost because God had marked them—"the show of thy countenance shall witness against thee"—and in looking out then for Ten Tribes, Englishmen had been looking for "the show of their countenance." The "show on the countenance" of Judah was a new mark, a physiognomy that they did not bear prior to the crucifixion. They were a people upon whom were heaped the curses, but the curses were not heaped upon them prior to the crucifixion. Mordecai the Jew was not recognised by the mark of his countenance, because those around him wanted to know to what country he belonged. Esther the queen was warned not to disclose her Nationality to the king, so that her countenance could not have witnessed against her. The lecturer then proceeded to give numerous quotations from Scripture, with a view to prove that England was identical with the Ten Tribes, for it was "the most highly-favoured Nation upon the earth;" and the House of Judah, which it was prophesied should be few in number, did not exceed 5,000,000, little more than the population of London. He maintained that there were scores and scores of distinctions

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mentioned in Scripture between the Tribes of Judah and the Ten Tribes, and unless these distinctions were seen and recognised, it became absolutely impossible to understand a very large proportion of the Bible. He contended that scientific infidelity had spread because of the fact that these distinctions had not been recognised in the Bible, and that the blessings promised to the Ten Tribes, and the curses pronounced upon the Two, had been taken to refer to the same people. He declared that even Tom Paine himself would be ready to confess his error could he live again, and have these distinctions pointed out to him. The lecturer then traced with much ability and eloquence what he declared to be the links between the Ten Tribes of old and the English Nation of the present day, and in conclusion he stated that her Majesty the Queen had taken a great interest in this subject, and had caused an investigation to be made, which had proved her to be descended direct from the House of David.

The lecture proved a most able and instructive one, and we regret our inability to give a fuller report.

Votes of thanks were given to the Mayor for presiding, and also to the lecturer, and having been duly acknowledged, the meeting terminated.

WHERE are the Ten Lost Tribes of Israel? Two thousand six hundred years ago they were carried captive into Media, and they have never since returned to their own land. The kingdom of Judah, the Two Tribes, we still see in the Jews; but the kingdom of Israel, the Ten Tribes, where and who are they? Many speculations have been formed on this question, many guesses hazarded. Some have answered that they are the modern gipsies; some, that they are the Armenian race; some, that they are the so-called Jews to be found in the Czar's dominions; while some have been so bold as to affirm that the Ten Lost Tribes were never lost at all! Of late years it has been boldly maintained by many, among whom are men of great eminence and abilities, that the Ten Lost Tribes are identical with the British Nation. Their case is briefly this: It is declared in prophecy that the kingdom of Israel, which did not incur the curse of complicity in the crucifixion, should enjoy unparalleled blessings, should be highly favoured above any other race. To speak more definitely, it is foretold, say they, that the Israelites—of whom it is expressly mentioned that they should be called by "another name"—should be "a Nation and a company of Nations," should be exceedingly numerous, should inhabit the "waste places" of the earth, should possess the "Gates of their enemies," should lend to all Nations and borrow from none, should be such that no sword should prevail against them. All these prophecies, they contend, have their fulfilment in the British race. For we and our colonies are *par excellence* a Nation and a company of Nations; we are one of the most numerous and prolific races in the world; we are surely inhabiting in America, Africa, and Australia, the waste

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places of the earth ; we, holding as we do Heligoland, the Channel Islands, Gibraltar, Malta, Aden, the Straits Settlements, Hong Kong, and many other such "Gates," truly possess the Gates of our enemies ; we are, as the slightest knowledge of the Stock Exchange assures us to our cost, the great lenders who lend to all Nations, while we borrow from none (for while we have a large National Debt, almost the whole of it is held by our own people). And as for no sword prevailing against us, it is well known that every Nation in Europe but our own has suffered defeat even during the last hundred years. Our weights and measures, our laws, many of our customs, even our language, the supporters of this theory show to have close affinities with those of the ancient children of Abraham. Then they point to the celebrated "Jacob's Stone" beneath the seat of the Coronation Chair in Westminster Abbey, and to coincidences almost without number, which are, to say the least of it, far more explicable on the assumption of our Identity than on the contrary assumption. We have said enough to show that the theory of our Identity with Israel does not want plausible and weighty reasons in its favour. Of course there are difficulties in a question of this nature, of which any intelligent man would be glad of a solution before accepting the theory. Mr. Hine, of Liverpool, a strong advocate of our Identity, who only last year lectured to no less than 300,000 of our countrymen on this subject, will lecture in the Iron School on Monday evening at 7.30. We recommend our readers to take the opportunity of hearing Mr. Hine, that they may accept or reject this theory (whose consequences, if it be true, are so vital to us all), not on sentimental grounds merely, but on a fair hearing of the reasons for and against. —*Colne and Nelson Times.*

LECTURE.—On Wednesday evening last, Edward Hine, Esq., of Liverpool, the well-known writer and lecturer on "The Identity of the British Nation with the Ten Lost Tribes of the House of Israel," addressed an highly-interested audience, on his favourite theme, in the Assembly room, Padiham. The subject was novel to the audience, and the lecturer secured their undiminished attention for about two hours. The chair was occupied by Mr. R. Cronshaw, and at the close of the lecture an opportunity was given to ask any question bearing on the subject. Messrs. W. Harrison and J. Potter embraced the opportunity, and Mr. Hine replied. Thanks to the lecturer and chairman closed the proceedings.—*Burnley Gazette.*

LECTURE BY MR. EDWARD HINE.—On Thursday evening, a public lecture was delivered to a crowded audience in Salem chapel, Nelson, by Mr. Edward Hine, author of the "Forty-seven Identifications of the British Nation with the Lost House of Israel." The subject of the lecture was "The Eastern Question and British Interests in the Light of the Identity." The chair was ably occupied by Mr. Clement, who, on introducing the lecturer, referred to Mr. Hine's previous visit to Nelson, and congratulated him upon having a much larger audience on this occasion.

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ISRAEL'S DESTINY.

By J. Harris James.

(*Continued from page* 128.)

CHAPTER III.

RELEASE FROM BONDAGE.

It was on the 15th Nisan, B.C. 1491, according to the commonly received chronology, that ere the morning broke, 600,000 marching men, "besides children" and a mixed multitude, with their flocks and herds, were far on the road to Succoth, from thence arriving on the second day at Etham, "in the edge of the wilderness." Moses was forbidden to pursue the direct route to Palestine any further, but was commanded to turn to the South, and encamp along the Egyptian shore of the Red Sea, before Pihahiroth (Ex. xii. 37, 38, xiv. 2 ; Num. xxxiii. 3—7).

Pharaoh, recovering from the panic, pursued them with "horses and chariots" and a numerous army, in order to bring them back. He overtook them where the sea on one side and the wilderness on the other seemed to shut them in, unable to escape his vengeance. Lifting up their eyes, they beheld the Egyptian host close upon them, and "they were sore afraid,and cried unto the Lord." They distrusted Divine power, and murmured against their leader. Moses' sure trust in Jehovah's protection never wavered ; "Fear ye not," said he ; "stand still and see the salvation of the Lord," which He will shew to you to-day ; for the Egyptians whom ye have seen to-day, ye shall see again no more for ever. The Lord shall fight for you, and ye shall hold your peace."

The pillar of glory which had accompanied them, was now seen to move from before them, until it stood as a screen behind the two hosts—bright all through the gloomy night to Israel, but dark and dismal to the Egyptians (Ex. xiii., xiv. 19, 20). And now Moses is commanded to stretch his hand over the sea, which caused the waters to go back, and made a complete separation between the waters of the Gulf and the waters of the Suez ; "And the children of Israel went into the midst of the sea upon the dry ground ; and the waters were a wall unto them on their right hand, and on their left" (Ex. xiv. 22 ; Josh. iv. 23 ; Psa. lxxviii. 13 ; 1 Cor. x. 1). Several miles wide was this ford, and now God's purposes in leading His people by this way is manifest. "The Egyptians pursued, and went in after them to the midst of the sea ;" but before the dawn of day, they were troubled, so that they said, "Let us flee from the face of Israel ; for the Lord fighteth for them." Then Moses again stretched forth his hand over the sea, when it returned and overwhelmed them ; and "thus the Lord saved Israel that day out of the hands" of their pursuers ; "and Israel saw the Egyptians dead upon the sea shore ;" the "great work which the Lord did unto the Egyptians" (Ex. xiv. ; Psa. cvi. 11) ; and the people feared the Lord, and believed the Lord, and His servant Moses, which, in the beautiful hymn that Moses and the people gave utterance, would

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appear to breathe a consciousness of the great destiny in store for them :—

"I will sing unto the Lord, for He hath triumphed gloriously : the horse and his rider hath He thrown into the sea. The Lord is my strength and song, and He is become my salvation : He is my God, and I will prepare Him an habitation ; my father's God, and I will exalt Him. The Lord is a man of war : the Lord is His name. Pharaoh's chariots and his host hath He cast into the sea : his chosen captains also are drowned in the Red Sea. The depths have covered them : they sank into the bottom as a stone. Thy right hand, O Lord, is become glorious in power : Thy right hand, O Lord, hath dashed in pieces the enemy. And in the greatness of Thine excellency Thou hast overthrown them that rose up against Thee : Thou sentest forth Thy wrath, which consumed them as stubble. And with the blast of Thy nostrils the waters were gathered together, the floods stood upright as an heap, and the depths were congealed in the heart of the sea. The enemy said, I will pursue, I will overtake, I will divide the spoil ; my lust shall be satisfied upon them ; I will draw my sword, my hand shall destroy them. Thou didst blow with Thy wind, the sea covered them : they sank as lead in the mighty waters. Who is like unto Thee, O Lord, among the gods ? who is like Thee, glorious in holiness, fearful in praises, doing wonders ? Thou stretchedst out Thy right hand, the earth swallowed them. Thou in Thy mercy hast led forth the people which Thou hast redeemed : Thou hast guided them in Thy strength unto Thy holy habitation. The people shall hear, and be afraid : sorrow shall take hold on the inhabitants of Palestina. Then the dukes of Edom shall be amazed ; the mighty men of Moab, trembling shall take hold upon them ; all the inhabitants of Canaan shall melt away. Fear and dread shall fall upon them ; by the greatness of Thine arm they shall be as still as a stone ; till Thy people pass over, O Lord, till the people pass over, which Thou hast purchased. Thou shalt bring them in, and plant them in the mountain of Thine inheritance, in the place, O Lord, which Thou hast made for Thee to dwell in, in the Sanctuary, O Lord, which Thy hands have established. The Lord shall reign for ever and ever. For the horse of Pharaoh went in with his chariots and with his horsemen into the sea, and the Lord brought again the waters of the sea upon them ; but the children of Israel went on dry land in the midst of the sea." (Ex. xv. 1—19).

They already seem to see the Edomites "amazed," the Moabites "trembling," and "all the inhabitants melting away" before their triumphant march; and themselves the redeemed and preserved of the Lord, entering upon the long-promised inheritance. But these very people who now could breathe such beautiful words, and feeling as though the Promised Land was in their grasp—so beautiful did they sing the praises of Jehovah in the foregoing beautiful language —were only three days later murmuring against Moses because the waters of the wilderness were bitter (Ex. xv.). Impatient people ! Again, when in the second month of their journey, their supply of

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Egyptian bread began to fail, "Would to God we had died by the hand of the Lord in the land of Egypt," was their cry—complaining that Moses had brought them into the wilderness to starve them. Again Moses intercedes for them: "And, behold, the glory of the Lord appeared in the cloud. And the Lord spake unto Moses, saying, I have heard the murmurings of the children of Israel: speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I am the Lord your God."

Although they had seen the great power of the Lord in the destruction of the Egyptians, and had joined in that beautiful song of thanksgiving for their deliverance, yet they were soon forgetful of His mercies. Jehovah, however, manifested His power and loving-kindness by sweetening the waters, and now by causing great quantities of quails to fall among them, and sending them bread from heaven, called manna (Ex. xvi.; Num. xi.; Psa. lxxviii. 24; John vi. 31).

Yet again they murmured. Journeying on through the parched ravines towards Rephidim, there was no water, and again "Moses cried unto the Lord;" and He bade Moses go on as far as Horeb with the elders, and "smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the children of Israel." Moses smote the rock with his rod, and there gushed forth a stream of water—a "brook descended out of the mount" (Ex. xvii.; Num. xx. 9; Psa. lxxviii. 15, cv. 4).

"Then came Amalek, and fought with Israel in Rephidim." The battle raged, and Joshua their captain was hard pressed; but Moses on the heights, "with the rod of God" in his hand, interceded for them, and while he raised his hand to heaven, Joshua prevailed. Here Moses, with "the rod of God," plants himself on the top of the hill in the double capacity of general directing the movements of the army, and of a mediator interceding with the "God of hosts" for the army. "And Joshua discomfited Amalek and his people with the edge of the sword." Moses, thus triumphant, is joined by his father and his wife and sons, who rejoiced for all the goodness which the Lord had done for Israel.

The time has now come for the establishment of a Divine law, and Moses selects suitable rulers to govern their civil and religious life, to be perfect in all its bearings, that "the hardness of their hearts" (Matt. xix. 8) might be kept under the law to educate this perverse and impatient people, who, although so sorely afflicted in Egypt, are yet greatly void of moral principles, that rules had to be enacted because of their impatient obstinacy. By these laws there was a profound purpose that was to develop a sense of sin and disobedience, and, in the fulness of time, to prepare them for the great destiny and the glory to accrue in the latter days (Ex. xviii.).

(To be continued.)

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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. VI. NO. 170.] WEDNESDAY, MAY 1, 1878. [ONE PENNY.

THE ORIGIN AND HISTORY OF THE BRITISH NATION.

BY "MENI."

DEAR SIR,—After a most careful examination of the evidence brought forward in support of your teaching, as to the origin of our Nation, I am quite convinced that what you are so earnestly proclaiming is no mere theory, but a doctrine thoroughly substantiated by Holy Writ—a truth, and, more than that, a most glorious one. To state this it affords me great pleasure.

I wish to bring this sublime and all-concerning truth home to others, for it has given a new interest in life; and through it many things around that once I could not understand, so dark they seemed, are now quite clear.

It is from a numerical point I intend to write, not confining my remarks to the number of Tribes, for I hope to prove, among other things, that English history is, chronologically, but the history of Israel repeated. In examining the evidence that had been brought forward, it occurred to me that if it could be shown that the Tribes of the people who entered Britain, at the time of the Saxon conquest, were, numerically, the same as those of Israel carried into Assyria, we should have another valuable Identification; I made the question my study, and found that our forefathers were certainly, on their arrival here, divided into the same number of

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Tribes as Lost Israel, and not only then, but also, as it seems to me, at the time of their first appearance on the Cimbric Chersonesus, save that at this period, as indeed on their arrival in Britain, if we include the Normans, there was one Tribe in excess of the number. To all who have read your works, it will be manifest that the existence of this additional Tribe confirms your teaching with regard to the Normans. Furthermore, the present Colonial Nations of our Empire, together with the United States, represent the full number of Tribes in Lost Israel, inclusive of Dan and Simeon.

In the course of my study I met with many other marks of Identity, chiefly of a numerical character; in some cases the resemblance between the Israelites and the Saxon people being so perfect, even in minute detail, that if an authority were not given for every assertion made in the following pages, it might be thought that imagination had been largely drawn upon. I refer to the following facts:—

I.—The historical dates of Israel and those of our Nation relating to similar events very often agree, reckoning in the one case from the call of Abram, and in the other from the birth of our Lord—those of the following events and circumstances in particular:

The Israelites . . .	The English.
Leaving Egypt . . .	Leaving the Continent.
Settling in Canaan . .	Settling in Britain.
Forming a Kingdom .	Forming a Kingdom.
Taken Captive . . .	Set free (Magna Charta).
Joined to the heathen and divided	Separated from all other peoples (England and Normandy separated) and united (England, Scotland, Wales, and Ireland bow to one king, for the first time after the arrival of the whole Nation).

The dates of the monarchs—the most remarkable being the coincident dates during the lives of David and Alfred. These two kings, so like in character, the sweet Psalmist of ancient Israel and the sweet Psalmist of ancient England, were relatively anointed the same year, made governors the same year, once crowned the same year—each was crowned, or rather proclaimed king, twice: first of his own Tribe, and then of the whole Nation—and they ceased to reign at dates almost corresponding.

The date at which the coronation stone was taken from the capital of Israel and that of its being brought to our own metropolis closely approximate, if, indeed, they do not agree exactly. The first is somewhat involved in doubt.

II.—The divisions of the Israelitish Tribes correspond with those of the Saxon people—thus, in Israel two of the Tribes were sometimes considered one, and one of these two was subdivided, while to this day we often count two of the Saxon States as one, and one of these was, I believe, subdivided. This tends to establish your opinion as to the Identity of the people occupying the South of Scotland.

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Again, the so-called Teutonic Tribes of Britain were all firmly allied, the Tribeship of each merging into one common Nationality; but there existed closer bonds between some than others, and I find that among the captive Israelites, if Dan and Simeon were the Tribes that escaped, there also existed closer unions, and these of the same numerical value; further, the Saxon people, in the conquest of Britain, acted anew the part of Israel in the conquest of Canaan, as regards the proportion of these divisions which lent assistance to their fellow-Tribes before returning to their own possession.

III.—In considering the reasons given for rejecting our early Saxon history, I saw that they apply with equal force to the English history of to-day, the voluminousness of which is all that hides the fact, and likewise to the history of Israel as recorded in the Bible.

The existence alone of one of the sources of information I have applied to, is to me a strong proof of the Identity. I refer to the "Saxon Chronicle," for what the events it records are to those in the history of Israel, it is to the historical books of the Old Testament. In his preface to the "Saxon Chronicle," the Rev. J. Ingram, B.D., says: "Philosophically considered, this *ancient record* is the SECOND *great phenomenon* in the *history of mankind*; *for if we except the sacred annals of the Jews*, contained in the several books of the Old Testament, there is *no other work* extant, ancient or modern, which exhibits at one view a regular and chronological panorama of a people described in rapid succession through so many ages in their own vernacular language."

Mark, this was written by one totally ignorant of our Israelitish origin.

But there is another point wherein these historical "phenomena" agree. In the books of the Old Testament—yes, in the historical books—there is a sprinkling of poetry, while in the "Saxon Chronicle" we have some of the earliest specimens of the Northern muse, the preservation of which we owe exclusively to it. (See page 33 of the preface by J. A. Giles, D.C.L., to "Bede's History and the Saxon Chronicle," and the "Chronicle" itself.) I shall have occasion to give specimens of this poetry, and it will then be shown that it is Hebrew poetry. I shall not contend that it is equal in any sense to the inspired poetical writings of the Old Testament; nay, as in the Nation, so in the literature, there had been a great fall, yet, as an art, this early English poetry is, I assert, identical with the Hebrew; and not only in construction, but in sentiment also, it is Hebrew. Sharon Turner, in his "England in the Middle Ages," says—"The Anglo-Saxons were not a people curious after the manners and transactions of other lands; pride or ignorance, or a dislike to foreign manners, produced an apathy to all countries but their own." To this a poem, I shall transcribe from the "Chronicle," bears strong witness—it speaks of foreign tastes, heathen or Gentile modes and outlandish men, in such a way, and with such aversion, that we can only think of it as having been written by one imbued with Hebrew feelings.

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I reserve my further remarks until comparing the literature of our Saxon fathers with the writings of Israel, after examining the numerical question.

I shall treat of the subject under the following heads :—1, Arrival in Britain. 2, Arrival in Europe. 3, Who were the Normans? 4, Who were the Picts? 5, Who were the Danes? 6, Divisions of the Israelites, compared with those of the Saxons. 7, Historical dates of Israel compared with those of our Nation. 8. Saul and Egbert. 9, David and Alfred. 10, Where are the Rechabites? 11, Literature of Israel and that of the Saxons.

So long as I refer to the arrival in Britain and subsequent events, I shall speak with confidence, having superabundant historical evidence, and that given by historians who, being in total ignorance of the Identity of our Nation with Israel, cannot be supposed to have written anything with a mind warped by the opinions of yourself and your followers; but in the darker paths of history of days prior to that period, I almost hesitate to tread. If, however, my efforts are the means of drawing the attention of some better-qualified person to the great numerical resemblance between the Tribes of the Cimbric Chersonesus and those of captive Israel, I shall not regret having presumed to investigate thus summarily a matter so many more learned have passed over.

MENI.

ARRIVAL IN BRITAIN.

Was the people that entered Britain at the time of the Saxon invasion composed of the same number of Tribes as that part of the House of Israel which was carried into Assyria about the year B.C. 721?

To answer this question, we must, in the first place, ascertain how many Tribes went into Assyria, including those who were removed a few years earlier than the above date. Mr. Hine states that Two Tribes escaped, whilst Benjamin remained in Palestine with Judah and Levi until the Babylonish captivity; and from Scripture he has clearly proved that these three Tribes, Judah, Levi, and Benjamin, and these three Tribes alone, returned from Babylon after the seventy years, and were in their own land in the days of our Saviour; thus, though Ten Tribes were absent, eight only were carried into captivity by the Assyrians. Some, however, are of opinion that the whole of the Ten Tribes were carried away, and certainly the Hebrew writings, canonical and apocryphal, seem to bear this out; but, I ask, if Two Tribes fled to these isles from before the Assyrian host, were they not indeed driven, if not carried into captivity? and may we not, in this way, reconcile the apparently contradictory statements?

The reader may have seen in the works of Sir Robert Ker Porter,* a copy of a remarkable sculpture on the side of a mountain between Babylon and Hamadan, and agreeing with this author that it, in all

* "Travels in Persia, Babylonia," &c., (1817—1820), vol, ii., p. 160 (see plate 60).

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probability, represents the Israelitish captivity, think the fact of there being ten captives, the very number of all-Israel, goes far towards proving that the whole people was taken into Assyria. In the sculpture we behold a king of tall stature, with a bow in his left hand, his right hand being uplifted as though he were in the act of pronouncing judgment upon the nine captives before him—nine I say, for one of the ten lies prostrate beneath his foot; behind the king, stand two officers, one holding a spear, the other a bow. Sir Robert, who was unable to read the inscription, conceived the monarch to be Shalmaneser, attended by two of his generals, an Assyrian and a Median; the ten captives he imagined were representatives of the Tribes of Israel, the prostrate figure being their king, representing his own Tribe. Plausible though this conjecture may have appeared once, it no longer stands in the way of our agreeing with Mr. Hine, for, since the time of Sir Robert, the inscriptions have been deciphered, and we know that each figure symbolises a different Nationality, and not merely a distinct Tribe of the same, while the king turns out to be Darius, instead of Shalmaneser. It is evident that Sir Robert had paid little attention to the matter, as he laboured under the false impression that the Tribe of Levi was among the captives. In connecting this sculpture with Israel, he was not altogether in error, for Sir H. Rawlinson, K.C., B.D.C.L., thus translates the inscription referring to the last figure: "This is Sakuka the Sacan." Those who are acquainted with Identity literature, well know who the Sacae are said to be. Sakuka is the figure with a high hat, the one Sir Robert Ker Porter supposed to be Levi, through mistaking the head-dress for a mitre.

So we stand as at first, with no proof that Two Tribes did not escape. But, whether the Two Tribes in question went into Assyria, or not, Two Tribes were in Britain long before the Saxons, and therefore the number remains eight.

Few will dispute the statement that there were in these Islands, before the Saxon arrival, two peoples—the Cimbric Tribe, in South Britain, whose descendants are the Welsh, and the Gaelic Tribe in Ireland, who, in part, crossed over thence into North Britain, giving it the name of Scotia, the ancient name of Ireland, the descendants of whom still remain in Ireland, and the highlands of Scotland; but many will tell us that the Britons were Celts, and identical with the inhabitants of Gaul—one writer asserting that this is most probable, on the strength of which assertion another speaks of it as an established fact. Hear, however, what a writer of the first century, says of the Britons:—

"The men are taller than the Kelts, with hair less yellow; they are slighter in their persons."* This author died about A.D. 24. It is evident the Britons were not considered Celts by him—to Gaul he applied the name of Keltica. It may be asked, Does not Strabo tell us, in the same place, that the religion of Gaul was Druidical?

* "Strabo's Geo.," bk. iv., chap. v., sec. 2.

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True, he tells us so, but there is not the slightest proof in this that the Britons had sprung from the people of Gaul, though the religion of Britain was Druidical too. Nay, I think we should be more justified, far more justified on this ground, in asserting that the inhabitants of Gaul or Keltica came from Britain than that the Britons came from Gaul, for Cæsar* informs us that the Gauls got their religion from Britain, whither, even in his day, such as desired to be perfect in Druidism travelled for intruction.

I allow that in Britain there may have been settlements of Gauls, and think it probable that the people who fled to the continent from before the Saxons, were the descendants of such strangers; but the above-quoted statement of Strabo is, I argue, an historical proof that, as a Nation, the Britons were a race distinct from their continental neighbours.

If Mr. Hine is right, as I believe he is, in assuming that the Ancient Britons were the Tribe of Simeon, how beautifully facts agree with the prophecy respecting this Tribe and Levi: "I will divide them in Jacob and scatter them in Israel." Levi, we know, is scattered in Judah, and is not Simeon scattered in Israel—in Wales, in West Wales (Cornwall and Devon), and Cumbria? Besides, many remained as servants among the Saxon conquerors. I shall in another place advance an opinion as to why they were thus scattered.

Before beginning to examine the Saxon arrival, I must ask the reader not to confound the Lowland Scotch of to-day with the ancient Scots; to do so would be as incorrect as to speak of the Lowland Britons of to-day (the English) as one with the Ancient Britons (the Welsh). The Highlanders represent the Ancient Scots, and by them the Lowlanders, whom we call Scotch, are still denominated Saxons.

Let us now see how history will justify the assertion that in the number of their divisions the Anglo-Saxons and the Assyrian captives of Israel were identical, and for the present we will ignore the Danes who arrived four or five centuries later than the Saxons, concurring with those historians† who consider them to have been the descendants of the people from which the Saxon invaders had sprung; in other words, we will look upon them as a remnant, and it will be seen that, for the Saxons to have been the Israelites, such a remnant was necessary.

History‡ calls the invaders by the following names:— Jutes, Saxons, Engles, Allmyn, Sclavenses, Frisians, and Strandfrisians. We will deal with these names in the above rotation, and endeavour to ascertain the value of each, in relation to our present inquiry—not concluding that every name represents one Tribe; and that in the seven placed before us, we have found the Saxon Heptarchy: for the author to whose work I have just referred, speaks of the Saxon

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* "Cæsar's Com.," bk. vi., sec. 13.

† Goldsmith, Thierry, and most others.

‡ Turner's Anglo-Saxons," vol. i., bk. ii., chap. ii.

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Octarchy ; Bosworth and Palgrave, too, call attention to the fact that there were eight States, and consider the name of Saxon Heptarchy a misnomer. Have we here no resemblance between Lost Israel and the Saxons—seven Tribes, yet eight, a Heptarchy, yet an Octarchy ? I shall refrain from mentioning any further parallels until we have examined the number of Tribes, lest by their introduction the argument should be upset.

NAMES OF THE INVADERS.

1st. *Jutes.* All who are acquainted with English history will acknowledge the unity of this people. They occupied Kent, Isle of Wight, and part of Hampshire. The Kentish kingdom was founded in A.D. 436.

For the correctness of this date I refer the reader to Daniel H. Haigh's "Saxon Conquest." Few of the learned will dispute it now ; but, as it was formerly thought that this kingdom was set up in A.D. 457, it is, perhaps, well to explain that our dates, and those of the ancient British writers, varied by about 21 years, during a period of 70 years, and that the error has been clearly shown to lie with us, yet not necessarily with the original writers, as we shall see.

The first name we may unhesitatingly say is equivalent to one Tribe.

2nd. *Saxons.* These people formed three kingdoms—to wit,—

Sussex .	Sussex	Founded in A.D. 469.
Wessex .	Surrey, part of Hamps, Berks, Wilts, Dorset, Somerset, Devon, and part of Cornwall .	„ „ 498.
Essex .	Essex, Middlesex, and South Herts	Founded early in the 6th century.

From this alone we might judge that they formed three Tribes ; but let us go further into history.

The first writer in whose works we can positively say the Saxons are named as a people of Europe, is Plotemy, who places them on the neck of the Cimbric Chersonesus ; he wrote during the first half of the second century.

We find that in the following century several States, on forming a confederation with the Saxons,* assumed their name. Thus, at the time of the Saxon invasion of Britain, there may have been several peoples bearing this name who were not dwelling in the Cimbric peninsula, for at the present time, as one result of that league, the Saxon name is borne by a people of Germany. The Saxon invaders, however, were the original Saxons only—this we can declare on the authority of the "Chronicles."

Now the original Saxons were also divided into three Tribes. Sharon Turner writes,† "At their first appearance in the history of

* "Turner's Anglo-Saxons," vol. i., bk. i., chap. v., p. 66.

†"Anglo-Saxons," vol. i., bk. ii., chap. ii., p. 178; see also vol. i., bk. i., chap. ii., p. 25.

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Europe, we have stated that their residence was in Ditmarsia, Stormaria, and Holsatia, and the adjacent islands." Here we have three districts given as the residence of this people, and it will be evident, to all who read his works, that the historian looked upon the original Saxons as three peoples. If we turn to bk. i., chap. ii., p. 39, same volume, we shall find him quoting from an ancient writer* who says, "The three peoples of Nordalbingia differed little either in dress or language." Nordalbingia is there explained to be Alfred the Great's Eald Saxon—that is, Ditmarsia, Stormaria, and Holsatia. From this we gather that the Saxons were three peoples before the league. I say before the league, because the historian adds, "But this boundary was passed in the third and fourth centuries"—that is to say, at the time of the league. Besides, it was in the country afterwards termed Eald Saexen, Old Saxony, that they were three peoples, and Turner† is referring to the Old or Original Saxons only. I make these remarks lest it should be supposed that by the words, "at their first appearance in the history of Europe," this author means the time of the league being formed, implying that they only then became three peoples.

Thus the Saxons of England were divided into three States; the "Chronicle" says they came from Eald Saexen, and Turner informs us that the latter country was occupied by three Tribes. Moreover, the Saxon kingdoms of Britain were unequal in size, which would seem to indicate an inequality in population, therefore we might expect to find that the States of Old Saxony differed in size also, the inhabitants of both countries being the same people; and accordingly we read that Holsatia was 42 miles in length and 33 in breadth; Stormaria somewhat quadrangular, and its sides estimated at 33 miles; while Ditmarsia was only 37 miles long by 23 miles broad.

It is evident that the second name—that of Saxon—must be taken as representing three Tribes. In admitting this, the reader can have no difficulty.

Before proceeding to examine the third, I would correct an error in connection with the Saxon name. A writer, whose work on our Nation I have just been perusing, refers to these three Tribes or peoples of Nordalbingia as being the Saxons, Engles, and Jutes, and possibly to the reader who does not study the matter attentively the words of Sharon Turner‡ may seem to have this import. The following quotations will, however, I trust, suffice to show that my reading is correct:

"The territory which the original Saxons occupied on the continent was situated on the Western side of the Cimbric peninsula, between the Elbe and the Eyder."

"The region between the Eyder and the Elbe was denominated Nordalbingia."

"Three districts in ancient times divided this country of Nordalbingia, or Eald Saexen."

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* Helmoldus. † Vol. i., bk. i., chap. ii. p. 34.
‡ "Anglo-Saxons," vol. i., bk. i., chap. ii., pp. 34, 35.

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So the Saxons came from between the Elbe and the Eyder—a region that was divided into three parts; but the Engles did not come from between these rivers, for history* declares that they were from Anglen, in Sleswick. Where was Sleswick? The same writer answers,† "north of the Eyder extended Sleswick;" and we all know that the Eyder is North of the Elbe. The Jutes were still further North in Jutland.

I ask the reader, Were there not three Tribes in Old Saxony, exclusive of the kindred Tribes in Anglen and Jutland? Further, does not the second name of the invaders of Britain represent three Tribes, just as it does three States, making with the Jutes four Tribes?

3rd. *Engles.* The inhabitants of four States of the Octarchy were so denominated; those of East Englia bore no other name, while the peoples of the remaining states were as frequently called Deirans, Bernicians, and Mercians as Engles.

The following are the counties over which these kingdoms spread, and the dates of establishment:—

East Englia:—Norfolk, Suffolk, Isle of Ely, and part of Beds, A.D. 530.

Bernicia:—Northumberland and the South of Scotland, A.D. 547.

Deira:—Lancashire, Yorkshire, Westmoreland, Cumberland, and Durham, A.D. 558, or A.D. 560.

Mercia:—Midland counties, as below mentioned, A.D. 586.

The people of these four States were no more a single Tribe than were the Saxons. Have we not evidence in their language that they differed as much as the latter Tribes? Let the reader examine the various English dialects and say if they do not still, notwithstanding the Danish and Norman influence in the formation of modern English resemble one another in a degree proportionate to that in which the different counties, wherein they are spoken, were allied at the time of the Octarchy or Heptarchy. Our dialects are not so marked as those of some languages—I refer rather to accent and variation of vowels than to radical diversity of words; but in the latter particular, though in a minor degree, the distinction is observable—the slightness of difference only shows how closely all the Tribes were connected. The examination need not be restricted to the dialects of the peasantry, for, even in the speech of the highly educated, there is generally an indefinable dialectic peculiarity betraying the native county of the speaker, or at least its neighbourhood.

The whole Mercian kingdom is supposed to have been a branch of the Dicran.‡ Sharon Turner writes: "In 586 the Angles branching from Deira into the regions South of the Humber, the State of Mercia completed an Anglo-Saxon Octarchy."§ It is quite indisput-

* "Saxon Chronicle," also "Ang.-Sax.," vol. i., bk. ii., chap. ii., p. 182.
† Vol. i., bk. i., chap. ii.
‡ "Lingard's England," vol. i., chap. ii., p. 99.
§ "Ang.-Sax.," vol. i., bk. ii., chap. vi., p. 254.

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able that the Mercians came out of Deira; but it is evident from their speech that they were not the same people as the Deirans. Compare the dialects of any two representative counties, excepting one or two north-eastern ones in the Mercian State.

Usher places the following shires within the Mercian border :— Derby, Notts, Chester, Lincoln, Northampton, Rutland, Huntingdon, North part of Beds, Herts, Bucks, Oxford, Gloucester, Warwick, Worcester, Hereford, Stafford, and Salop.

This nearly agrees with the arrangement of Camden. He, however, sets Herts in Essex, and Leicester in Mercia. Usher, too, states that Leicester was under the government of Mercia, but gives its population a distinct name, that of Mid-Engles. Some may suppose that the settlement of the Danes in the North Mercian counties, as well as an unfixed border between Deira and Mercia, originated the difference noticeable between the speech of the North Mercians, to apply the name of their forefathers to the inhabitants of the above-mentioned shires, and that generally of the South Mercians. This supposition would in no way militate against the opinion presently to be advanced, as to the Identity of the Danes. I would remark that, from the first, there must have been a distinction, for, as already shown from Usher, the people of Leicester, although not forming a separate kingdom, bore another name. Thus we have three reasons for a difference between the North and South Mercian dialects: 1st, an unsettled border between Deira and Mercia; 2nd, the Danish influence; 3rd, the presence of the Mid-Engles in Leicester, who may have overspread Nottingham and the other North-Mercian counties.

I hope to give a satisfactory reason for the appearance of the Mid-Engles, but must defer doing so for a few pages.

(To be continued.)

AN ANCIENT STONE.

UNDER the above heading, mention was made in *Life from the Dead*, No. 53, p. 160, of the discovery of a sculptured Stone in Logierait Churchyard, Perthshire, Scotland, and an explanation sought of its probable meaning. Several such Stones have been found in Scotland, as set forth by Dr. Moore ("Pillar Stones of Scotland"). They appear to be memorial Stones erected to the memory of some of those devoted Israelite missionaries who came at the commencement of the Christian era to bring the glad tidings of the redemption of Israel (Luke i. 68) to their far distant and, at that time, idolatrous brethren in these Isles of the West.

These early pioneers of Israel were men of extraordinary devotion, burning zeal, and unsullied piety, and ofttimes of no mean ability and attainments. Israel was then in its Lo-Ammi state (Hosea i. 9), cast off from the commonwealth of Israel, divorced from her Lord and Husband.

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But Israel was not to continue so. Judah had rejected the new covenant, and desired to remain in bondage under the old. The consolation of Israel was therefore to be carried and offered to outcast Israel (Luke ii. 25). For this purpose, men, in the spirit and power of Elijah, the prophet of Israel, went forth after the lost sheep into the wilds and wilderness, and so by their eloquence, their piety, their devotion, to compel them to come into the true fold. Thus at the very time Rome was boasting that she had supplanted Israel and become the true heir (Romans xi. 18) to the glorious heritage of the promises made to the Hebrew fathers, these hitherto outcast branches of Joseph (Genesis xlix. 22) were being grafted in again into their own olive-tree (Romans xi. 23—25).

As one by one these apostolic sons of Israel succumbed under the burden and heat of the day, their loving disciples laid their worn-out garment of mortality in the nearest mountain quiet resting-place, and there in God's acre erected a rude but emphatic memorial to their pious guide, friend, and philosopher. For, doubtless, there were no more ignorant enthusiasts or excited declaimers, but men of sober mind, of earnest gravity, and, above all, deeply versed in Holy Writ, to whom the oracles of God were intimately familiar. Doubtless from these earlier Israelite teachers are derived those various hints, data, incidents, scattered throughout our earliest traditions and chronicles, illustrating and confirming our Hebrew descent from Israel.

When the ancient contents of our great public and private libraries shall be thoroughly and exhaustively searched and laid bare, we shall discover many more and fuller details of our Israelitish origin than have yet been made known, imparted by these primitive Hebrew teachers, but lost and buried during the innumerable commotions and disturbances since then. That these apostolic Israelites were no superficial and unlearned students and setters forth of Scripture truth, no dividers of the Old from the New Testament, as so many do now, no overthrowers of the former promises, in a vain fancy that they thereby exalted the later ones; we may see symbolically set forth on the Logierait Memorial Stone. On one side is a beautiful cross of interlaced work, setting forth the belief and teaching of the departed missionary in the doctrine of the cross, the triumph of Christianity over Paganism, as shown in an adorned ornamental cross. But while on the one side was the symbol of Christ, on the other was that of Moses. He was a teacher of the old as well as the new covenants; so we find sculptured a serpent with a straight rod. The brazen serpent, the triumph over the adversary of mankind, and the history of the miracle-working rod of Moses, are here clearly set before us as an important part of this primitive Christian Israelite teaching. But besides the cross of Christ, the rod of Moses, and the serpent of Satan, symbolising the three great lines of Scripture doctrine and instruction made known to his hearers, we find what appears to be the direct emblem of Israel, the lily of the valley (Hosea. xiv. 5). They are described as "trefoils lying across the rod." Without seeing the Stone, or a copy of the symbols, they

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cannot be accurately determined on; but the conventional lily on sculpture is made three lobed, as seen in the fleur-de-lis. The lily of Israel lying across the rod of Moses is a striking clue to the faith and teaching of the primitive Israelite missionary, to whose memorial and honour this ancient sculptured Stone was no doubt set up.

A. B. GRIMALDI, M.A.

Correspondence.

TO VICTORIA, EMPRESS OF INDIA AND QUEEN OF THE ISLES. GOD BLESS HER!

Mr. Edward Hine.

MY DEAR SIR,—Although I have addressed this communication to her Majesty, yet a sense of propriety forbids me to make free with such an illustrious Lady, therefore, I will submit my remarks through you. It is of vast importance so far as relates to the learned researches now going on in the three kingdoms. This is not intended as a learned disquisition, but simply to open a door through which your learned men may enter, as I have not the access to libraries such as they can consult.

This thesis is to inquire into the family name of Victoria, which is *Gwelph*—a name of wonderful import; it is almost a name above every other name, when we examine into it.

We find *Gwelph* to come from two Hebrew words—*viz.*, *Guch*. It does not occur as a verb, but seems to mean, to form into a mass; as a N., a body of men, Nations, or people associated. It is related to the verb, *Geleh*, to remove or be removed; as a N., *Gueleh*, a transplantation, or removal from one country to another. The other compound, *Lephed*, does not occur as a verb in Hebrew, but the Greek gives us a key to unlock the meaning of the word—*i.e.*, to shine, or as a lamp that burneth. It is remarkable that neither of the above roots occur as Hebrew verbs, which argues that *Guelph*, or *Guelphed*, originated for a special occasion by *Jeremiah*, the generalissimo of the manumitted chosen people of God, and given the captain in charge of the right wing who marched from Media into Saxony and Germany, and hence the name. It may be objected, as one of the roots having a final daleth, that daleth, in all likelihood might have been a he, through the carelessness of the transcribers omitting to touch with the pen the small mark at the lower left hand; in such case the he, would be mutable. Dr. Kennicott in forms us, that hundreds of similars in the Hebrew alphabet have been thus changed. Jeremiah wrote in Chaldee; if he did, he spoke Chaldee, which differs somewhat from the Hebrew, which may also account for the changes. We would then have the identical name *Guelphe* with the final e. Again, we have no assurance that *Guelph* has not been changed from the original spelling, the same as thousands of words in the old Anglo-Saxon; at any rate we have *Guelphed*, being translated Nations (with), brightness, as a lamp that burneth (being the Bible). Now, Sir, you will say that this communication supplies a very important link in the whole chain touching your Lady the Queen.

Truly yours,

JOHN FAIR

(A Layman of the Episcopal Church of the United States).

48, Trinity-place, Albany, State of New York,
North America, March 25, 1878.

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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. VI. No. 171.] WEDNESDAY, MAY 8, 1878. [ONE PENNY.

SPECIAL MANIFESTATIONS OF DIVINE GLORY BY THE IDENTITY.

BY HARRISON OXLEY.

WE are certainly justified in the expectation that, by means of the Identity, we shall have Nationally upon us the light and glory of the Lord, and that this superior and Divine light will be the means of establishing our National salvation, and the salvation likewise of our brethren of the House of Judah. It is evident that, by the light of the Identity, the most mighty and, at the same time, the most glorious change must come over all the Nation. By the Identity, the peculiar relationship of the House of Israel to the Lord becomes re-established. The Tribes of the House of Israel are, by the Identity, brought to the front, before all Nations of the earth, and we thereby stand forth as the Lord's people; and we see the glory of the Divine Word breaking forth upon the whole kingdom and Empire with unclouded splendour.

We see also that, being the Lord's inheritance—that being Israel—we have a sacred interest in the Eastern Question which no other Nation can lay claim to; therefore, the one vital question to the Nation is the Identity. We see the tender mercy and lovingkindness of God towards us, in revealing to the Nation the glory of the Identity with the Lost Ten Tribes of Israel at this particular time. The light of this revelation must clearly be for the National salvation and the

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glory of the Lord. It is a glory that is inseparably connected with the Word of God and the work of Christ. It is the Divinely-appointed means by which the Nation shall pass out of darkness into light; shall be turned from sin to righteousness; shall return to the Lord. The Identity means that the Divine name, power, and authority will be Nationally established in the midst of Israel, as it was in the days of old. There has, indeed, been a long silence between God and the House of Israel and the House of Judah. By the Identity, that long silence is broken, and the British isles are led to wait upon the arm of the Lord. Moreover, we are led to see what the age fails to see, that God is Ruler in the earth, and that He is still "a God to Israel." Does not the Identity bring out this truth more than any other subject? Instead of the Bible being cast aside as a worn-out book, through the *false teachings of men*, by the Identity, it breaks forth upon us with beams of heavenly glory, and becomes the most hallowed treasure to the Nation and the throne.

We speak according to the oracles of God when we say God's way for the National salvation is the best way, and that way is by the written Word of prophecy in peace and righteousness. And to bring in upon this dark and sin-benighted world things so heavenly and so glorious as National righteousness and peace, is beyond the power of any human system, whether political or religious. This is a glory which the Lord of hosts has reserved to Himself. It is by His wisdom, His fore-knowledge, His counsel, His power, His everlasting Word, that the glorious fruits of Christ's work shall be Nationally established to the British Nation—the House of Israel—and thereby on earth the kingdom of God. With the dawn of the kingdom of God, is salvation to Jerusalem and Zion, and the "Lord's land." The way by which the Lord will manifest His glory in the earth, is that which is given in the Scriptures of truth, and we are sure that He will not depart from that way to please the fancies of any class of men who, vainly puffed up with their own wisdom, imagine that they have in hand a far better way for the conversion of Nations than the Lord Himself.

The British people being identical with the Lost Ten Tribes of Israel, means that they will claim and take possession of their inheritance, which at present forms a part of the Turkish Empire. The Identity means, therefore, that in the passing away of the Turkish Empire, there is to arise the political resurrection of the House of Israel, whom the Lord will bring forth to plant in the land of their inheritance. And as this is clearly shown to be in Scripture one of the very greatest events of time, we are led to see that there are also certain special and extraordinary circumstances in connection with this great event, by which the name of the Lord shall be universally manifested by all Israel and Judah.

We see that the Identity is the means by which the Lord will work for the Nation in an especial manner. Therefore we look not to the sword of the Nation to win back the land of our inheritance. We look not (as far as the House of Israel is concerned), that by war

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shall come to pass Israel's greatest National glory. By the Identity we are led to peace. By the Identity a burst of light and glory breaks forth upon the whole Nation, and is felt and known throughout the earth! The teaching of the Scriptures are, that there are greater National glories to be manifested upon the House of Israel than have ever been since they were a Nation. In truth, the real glory of the House of Israel begins with the Identity. This is self-evident, because we have more light upon the pages of inspiration than has ever been given. The lofty descriptions of the prophets, their rapturous overflowing joy in anticipation of the glory that was to be revealed to Israel in the latter days, was not the exuberance of a mere poetical licence and Oriental imagination. They spake as they were moved by the Holy Ghost (Heb. i.). The Spirit of God was upon them. They foretold true things, literal and real things, great and glorious things which must come to pass, so that God's glory in the earth may be established before all Nations; and by means of His salvation to Jerusalem and Zion, Israel and Judah for ever. It is the glorious work of the Identity to take of those things which God has spoken by the mouth of His holy prophets, and show them to the Nation that the Nation, and not a mere sect or society, may see God's wisdom, faithfulness, goodness, mercy, kindness, truth, power, unchangeableness and glory—in a word, that the Nation may be led to glory. The Identity is the means of leading the Nation to glory because it reveals the glory of the God of Israel to the whole Nation and her company of Nations. "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee" (Isaiah lx. 1). And how is this done but by means of the Identity! The Identity by the Word of God brings light; and by the same Word, glory.

We are led therefore to the conclusion that we are warranted in looking for special, new, and altogether extraordinary manifestations of the Divine power, and light, and glory, to the Nation. The work of Israel's Identity and restoration being specially for God's glory, we are led to look, as the teaching of God's Word directs us to look, to the glory of the arm of the Lord.

The National salvation which the Lord has provided for His people is a glorious one. It is a real one. It embraces the British Nation and America, and with Israel the whole House of Judah. It is the return of the Lord to Jerusalem and Zion. Therefore, putting the Eastern Qustion and the Identity together, we see by them the signs of that coming glory so long spoken of by the holy prophets to the House of Israel and to the House of Judah.

"For My thoughts are not your thoughts, neither are your ways My ways, saith the Lord. For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall My Word be that goeth forth out of My

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mouth ; it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isaia lv. 8—11).

THE ORIGIN AND HISTORY OF THE BRITISH NATION.

By "Meni."

(*Continued from page* 158.)

Seeing that the Engles occupied four States, and that the only one of these, which was a branch, was inhabited, with the exception of one or two border counties, if we may judge from the dialects of to-day, by a people of much softer speech than those of the State out of which it appeared to spring, I think we may, without hesitation, say that the third name and the last of those found in the "Chronicle" represents four Tribes, making, with the four already accounted for, eight —the number required to form an Octarchy. But if we are right in thus deciding upon the numerical value of the three first names—Jutes, Saxons, Engles—what becomes of the others ? Let us inquire.

4th, Allmyn ; 5th, Sclavenses ; 6th, Frisians.

Who were these peoples ? and why are they ignored totally by the writers of the "Chronicle," and partially by the Britons—the presence of the first people being clearly proved from the writings of the bards, and strong indication of at least one of the others being found in such names of places as Friesthorpe, Frieston, and Frisby ? I answer, they are but nominally ignored.

History relates that when the Franks left Germany, their place was filled up by the Saxons ; it is, however, very difficult to determine whether the latter were the Old Saxons and kindred Tribes, or those who had assumed the name at the time of the confederation before spoken of. The people who entered Britain formed the same number of Tribes as the people of Denmark, yet the name Allmyn is applied to the invaders, and, therefore, I cannot resist the conclusion that a part of the Tribes who finally overran the country vacated by the Franks, were from the Cimbric or Saxon peninsula. I regard the name of Allmyn as a general one, given, irrespectively of Tribe, to those of the invaders who had thus left their old territory ; for what more appropriate name, considering the circumstances, could the Britons have bestowed upon them ? This appellation we find used in British writings,* with reference to the invaders, nearly as often as that of Saxon, but of the others we can discover no trace therein ; these we meet with in English and continental works only. I would suggest that the same peoples may have been denominated by continental writers, Allemanni, Sclavenses, or Frisians, in accordance with the country in which they thus sojourned. We call the people of four States, Engles; the Welsh or

* "Turner's Anglo-Saxons," vol. i., bk. ii., chap. ii.

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Britons so styled them, too; possibly they knew the first English Tribe by this name only; but the other Tribes, if not all, they denominated Allmyn, or German, as well as Engles, whilst various continental writers gave them four names—thus:—

English.	Welsh.	Foreigners.
East Engles	Eingyll	Engles
Bernician Engles	Allmyn	Engles — Allemanni
Deiran Engles	or	Engles — Frisians
Mercian Engles	Eingyll	Engles — Sclavenses

The Engles, on arriving here, received the names of the former inhabitants of the parts in which they then settled—thus, Bernicians and Deirans. This we are sure of, therefore it is very easy to believe that the same thing took place on the continent; indeed we are almost compelled to believe it, for the "Chronicle" tells us only of immigrants who had come from the Cimbric peninsula, though we find them bearing names of peoples occupying a more Southern position. The previous migration explains it all.

Referring to the name of Allmyn, Sharon Turner writes :—"I would not argue from this that it is certain that some Allemanni came into England, though an ancient Belgic chronicle seems to intimate as much; but the name of Allmyn, applied by the Welsh to the Saxons, tends to justify the supposition that more German Nations than the Cimbric Saxons visited England."* Even here we see how strongly he leans to the opinion that only the Cimbric Nation entered Britain; but let us follow this author and we shall perceive that there is not the slightest necessity for the supposition that other German Tribes were amongst the Cimbric invaders. He continues—"The name of Allmyn may have reached beyond the actual settlement of the Allemanni, and perhaps at this period extended largely about the Rhine. At this era we know the Franks to have marched from Batavia into Gaul, and they may have been replaced at the mouth of the Rhine by Allemanni as well as by Saxons. Both these Nations were in close vicinity to Batavia, and the people who occupied it after the Franks might from this circumstance have been promiscuously called Frisians, Saxons, or Allemanni. It may have been an error to call them Allmyn, but the use of the expression seems to imply that they came from the regions to which the name of Allemanni extended, though perhaps by popular abuse."

Thus I am justified by this author in saying that the prevalent opinion of the pure Cimbric origin of the invaders, is not contrary even to those writings which speak of them by alien names.

It may be remarked that these quotations make the Allmyn Saxons and not Engles. They certainly do make the people in question, Saxons, but we must not forget that the Engles had entered the Saxon confederacy, and might consequently be called Saxons—indeed we know, that while with the invaders the English name

* "Anglo-Saxons," vol. i., bk. ii., ch. ii., p. 180.

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became popular, to the exclusion of the once more common one of Saxon, the latter was adopted by the Welsh as the general name for the new people, and is still by them retained as such. The Gaelic Tribes of Scotland, too, who were connected with none of the real Saxons, use the same term. However, that this name of Allmyn was given not to the Saxons, but to the Engles, is shewn by the fact that the bards, in whose works it is chiefly found, wrote at a time much nearer to the struggle with the Englian Tribes than to that with the Saxons. The bards in question are Taliesin and Golyzan*—the former wrote in A.D. 570, and the latter in A.D. 660 (the last date on the authority of Lhwyd)—in the one case 59 years, in the other 149 years, after the establishment of the last-formed Saxon State, Essex, adopting the mean of the various dates assigned by different writers to that event, say A.D. 511. It must be admitted that Taliesin wrote at a period not very distant from Saxon warfare—little more than half a century; but it is distinctly affirmed that this bard† never mentions the Saxons—he refers only to the people under Ida the Engle; therefore, Allmyn, in this case, must be a substitute for Engles. These names must be equivalent.

It may serve further to elucidate the argument touching the terms Allemanni and Frisii to observe that Macaulay and other writers designate the Normans as Frenchmen; howbeit, we know that they were not anywise of Frankish origin. They had left the same region as the Engles—to wit, the Cimbric peninsula—and settled in the land of the Franks at a date previous to their coming into Britain, as the Engles had in that of the Frisians. Now, we cannot suppose any of these writers to have been in ignorance of the true European origin of the Normans; hence we must admit a popular abuse of names in this instance, and, admitting this, we can have no difficulty in receiving Sharon Turner's explanation of the name of Allemanni, as applied to our fathers, and extending it to the Frisian name. I do not contend that the latter name was never given to any of the Saxons proper, but if it was sometimes so applied, that is no argument against its having been borne by an Englian Tribe; nor is the fact that all the compounds of Fries and Fris in the nomenclature of the land are not found within an Englian border, for some of these may be derived from the heathen deity Freya.

Seeing how little authority we have for so doing, it is with a degree of hesitation that I speak of the Sclavenses as one of the Englian Tribes. But if these people were not a Tribe—indeed, were the point to be conceded, that the Allmyn, Frisians, and Sclavenses represented an insignificant force of foreigners, and that the great body of the invaders came hither *direct* from Denmark, though it hardly can be, in face of the testimony borne by the Welsh bards—it would but do away with the theory that they formed three whole Tribes—leaving undisturbed and altogether indisputable what I have

* "Turner's Anglo-Saxons," vol. i., bk. ii., ch. ii., pp. 202, 208.
† "Bards and Druids of Britain," by D. W. Nash, p. 49.

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already stated—to wit, that there were three English Tribes besides the one bearing no other name.

7th. *Strandfrisians.* This name is easily disposed of—it was never applied by ancient historians to the Saxons. Usher, anxious to prove that the English came from the Cimbric Chersonesus, finding a small territory on that peninsula bore the name of Lesser Frisia, or Strandfrisia, has suggested that those among the Saxon invaders with the Frisian name were the inhabitants of this locality.

Stillingfleet states that Lesser Frisia was a very small district, whence it is argued that, whether the Strandfrisians formed part of the Saxon invaders of Britain or not, other Frisians must have come into this land. We have seen that such an admission need not interfere with our holding the opinion Usher was wishful to sustain, therefore, it matters not what was the size of Strandfrisia. Was there a place in Denmark so called before the Saxons had quitted that country?

I append a synopsis of the Saxon arrivals and the erection of the Octarchy, and trust that the reader, after duly considering the foregoing remarks, and examining this, will concur with me in saying that there were eight Tribes—to wit, Jutes, 1; Saxons, 3; Engles, 4; and that to apply to the invaders the appellations Allmyn, Sclavenses, and Frisians, in addition to the above, mentioned in the "Chronicle," is to use a redundancy of names, inasmuch as they are partially interchangeable.

KINGDOM.	PEOPLE.	LEADER.	DATE OF ARRIVAL.	FIRST KING.	DATE OF KINGDOM'S FOUNDATION.
			A.D.		A.D.
Kent. . .	Jutes . . .	Hengist .	428-9 .	Hengist . . .	435-6
Sussex . .	South Saxons.	Ella. . .	457 . .	Ella	469
Wessex .	West Saxons .	Cerdic . .	474 . .	Cerdic	498
Essex . .	East Saxons			Erkenwin. . .	*527-30
East Englia	Engles . . .	12 Leaders	492-527	Uffa	530
Bernicia .	Bernician Engles. .	Ida . .	547 . .	Ida	547
Deira. . .	Derian Engles	. . . . .		Ella	558-60
Mercia . .	Mercian Engles	. . . . .		Crida	586

From this sketch it will be observed that Essex, like Mercia, appears to have been a branch from some other State, for we have no account of a separate arrival, yet the East Saxons were undoubtedly a distinct people. Let us not forget that the original Saxons were three peoples, unequal, too, in number, like the three Saxon Tribes in England, if we may judge by their territories. Thus we have two whole Tribes withdrawing from among the other people, after the conquest, and the reader will remember that the Mercians who left Deira had in their midst another smaller people, perhaps more akin to the Deiri than they—namely, the Mid-Engles. I refer the reader to the article on Divisions of the People for the parallel in Israel.

The East Engles landed under twelve leaders. Henry, of Hunt-

* Some authors say A.D. 492.

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ingdon, says that the chieftains are nameless, because they were many.

Though the historical dates of Israel are not in this place compared with the above, to justify myself in adopting these dates I give a quotation from the work to which I referred when speaking of the Kentish kingdom. We read,* "Adopting A.D. 428 as the epoch of the coming of the Engles, we shall find the result to be that the British and Saxon narratives of the events of the fifth century, during the period of seventy years, are brought, for the first time, into striking harmony, that we can construct a perfectly clear and consistent history out of the materials, which hitherto have seemed to present nothing but error and confusion."

Another writer, R. T. Hampson, in an essay on the "Geography of Europe," by Alfred the Great, speaks of A.D. 428 as the date at which the Britains summoned the Saxons. He likewise states, quoting from Paul Warnefried, that the Saxons invaded England about the year 430. I have also the support of one of the contributors to "Life from the Dead," the Rev. Alexander Mackay, LL.D.

The opinion held by Daniel H. Haigh regarding the date of arrival, though to him the honour must be conceded of having made it incontrovertible, is no new one amongst the students of history, as I shall show. Its acceptance is now so general that by some any further remarks in support of this date may be deemed superfluous; but I know there are many who still suppose the Saxons arrived in A.D. 449, for in most schools the children of this generation are being taught to look upon the latter date as the correct one, or rather to accept it as unchallenged.

Arrival in Europe.

When did our Saxon forefathers arrive in North Europe?

On this point history is silent, so we must ask, When were they first spoken of as being there? We have already seen that they occupied a position North of the Elbe, in the second century when Ptolemy wrote—that is to say, in A.D. 141 at the latest. Sharon Turner asserts that Ptolemy is the first author by whom they are spoken of as a people dwelling *North* of that river; but, while making this assertion, he seems quite unwilling to allow that they were not there in the days of Tacitus. He thinks it unlikely that they arrived in the short space of time between A.D. 98 and A.D. 141, and desires to prove that the "omission" of their name from the works of Tacitus was intentional. He argues thus,† "He (Tacitus) seldom presents a mere nomenclature; he seems to enumerate those the most carefully whose wars, customs, fame, vicissitudes, and power had distinguished them from the rest. As the Saxons *and their neighbours* were not remarkable in either of these circumstances, he knew them not—he passed them over."

* "Saxon Conquest," by Daniel H. Haigh, ch. vi., p. 174.
† "Ang-Sax.," vol. i., bk. i., ch. i., p. 17.

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I cannot endorse this statement unqualified, indeed, the latter part of it I entirely reject. It is not for the purpose of disputing upon this subject, however, that I now give the quotation, but to show that the Saxons are not the only people noticed by Ptolemy, in A.D. 141, as being on the Cimbric peninsula, and not mentioned by Tacitus in A.D. 98 *as being there*. Had the Saxons arrived alone, my argument would have been quite untenable; and thus, while Sharon Turner relies for support, when asserting that the Saxons were intentionally omitted from the page of history, on the fact that Tacitus does not mention, as inhabitants of the peninsula, several Tribes spoken of as such by Ptolemy, I, on the same fact, build my fondest hopes of showing another link of the chain of evidence which connects our Nation with Lost Israel, of helping to prove that we are the people Mr. Hime so emphatically declares.

How many peoples then, besides the Saxons, are mentioned by Ptolemy, but not by Tacitus, as occupying Denmark? No less than six. Turner gives this number, and I have verified it from the works of both authors.

On referring to Tacitus,* we find that after mentioning the Frisii, the Chauci, the Chatti, the Cherusci, and the Fosi, he speaks of the Cimbri as if they were the only inhabitants of the Cimbric Chersonesus. But what does Ptolemy say? After reference to the SaxonEs, whom he places on the neck of the peninsula, he tells us that beyond them were the Sigulones, the Sabalingii, the Cobandi, the Chali, the Phundusii, the Charudes, and the Cimbri—the remnant of the Cimbri.

Sharon Turner was a most able writer, and a laborious student of our ancient history, therefore it is with great diffidence that I question his judgment in this matter; nevertheless, I believe his conclusion had been different had he received the light we are now favoured with. On historical grounds alone, however, we should be justified in asserting that the Saxons were, most probably, not on the Cimbric peninsula in the days of Tacitus. If it is incredible that a people should have settled where the Saxons were found by Ptolemy, in the short period between Tacitus and that writer, it must be well nigh as incredible that the same thing should have happened in the time intervening between Strabo and Tacitus. Let us then turn to Strabo, and if in Tacitus, an historian rather than a geographer, we cannot expect a very precise list of the names of Nations, and the countries they occupied, we may look for this in Strabo. On referring to the works of Strabo, however, we discover none of the seven names taken from Ptolemy—hence we may believe the Saxons and six other Tribes were not in Denmark when Strabo wrote, and, consequently, did we allow that they were on that peninsula in A.D. 98, we should have to grant their arrival between the time of Strabo and some period prior to this date of Tacitus, because a nation which had lately taken possession of a new country could not be a people

* "Germania," xxxv., xxxvi., and xxxvii.

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unremarkable for vicissitudes—a circumstance needful, in the opinion of Sharon Turner, to justify the omission by Tacitus. Now, if they were not there in Strabo's time, and yet arrived sufficiently early to have lost all marks of a new people before A.D. 98, it must be acknowledged that the period during which their arrival took place could have been little longer than that between Tacitus and Ptolemy. If it is credible that they arrived during the former period, why can we not believe that they did so during the latter? I repeat, we have no proof whatever of their presence in Denmark in A.D. 98, save the shortness of time between that year and 141, and to allow it on this ground drives us to the necessity of admitting that their arrival took place during an interval equally brief, for it is clear the Saxons were not on that peninsula when the geographer Strabo wrote.

But I hear the inquiry—Does the silence of this author warrant this last assertion? Since he tells his readers,* after speaking of the Campsiani, that there were many other Tribes, may not the Saxons have been among these unnamed ones?

The fact that the Saxons are not found in the writings of Strabo does not, alone, place it beyond dispute that they were not on the Cimbric Chersonesus so early as the time in question, for he plainly states that the people dwelling along the coast beyond the Elbe were unknown to him; but, when joined to another fact equally evident—namely, that he places the Cimbri on the neck of the peninsula, just where the Saxones were in Plotemy's time, whereas the last-named writer stations them in the extreme North thereof, with six other peoples between them and the Saxones—I think it gives us something more than probability on which to base the assertion.

From a passage in "Strabo's Geography,"† where we are informed that of the Nations between the Rhine and the Elbe, the most generally known were the Sicambri and the Cimbri, I should say that the Cimbri must have been in part South of the Elbe at the beginning of the first century; but when stating that they were then on the neck of the peninsula, I speak on the authority of several writers; and this statement, if limited to a portion of the people, is, notwithstanding Strabo's professed ignorance of the Tribes dwelling along the coast beyond the Elbe, fully supported by the context. It little matters, however, to the argument, on which side of that river the Cimbri were then located, as it is manifest they were close to it—in all probability on both sides.

The reader may suppose that Sharon Turner's words refer to the Saxon arrival, not in Denmark, but in Europe, and therefore deem my remarks upon the position of the Cimbri altogether irrelevant. If such were their right application, it would be admitted by the historian that our forefathers were not on that peninsula in A.D. 98, that they were then on their way thither through Europe; but that he wrote with the meaning I attach to his words is obvious from

* Strabo, bk. vii., ch. i., sec. 4.
† Strabo, bk. vii., chap. ii., sec. 4.

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the following sentence.* "It cannot be inferred from the silence of Tacitus that the Saxons were not above the Elbe in his days." And thus the argument shows that he was not justified, on his own grounds, in the assumption respecting the presence of the Saxons, and that they had not then reached the Elbe.

Dr. Bosworth states in the preface to his "Anglo-Saxon Dictionary," that the Saxons were North of the above river in A.D. 90. This assertion he makes from the fact that they are mentioned by Ptolemy; but Sharon Turner† much more reasonably says that they were not spoken of by Ptolemy, until some time previous to A.D. 141. We know that this ancient writer made astronomical observations at Alexandria in A.D. 139, is it not therefore likely that he wrote of the Saxons at a date nearer A.D. 141 than A.D. 90?

Dr. Lingard, in his "English History," on the same authority as the other writers, places this first record about the middle of the second century.

Thus, the earliest date assigned is A.D. 90, and the latest A.D. 150 —the mean of which is A.D. 120-1. Compare this with the mean of the other dates:—Tacitus, A.D. 98; Ptolemy, A.D. 141: say A.D. 120.

No doubt whatever exists about the date at which Tacitus composed his Germania.‡ There is internal evidence in the book of its being the year of Rome 851, or A.D. 98.

I think it must be allowed by all who have studied the question without prejudice, that about A.D. 120, the following peoples arrived in Denmark:—Saxones, Sigulones, Sabalingii, Cobandi, Chali, Phundusii, and Charudes.

Here we have seven names, but Ptolemy speaks of another Tribe bearing a name we can scarcely ignore—that of Angeli. This Tribe was in close proximity to Denmark, yet South of the Elbe—another proof of our fathers having then been only on their way through Central Europe, for the Engles, or Angeli, before they entered Britain, had occupied a position in Denmark. The English name may have been that of another people, only assumed by our forefathers at the time of the confederation, in like manner as was their Saxon appellation by their allies; but this is highly improbable, inasmuch as we meet with no other people called by the English name, as we should expect if the Saxon Engles were not the original English.

Thus we have eight names. If, however, the Saxons were then three Tribes, these eight names are equal to Ten Tribes. We have seen that eight Tribes entered Britain at the Saxon Conquest, while one, as will be shown, remained behind, settling afterwards in the North of France, and removing thence to Britain. Here then are nine; still have we one more Tribe to account for. Let us recall the little Tribe that appeared to come out of Northumbria with the

* "Anglo-Saxons," vol. i., bk. i., chap. i., p. 17; see also p. 15.
† "Anglo-Saxons," vol. i., bk. i., chap. i., p. 3.
‡ "Germania," xxxvii.

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Mercians. May not Ptolemy, like the "Chronicles," have mentioned this people under a distinct name? If he did not, it is possible that he also included the two-fold Tribe afterwards known as Northumbrians in one name—and this would not upset the number if the Saxons of the third century bore, in Ptolemy's days, three distinct names. Turner has shown that, previous to the confederation of the third century, the Saxons were three Tribes, but we have no record as to whether they were a threefold or a single people when Ptolemy wrote.

Let us compare them under these two aspects with the conquerors of Britain.

Ditmarsian Saxons	East Saxons	
Stormarian Saxons	West Saxons	
Holsatian Saxons	South Saxons	
Sigulones	Bernicians	Northumbrians
Sabalingii	Deirans	
Cobandi	Mercians	
Chali	Mid-Engles	
Phundusii	Jutes	
Charudes	Normans	
Angeli	East Engles	

or

Saxones	West Saxons
Sigulones	East Saxons
Sabalingii	South Saxons
Cobandi	Mercians
Chali	Northumbrians
Phundusii	Jutes
Charudes	Normans
Angeli	East Engles

Are not these Tribes the same?

A question involved in so much doubt may perhaps be regarded as one hardly worth the trouble of examining, but I request the reader to bestow some little thought upon the following points:—

1st. In two instances the Tribes mentioned by Ptolemy agree in name with those who entered Britain.

2nd. The territory occupied by the former was that from which the latter came.

3rd. The former agree numerically with the latter under two aspects, whereas the numbers might have been absolutely irreconcilable.

Supposing either of the above to be correct, this would make the continental Tribes correspond with the invaders of Britain, but scarcely with the Assyrian captives, for these, we have seen, were seven Tribes or eight, the number depending upon the way in which Joseph—the two-fold Tribe—is reckoned. Here, however, we have eight or nine—depending upon how we count the two-fold State Northumbria—besides the half-Tribe to which the writer has so often referred, yet without vouchsafing an explanation.

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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. VI. NO. 172.] WEDNESDAY, MAY 15, 1878. [ONE PENNY.

BRITAIN (OR ISRAEL) THE FIFTH AND LAST EMPIRE.

BY JOHN GILDER SHAW.

(*Continued from page* 41.)

THE historical reader will remember that England was spoken of to Napoleon I. as but a small garden in comparison with the rest of the world. The characteristic reply was, "True, sire, but in that garden grows many a bitter weed." His attempts to invade our coasts (as were those of Spain, 200 years previously) were futile. The rapidity of our growth, or expansion into our present magnificent Empire, may be judged by the fact that it is only 223 years, on the 7th of May last, since we became possessed of Jamaica—our first colony—which was taken from Spain, by Commander Penn, in the year 1655.

WHERE WOULD THE FEET OF THE IMAGE BE?

It will be necessary for us to go to history if we would ascertain where the blows were struck, when they were struck, and what power it was that struck the blows on the feet of the image, and, by so doing, caused its destruction. In order to arrive at the truth (for it is the truth we seek), we must first ask ourselves the question, Where would the feet of this symbolical image be? Now this cannot be a very difficult problem to solve when we know for a certainty that the head of the image was Babylon. It is not a mathematical

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question, involving almost endless calculation, and employing hundreds of figures; neither is it an abstruse question of science, which is nearly as difficult to understand, to those who have not studied science, after the answer is given, as it was before. The answer must be natural, easy, and as free from obscurity when it is given, that a child may understand it; and precisely such an answer I proceed to furnish when I say, the feet of the image would be the furthest away from the head. This answer commends itself to our reason; it is so simple that a mere child can understand it; it is so true that the oldest and wisest cannot gainsay it—simple but mighty truth! I will now endeavour to point out—in the form of a short allegory—the two countries which are in reality the feet of the image:—

An Allegory.

Methought (whether in waking or sleeping vision I will not say) that I was favoured with a sight of the same terrible image which Nebuchadnezzar saw in his dream. As my eyes rested upon him, I saw him *move*, and, probably, tired of standing throughout the long centuries which have elapsed from Daniel's time to this, he proceeded to bring his colossal form into a recumbent position. At length he settled down and all was still: so I approached near enough to take note of him as he lay. He was reclining on his back, with his golden head pillowed on Babylon; his breast rested on Syria, and both of his gigantic arms were raised above his head, the right arm rested on Media, and the left on Persia, and as I gazed thereon, the arms and breast shone like polished silver in the dazzling rays of the Eastern sun. I next turned my attention to the brazen body and thighs of the giant, and noted that these portions of his massive frame covered Greece (including Turkey, which formerly was a part of Greece). The iron legs covered the Roman Empire—the right foot rested on France and the left foot on Spain; and as they lay, I noted that they were a strange compound of iron and clay. Thus the recumbent figure covered the kingdoms, which the gold, the silver, the brass, the iron, and the mixture of iron and clay represented or symbolized—the head was in the extreme East, or Babylon, and the feet in the extreme West, resting on France and Spain.

The Smiting of the Feet of the Image.—Britain the Kingdom of the Stone.

Let us now—taking France and Spain as the feet of the image on the one hand, and Great Britain as the little stone on the other hand—endeavour to ascertain from the undoubted facts of history whether or no we have fallen upon the feet of the image and brought him down. As it was the prowess of the people of each succeeding Empire that enabled it to subdue and supplant the one before it, it is only fair to conclude that it is by the prowess of the Anglo-Saxon race—who belong to the fifth Empire—that the overthrow of the image has been achieved. There is nothing so likely to convince men as the hard logic of facts, therefore I will let our victories over the European Powers speak for me, without further comment:—

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BRITISH VICTORIES OVER FRANCE AND SPAIN.

(THE FEET OF NEBUCHADNEZZAR'S IMAGE.)

No.	Month.	Year	Place of Battle.	Officer or General	Nature of Victory.
1	August 26	1346	Cressey	Edward III.	Battle
2	August 4	1347	Calais	Edward III.	Taken
3	September 19	1356	Poitiers	Black Prince	Battle
4	October 25	1415	Agincourt	Henry V.	Battle
5	April 25	1513	Brest	Howard	Sea fight
6	August 16	1518	Spurs	Henry VIII.	Battle
7	September 14	1544	Boulogne	Henry VIII.	Taken
8	**July 21**	1588	**Armada**	**Howard**	**Sea fight**
9	**May 7**	1655	**Jamaica**	**Penn**	**Taken**
10	December 4	1664	Bordeaux	James II.	Sea fight
11	May 10	1667	St. Christopher	Harmann	Sea fight
12	May 19	1692	La Hogue	Russell	Sea fight
13	August 19	1702	Carthagena	Benbow	Sea fight
14	October 29	1702	Chartreuse	Marlboro'	Taken
15	December 17	1703	Guilder	Marlboro'	Taken
16	July 2	1704	Donawert	Marlboro'	Battle
17	**July 24**	1704	**Gibraltar**	**Rooke**	**Taken**
18	August 13	1704	Blenheim	Marlboro'	Battle
19	November 5	1704	Gibraltar	Rooke	Sea fight
20	July 18	1705	Tirlemont	Marlboro'	Battle
21	**September 28**	1705	**Barcelona**	**Peterborough**	**Taken**
22	May 23	1706	Ramilies	Marlboro'	Battle
23	August 6	1707	Newfoundland	Underdown	Sea fight
24	**May 27**	1708	**Carthagena**	**Wager**	**Sea fight**
25	July 11	1708	Oudenard	Marlboro'	Battle
26	**September 18**	1709	**Minorca**	**Stanhope**	**Taken**
27	September 11	1709	Malplaquet	Marlboro'	Battle
28	September 20	1709	Deadman	Haniray	Sea fight
29	February 5	1710	Guadaloupe	Beckwith	Taken
30	**August 12**	1718	**Pescaro**	**Byng**	**Sea fight**
31	August 18	1739	Lagos	Boscowen	Sea fight
32	**November 22**	1739	**Portobello**	**Vernon**	**Taken**
33	**March 25**	1740	**Charges**	**Vernon**	**Taken**
34	**November 14**	1741	**Paita**	**Anson**	**Taken**
35	December 27	1742	Old Gibraltar	Purcel	Sea fight
36	**May 30**	1743	**Windward**	**Anson**	**Sea fight**
37	**May 31**	1743	**Spiritu Santo**	**Anson**	**Taken**
38	June 26	1473	Dettengen	George III.	Battle
39	June 16	1745	Cape Breton	Warren	Sea fight
40	July 20	1747	Saffield	D. of Cumberland	Battle
41	January 31	1748	Cape Cantin	Harvey	Sea fight
42	**May 8**	1748	**Cuba**	**Knowles**	**Taken**
43	**October 7**	1748	**Havannah**	**Knowles**	**Sea fight**
44	April 1	1753	Trivady	Lawrence	Battle
45	June 27	1753	Louisbourg	Amherst	Taken
46	September 24	1753	Veycondals	Lawrence	Battle
47	June 10	1755	Newfoundland	Boscowen	Sea fight
48	November 2	1756	Martinico	Townshead	Sea fight

☞ Some difficulty having arisen as to printing the "Victories" in the form of a table in the pages of the GLORY LEADER, the author will be happy to send, post free, to any address, for two postage stamps, "The Chronological Chart of British Victories Over the Continental Powers," ranging from the battle of Cressey to our last victory over Russia in 1855. Address—J. G. Shaw, 20, Park-row, Leeds.

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No.	Month.	Year	Place of Battle.	Officer or General	Nature of Victory.
49	January 2	1757	Calcutta	Watson	Taken
50	March 1	1758	Cape of Gat	Osborne	Sea fight
51	April 4	1758	Aix	Hawke	Sea fight
52	April 23	1758	Coromandel	Pocock	Sea fight
53	April 24	1758	Fort Louis	Cumming	Taken
54	May 1	1758	Senegal	Cumming	Taken
55	June 12	1758	Lorembec	Wolfe	Taken
56	November 24	1758	Fort Duquesue	Forbes	Taken
57	December 7	1758	Glapool	Ford	Battle
58	December 9	1758	Condore	Ford	Battle
59	January 24	1759	Guadaloupe	Hopson	Taken
60	April 13	1759	Bergen	Ferdinand	Battle
61	May 2	1759	Guadaloupe	Clavering	Taken
62	July 7	1759	Crown Point	Amherst	Taken
63	July 31	1759	Minden	Ferdinand	Battle
64	September 10	1759	Point Pedron	Pocock	Battle
65	September 15	1759	Quebec	Wolfe	Battle
66	November 3	1759	Montserrat	Tyrell	Sea fight
67	November 20	1759	Bellisle	Hawke	Sea fight
68	January 29	1760	Chillappee	Coote	Taken
69	February 9	1760	Arcot	Coote	Battle
70	February 28	1760	Isle of Man	Eliott	Sea fight
71	April 18	1760	Waldore	Gerdon	Battle
72	July 8	1760	Chaleur Bay	Byron	Sea fight
73	September 1	1760	Carroor	Smith	Taken
74	January 15	1761	Pondicherry	Coote	Taken
75	February 7	1761	Bellisle	Hodgson	Taken
76	February 13	1762	Martinico	Rodney	Sea fight
77	July 18	1762	Havannah	Albermarle	Taken
78	October 6	1762	Minilla	Drapier	Taken
79	December 5	1764	Dieppe	Dorvine	Sea fight
80	December 15	1778	Vigie	Meadows	Sea fight
81	December 16	1778	Cavenage	Barrington	Sea fight
82	December 29	1778	Savannah	Campbell	Taken
83	May 13	1779	Cancalle Bay	Wallace	Sea fight
84	May 26	1779	Cape Finisterre	Ducie	Sea fight
85	June 9	1779	Lasalva	Peard	Sea fight
86	October 16	1779	Cape Finisterre	Young	Sea fight
87	October 19	1779	Omea	Suttiwell	Taken
88	March 17	1780	Cape Henry	Arbuthnot	Sea fight
89	April 17	1780	Martinico	Rodney	Sea fight
90	January 6	1781	Jersey	Pierson	Taken
91	April 16	1781	St. Yago	Johnson	Sea fight
92	November 27	1781	Gibraltar	Elliott	Battle
93	December 1	1781	Charlestown	Pascoe	Sea fight
94	January 7	1782	Cape St. Vincent	Rodney	Sea fight
95	January 26	1782	St. Christopher	Hood	Sea fight
96	April 12	1782	Dominica	Rodney	Sea fight
97	April 23	1782	Ushant	Maitland	Sea fight
98	April 29	1782	Martinico	Hood	Sea fight
99	June 13	1782	Cuddadore	Stuart	Battle
100	July 5	1782	Negapatam	Hughes	Sea fight
101	August 30	1782	Black River	J. Campbell	Taken
102	September 3	1782	Trincomali	Hughes	Sea fight
103	September 13	1782	Gibraltar	Elliott	Battle
104	October 31	1782	Chinglaput	Clive	Taken
105	December 25	1782	Basse Terre	Hood	Sea fight
106	March 4	1791	Plymouth	Ownslow	Sea fight
107	May 24	1793	Famars	Duke of York	Battle

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No.	Month.	Year	Place of Battle.	Officer or General	Nature of Victory.
108	July 26	1793	Valenciennes	Duke of York	Taken
109	August 23	1793	Pondicherry	Braithwaite	Taken
110	October 1	1793	Toulon	Mulgrave	Battle
111	October 20	1793	Cherburg	Saumarez	Sea fight
112	October 22	1793	Cape Nicholas	Whitelock	Taken
113	November 18	1793	Bay of Biscay	Thornborough	Sea fight
114	January 23	1794	Channel	Warren	Sea fight
115	February 9	1794	San Florenzo	Dundas	Taken
116	March 22	1794	Fort Bourbon	Grey	Taken
117	March 28	1794	Jamaica	Suridge	Sea fight
118	April 3	1794	St. Lucia	Grey	Taken
119	April 21	1794	Guadaloupe	Grey	Taken
120	May 5	1794	Mauritius	Newcome	Sea fight
121	May 14	1794	St. Pierre	Ogiloie	Taken
122	May 22	1794	Bastia	Hood	Taken
123	May 29	1794	Atlantic	Howe	Sea fight
124	June 1	1794	Ushant	Howe	Sea fight
125	June 4	1794	Cadiz	Collinwood	Sea fight
126	June 15	1794	Brest	Howe	Sea fight
127	July 6	1794	Maliens	Moira	Taken
128	January 4	1795	Point-a-Petre	Faulkner	Sea fight
129	March 14	1795	Cape Corse	Hotham	Sea fight
130	April 7	1795	Mediterranean	Hotham	Sea fight
131	May 17	1795	Chesapeak	Cochrane	Sea fight
132	June 23	1795	Groix	Bridport	Sea fight
133	August 31	1795	Ostenburg	Stuart	Taken
134	February 6	1796	St. Domingo	Duckworth	Sea fight
135	April 20	1796	Lizzard Point	Exmouth	Sea fight
136	April 25	1796	Morne Chabot	Moore	Taken
137	May 25	1796	St. Lucia	Abercrombie	Taken
138	June 11	1796	St. Vincent	Abercrombie	Taken
139	July 16	1796	Helvoet	Trollope	Sea fight
140	August 22	1796	Saintes	Warren	Sea fight
141	November 26	1796	Aguilla	Barton	Sea fight
142	December 2	1796	Foulpoint	Spranger	Taken
143	December 12	1796	Cadiz	Bowen	Sea fight
144	**February 14**	1797	**Cape St. Vincent**	**Jervis**	**Sea fight**
145	**February 18**	1797	**Trinidad**	**Harvey**	**Taken**
146	March 9	1797	Brest	Neale	Sea fight
147	January 13	1798	Ushant	Pellew	Sea fight
148	**July 15**	1798	**Carthagena**	**Dixon**	**Sea fight**
149	July 17	1798	Ushant	Keppel	Sea fight
150	August 1	1798	Nile	Nelson	Sea fight
151	September 8	1798	Ballina Muc	Lake	Battle
152	October 12	1798	Ireland	Warren	Sea fight
153	**November 15**	1798	**Minorca**	**Stuart**	**Taken**
154	February 29	1799	Sandhead	Cooke	Sea fight
155	**March 10**	1799	**Orpesa**	**Markham**	**Sea fight**
156	**March 30**	1799	**Porto Rico**	**Otway**	**Sea fight**
157	May 9	1799	Acre	Sidney Smith	Battle
158	June 14	1799	Riviglano	Foote	Taken
159	August 9	1799	Gibraltar	Brenton	Sea fight
160	August 28	1799	Rieuve Diep	Mitchell	Sea fight
161	September 8	1799	Guadaloupe	C. Boyer	Sea fight
162	September 29	1799	Civita Veechia	Trowbridge	Taken
163	November 22	1799	Lowestoft	Searles	Sea fight
164	December 24	1799	Dodman	Pengelly	Sea fight
165	December 26	1799	Fort Royal	Rowley	Sea fight
166	March 31	1800	Malta	Dixon	Sea fight

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No.	Month.	Year	Place of Battle.	Officer or General	Nature of Victory.
167	April 5	1800	Goree	Hamilton	Taken
168	September 5	1800	Malta	Pigott	Taken
169	**October 27**	1800	**Malaga**	**Beaufort**	**Sea fight**
170	January 27	1801	Cape Finisterre	Barton	Sea fight
171	March 8	1801	Maadie	Abercrombie	Battle
172	March 21	1801	Alexandria	Abercrombie	Battle
173	March 24	1801	St. Martin	T. Trigg	Taken
174	April 8	1801	Rosetta	Hutchinson	Battle
175	July 2	1801	Cairo	Hutchinson	Battle
176	**July 13**	1801	**Algeziras**	**Saumarez**	**Sea fight**
177	September 2	1801	Alexandria	Hutchinson	Taken
178	November 4	1802	Ferrol	Strachan	Sea fight
179	June 22	1803	Morne Fortune	Grinfield	Taken
180	November 29	1803	Cape Finisterre	R. Wintrop	Sea fight
181	**February 4**	1804	**Cadiz**	**Moore**	**Battle**
182	March 7	1805	Gibraltar	J. Leake	Sea fight
183	October 21	1805	**Trafalgar**	**Nelson**	**Sea fight**
184	January 20	1806	St. Domingo	Duckworth	Sea fight
185	March 13	1806	Martinico	Warren	Sea fight
186	**June 24**	1806	**Buenos Ayres**	**Popham**	**Taken**
187	July 4	1806	Maida	Stuart	Battle
188	January 3	1807	Martinico	Selby	Sea fight
189	January 21	1807	La Caraccas	Sawyer	Sea fight
190	**February 3**	1807	**Monte Video**	**Auchmuity**	**Taken**
191	December 28	1807	Benevente	Paget	Sea fight
192	August 17	1808	Rolico	Wellesley	Battle
193	August 21	1808	Vamiero	Wellesley	Battle
194	December 20	1808	Saliagum	Paget	Battle
195	January 2	1809	Cayenne	L. Yeo	Taken
196	January 16	1809	Corunna	Moore	Battle
197	January 30	1809	Cape Salomon	Maitland	Taken
198	February 8	1809	Barbadoes	Betterworth	Sea fight
199	February 24	1809	Martinico	Prevost	Battle
200	April 11	1809	Aix	Gambier	Sea fight
201	July 27	1809	Porteus Breton	Dilkes	Sea fight
202	July 28	1809	Talavera	Wellesley	Battle
203	October 2	1809	Zante	Oswald	Taken
204	October 30	1809	Rosas	Halowell	Sea fight
205	March 10	1810	Quiberon	Prescott	Sea fight
206	May 8	1810	Naples	Brianton	Sea fight
207	July 10	1810	Bourbon	Keating	Taken
208	August 3	1810	Pillan	Robinson	Sea fight
209	September 27	1810	Busaco	Wellington	Battle
210	September 30	1810	Annapolis	Nicholson	Taken
211	November 10	1810	Groa	Leyman	Sea fight
212	February 1	1811	Guarda	Grant	Battle
213	March 11	1811	Pombal	Wellington	Battle
214	March 23	1811	Lissa	W. Hoste	Sea fight
215	April 15	1811	Olivenza	Cole	Taken
216	April 27	1811	Corfu	Otway	Sea fight
217	May 11	1811	Almeida	Wellington	Battle
218	May 16	1811	Albuera	Beresford	Battle
219	May 21	1811	Madagascar	Scomberg	Sea fight
220	June 20	1811	Toulon	Blackwood	Sea fight
221	September 21	1811	Boulogne	Anderson	Sea fight
222	September 25	1811	El Bodon	Wellington	Battle
223	October 4	1811	Equalda	Lacey	Taken
224	October 28	1811	Arroyo Molinos	Hill	Battle
225	December 31	1811	Tariffa	Skerrit	Battle

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No.	Month.	Year	Place of Battle.	Officer or General	Nature of Victory.
226	January 14.....	1812	St. Francisco.....	Harcourt	Battle
227	January 19.....	1812	Cindad Rodrigo	Wellington	Taken
228	February 22	1812	St. George	Talbot.....	Sea fight
229	March 27	1812	Dieppe	Harvey	Sea fight
230	April 6	1812	Badajoz	Wellington	Taken
231	May 18	1812	Miravetè	Hill	Taken
232	July 22	1812	Salamanca	Wellington	Battle
233	August 7.....	1812	Segovia	Wellington	Taken
234	November 9 ...	1812	Alba	Hill	Battle
235	February 20 ...	1813	Begar	Hill	Battle
236	February 26 ...	1813	Ponsa	Napier	Taken
237	June 6.....	1813	Belaguer	Prevost	Battle
238	June 21	1813	Vittoria	Wellington	Battle
239	July 3.....	1813	Molehead	Freemantle	Taken
240	July 30	1813	Ostiz	Pakenham	Battle
241	September 9 ...	1813	St. Sebastian.....	Graham	Taken
242	December 10...	1813	The Nive	Hill	Battle
243	December 30...	1813	Black Rock	Riall	Battle
244	February 15 ...	1814	Garris.....	Hill	Battle
245	February 23 ...	1814	Adour.....	Hope.....	Battle
246	February 25 ...	1814	Orthes	Wellington	Battle
247	March 12	1814	Bordeaux	Beresford	Taken
248	March 20	1814	Tarbes	Wellington	Battle
249	March 26	1814	Isle of Bas	Seymour	Sea fight
250	April 10	1814	Toulouse	Wellington	Battle
251	April 14	1814	St. Etienne	Hope.....	Battle
252	June 18	1815	Waterloo	Wellington	Battle
253	June 25	1815	Cambrai.....	Colville.....	Taken
254	March 5	1819	Barossa	Graham.....	Battle

Britain has never struck a single blow at any other of the Nations forming the image, except the following

Two Victories over the Turks:—

No.	Month.	Year	Place of Battle.	Officer or General	Nature of Victory.
1	February 27 ...	1807	Prota	Duckworth	Battle
2	October 18	1827	Navarino	Codrington	Sea fight

BRITISH VICTORIES OVER NATIONS IN EUROPE FORMING NO PART OF THE IMAGE.

Victories over the Dutch:—

No.	Month.	Year	Place of Battle.	Officer or General	Nature of Victory.
1	June 29	1652	Dover.....	Blake.....	Sea fight
2	June 3.....	1665	Harwich.....	James II.	Sea fight
3	July 19	1666	Cape of Holland	Albemarle.....	Sea fight
4	May 28	1671	Southwold Bay.....	James II.	Sea fight
5	November 25...	1759	Chincery	Ford	Taken
6	November 12...	1781	Negapatam	Monro	Taken
7	August 5.....	1781	Dogger Banks	Parker	Sea fight
8	January 11.....	1782	Ostenburg	Hughes	Taken
9	July 14	1795	Simon Town	Elphinstone.....	Taken

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No.	Month.	Year	Place of Battle.	Officer or General	Nature of Victory.
10	September 16...	1795	Cape of Good Hope...	Craig	Taken
11	February 16 ...	1796	Amboyna	Remier	Taken
12	April 22	1796	Demarara	White	Taken
13	October 11	1797	Camperdown.....	Duncan	Sea fight
14	August 20	1798	Surinam.....	Trigge	Taken
15	September 12...	1799	Fly Islands	Portlocke	Sea fight
16	July 29	1800	Port Louis.....	Coglan	Sea fight
17	September 22...	1803	Berbice	Grinfield	Taken
18	January 10.....	1806	Cape of Good Hope...	Popham	Taken
19	November 30...	1806	Sunda	Exmouth	Sea fight
20	January 1	1807	Curacoa	Brisbane	Taken
21	February 17 ...	1810	Amboyna	Cole	Taken
22	August 8.....	1810	Banda.....	Cole	Taken
23	August 10	1811	Cornelis	Gillespie	Taken

VICTORIES OVER THE RUSSIANS:—

No.	Month.	Year	Place of Battle.	Officer or General	Nature of Victory.
1	August 25	1808	Baltic Sea	Hood	Sea fight
2	September 20...	1854	Alma	Raglan	Battle
3	October 25	1854	Balaclava	Raglan	Battle
4	November 5 ...	1854	Inkerman	Raglan	Battle
5	September 8 ...	1855	Sebastapool	Simpson	Taken

VICTORIES OVER THE DANES:—

No.	Month.	Year	Place of Battle.	Officer or General	Nature of Victory.
1	April 2	1801	Copenhagen	Nelson	Sea fight
2	September 7 ...	1807	Copenhagen	Gambier	Taken

VICTORY OVER THE SWEDES:—

No.	Month.	Year	Place of Battle.	Officer or General	Nature of Victory.
1	September 4 ...	1807	Heligoland	Russel	Taken

History cannot lie! I have now placed the record of our victories by land and sea over the Powers of Europe before you, arranged in chronological order, giving the name of the place where the victory was achieved, and the name of the commander who signalized himself on each occasion. No other country in the world can produce anything to compare with it—the total number of victories are exactly 289. In analyzing these victories, we have the following result:—

219 distinct victories over France—the right foot of the image.
35 do. Spain—the left foot of the image, that is,

254 *victories over France and Spain*, only leaving

33 as the number of victories which we have gained over all the other European Nations, and showing significantly that we have gained between seven and eight times more victories over France and Spain than we have done over all the other European Powers put together. In again analyzing the 33 remaining victories, we find that we have gained

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23 distinct victories over the Dutch.
2 do. do. Danes.
1 distinct victory over the Swedes.
5 distinct victories over the Russians; and
2 do. do. Turks.

Total 33

Nine of these Nations—with the single exception of Turkey—ever formed any part of the image or of the four Empires. This result to me is most astounding, and certainly proves in the most convincing manner the literal and exact fulfilment of this part of the prediction. Truly, BRITAIN IS THE LITTLE STONE WHICH, BY FALLING UPON THE FEET OF THE IMAGE, HAS BROKEN IT IN PIECES!

(*To be continued.*)

THE BOOK OF THE PROPHET ISAIAH,

IN THREE DISTINGUISHING TYPES,

WITH A SHORT COMMENTARY.

By EDWARD HINE.

CHAPTER I.

28 And the destruction of the transgressors and of the sinners shall be together, *and they that forsake the Lord shall be consumed.*

WHOM FORSAKE THE LORD?

We answer, Judah, because this very charge is made against Judah—"But ye are they that forsake the Lord" (Isa. lxv. 11); God afterwards making a marked distinction on behalf of Israel.

29 *For they shall be ashamed of the oaks* which ye have desired, and ye shall be confounded for the gardens that ye have chosen.

30 For ye shall be as an oak whose leaf fadeth, and as a garden that hath no water.

31 And the strong shall be as tow, and the maker of it as a spark, *and they shall both burn together, and none shall quench them.*

CHAPTER II.

THE word that Isaiah the son of Amoz saw *concerning Judah* and Jerusalem.

2 And it shall come to pass in the last days, *the mountain of the Lord's house shall be established in the top of the mountains,* and shall be exalted above the hills; AND ALL NATIONS SHALL FLOW unto it.

THE INSTITUTION OF REPRESENTATION.

It would ill become us to be very pronounced in our opinion upon the meaning of the first four verses of this chapter; yet we are not inclined to see the chapter as containing a series of detached predictions, as

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suggested by Koppe, Eichhorn, and Bertholdt. We recognise the declaration of this verse as referring to a time *after* the "second-time" return of Israel and Judah has been accomplished; yet at a time *before* the second advent of our Lord—*i.e.*, we do not see the millennial age as essential to bring this glory about. The "last days" here referred to would embrace the time after the return and before the millennium—that is, in the "time of the end," the time that God promises to do better for Israel in their ending of time "than at their beginnings," the identical time of Jacob's REST—a period of time that must precede his "TROUBLE." This REST commences with the glory of the return, and it is "after this glory" that we are promised "many Nations shall be joined to the Lord."

It may be objected that this very verse, naturally, might interfere with our love for insisting that prophecy shall be *literally* fulfilled, for, at the return, Israel and Judah alone will pretty fully occupy the land, and where could be the room for the flowing of "all Nations?" We do not see any danger to the Scripture in the objection; for the expression is carefully protected by many other Scriptures, which implies that this flowing refers to "*many Nations*," as in Micah iv. 12: "And many Nations shall come;" and then there is nothing to prevent us from reasonably understanding that these many Nationalities shall be present by representatives, just as large societies are present at local gatherings by their deputies—an institution common to our Missionary, Bible, Freemason, Oddfellow, Religious Tract, and all other corporations. This view is legitimately taught us in the matter of Israel's return. When we are told that "the children of Israel and the children of Judah" shall return together, we immediately object that the land would be too small to hold the entire people. When the difficulty is solved for us in other Scriptures, and when the institution of *representation* is introduced—for we are told, in the matter of the Ten Tribes, it shall be representatively, that a *remnant* only shall return, and that the proportion shall be regulated by "the consumption decreed"—*i.e.*, by a scale of proportion, the scale being "two of a family," so that the representative principal is clearly given forth and recognised by God Himself.

3 AND MANY PEOPLE SHALL GO AND SAY, COME YE, AND LET US GO UP TO THE *mountain of the Lord*, to the house of the God of Jacob; and He will teach US of His ways, AND WE WILL WALK IN His paths: *for out of Zion shall go forth the law*, and the Word of the Lord from Jerusalem.

HOW NATIONS CAN BE WON FOR GOD.

This Scripture very clearly implies that the glory it refers to shall be enjoyed *before* the millennial age, and it is a great source of comfort to know that we need not wait for the second advent before we can realise its provisions. If we had to do this, we should have, in our judgment, to wait a full one hundred and twenty years before the glory came to us. This, we believe, is clearly taught both by the Scriptures and by the Great Pyramid. When our Lord shall make His second appearing in His Person, it will be too late for the Nations to begin to wish to seek His teachings; for if they will not have sought before then, then they would be enshrouded by wickedness, and we know that at His coming all the wicked are destroyed, and deservedly so, for the very purpose of the Lord having the British Nation, the identical people of Israel, then with the full possession of the Holy Spirit, thereby made "the righteous Nation," so kept separated from the Gentile peoples, is that He may have us, the British people, a special Nationality, through whom He can specially work and manifest His wonders before all the other Nations. Thus, for the full period of one hundred and twenty years, "as in the days of Noe," the British purely will become God's witnessing people,

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the people "*in whom*" He will be glorified; so that, as mercy was not shown to those who did not benefit by Noah's witnessings for God, surely, righteously, it could not be expected that mercy would be shown to any who will not benefit by the given witnessing attributes of our Nation when sanctified by the outpouring of the Holy Spirit. This outpouring, which will be given to us as God's own seal to the truthful evidences of our Identity with Israel, will be the great preparatory step to our *return*, and it is immediately after this that we become the great witnessing Nation; and, through God's goodnesses, providences, and special favours to us, He will speak to the other Nations, and so allure them unto Himself. Then, and then only, will Nationalities begin to desire to be taught "of His ways." Thus, as we have always declared, through the power of our Identity, will missionary success, positive and absolute, be obtained, and we all know full well that the combined operations of all our missionary societies have been perfectly futile to effect this glory. And why? Because the Identity movements are God's own powers in manifestation, whereas our missionaries, who have only been commissioned to preach the Gospel "for a witness" (Matt. xxiv. 14), as "blind guides," in their conceits, have imagined that their work was instituted to effect, by their power alone, the conversion of the Nations; and yet, to this day, not a single Nation is converted, or is even giving the remotest signs of National conversion. But, alas! just the contrary, for most of them are preparing to rush into the horrors of warfare. That surely we have the right to pray that the Lord would send us a more powerful machinery than theirs; and though we are devoutly thankful that our missionaries have been privileged to carry out their own appointed work, inasmuch as they have succeeded in these days in preaching the Gospel "for a witness unto all Nations," yet, we as thankfully and as devoutly look forward to our glorious Identity return as quickly leading us to the promised glory through this specially-appointed agency, when many Nations and strong peoples shall flow to Jerusalem to be taught of God. Would that the people of God could see the importance of this Identity power, and plenteously aid, by their subscriptions, this the only missionary work that can fully secure the climax of missionary success!

What becomes of the Poor Jews?

We ask this question because badly-taught Christians, fed upon bigotry and narrowness of heart, are prone to condemn them, because of the standing fact that, as a people, they are yet under Moses. We are right glad of it. We are delighted that our so-called conversion societies applied to the Jews are absolutely failures, because these societies are purely unscriptual. If the managers of such foolish societies were criminals, they could not be righteously condemned unless by the testimony of "TWO WITNESSES." This is the law of Heaven, and the Lord works by the same rule. Hence, God requires two witnesses; He is about to work before all the Nations of the earth. The reason why He is not now manifesting His power is because He has only ONE WITNESS—*i.e.*, Judah under Moses. This is not enough for God, and accounts for the abounding of sin, notwithstanding the two thousand years, or about, of preaching by the ministry. GOD has been waiting for His second witness—Israel under Christ. The British now are coming forth as Israel, the Christian Nation—*i.e.*, God's second witness under Christ. This is, perhaps, the most important power of the plan of salvation. God wills the salvation of Nationalities. No ministry on earth has effected the salvation of one single Nation; and let the ministry well digest this fact. Why? Because they were never instituted for the purpose. The British ministry, as yet, never has had any other mission from God but that of "keeping the truth in the land" (Isa. xxxvi. 2). If their mission included anything more than this, they would have very stupidly blundered about it, for they have failed to effect more, and even in this their success is very much open to question. We believe the truth has been kept far more through the sublime Liturgy of the Book of National

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Prayer than from the institution of the "foolishness of preaching" (1 Cor. i. 21). "By the mouth of two witnesses are ye condemned," is the law of Heaven; *but Judah only has existed as a witness*, HENCE GOD WITHDREW, and suffered a feeble ministry to dabble, who afterwards choose to paddle their own canoes, and have done as much harm as good, if not more. Take Chas. Spurgeon—a man who has been more successful than any man of our time; neither the Church, the Wesleyans, or the Congregationalists (and all the rest are pigmies and superfluous) have produced the sixty-fourth of such a man. John Wesley, judged as we now can by results, is a miserable failure compared with Charles Spurgeon, for there are no Wesleyans now. The people now known as such simply libel the name, they have so altered in service and constitution. And even Charles Spurgeon! Why, his second sermon flatly contradicts his first. That with the wretched results of the ministry, we can too well understand the Almighty to be in withdrawing, consequently little work done. Well, "the truth has been kept" *by rivalry*, and so we must be thankful for that. But—Oh, my soul!—let us come from this sickening aspect. How can "many people" really, as Scripture declares shall be, "many Nations"—*i.e.*, the real Nationalities of the people—be brought to the mind to seek after God? Never through the influence of the ministry. They do not know this work; and, more, will never learn it (Ezek. xxxiv. 10). Judah, under Moses, must be retained. They are God's first witness: and the second witness comes forth in the Identification of the British as Israel, a people accepting Christ, by which God secures His two witnesses; and when His seal upon this Identification is set by the outpouring of His Spirit, then we return, when Judah shall come forth first under the Mosaic law, God's first witness. "For out of Zion shall go forth the law"—*i.e.*, the Mosaic law. So it would be a dreadful calamity to convert the Jews, because we should be robbing God of one witness, hence it is that we thank God these societies are failures; have existed only as fat livings for poor clergy who happened to fail in their accepted "calls," and who have disgraced Christianity by being connected with them; for, admitting there are "exceptions to all rules," the rule is, that every so-called converted Jew—generally a needy man—turns out a far worse scamp than before. Alas! we have in hand so many proofs, if any unscriptural conversion society would like them made public, we can oblige them. Judah, under Moses, is appointed by God His first witness. Then the British, as Israel, under Christ, come forth as the second witness; for "the Word of the Lord"—*i.e.*, the pure Gospel of Christ—shall go forth from Jerusalem, which Israel, the redeemed people, shall testify to. These are God's two witnesses. He could not do without them. Will not come forth to work without the two. Is waiting for the second. So that to convert the Jews would be the most foul, savage, and revengeful blow that could be hurled at the coming kingdom of God; for the Lord's Prayer could never be replied to if the Jews were converted under the societies. We never could have *many Nations* and *strong peoples* flowing to Jerusalem to seek the Lord if this calamity happened. Hence it is a relief to know that these men have failed through their ignorance of Scripture, and that, despite their blundering, the Jews will go back to build their second temple, not in Jerusalem, but in Samaria (Ezek. xlviii. 8—12), forty miles away, and will re-institute sacrifices, burnt offerings, sin offerings, and peace offerings, with the use of blood, and bullocks, and kids, and rams, and goats (Ezek. xliii. 18—26). And God declares, in the face of Christian bigotry and blindness, that He will accept the Jews under Moses (verse 27, SAME CHAPTER). Read it, Christians, for it will rebuke thy narrowness. God will accept Judah under Moses, and Israel under Christ. And, if we both have acceptance, the end is served; and if each in God's appointed and *required* separate way, why, surely, one cannot righteously boast over the other.

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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. VI. NO. 173.] WEDNESDAY, MAY 22, 1878. [ONE PENNY.

MR. HINE'S LECTURES.

ONE REPORT.

"THE TEN LOST TRIBES OF ISRAEL."—Last evening the lecture-room of the Albert Hall, Nottingham, was crowded by an audience who had assembled to listen to a lecture by Mr. E. Hine, entitled, "The British Nation Identified with the Ten Lost Tribes of the House of Israel." The room was inconveniently crowded, and the chair was occupied by Mr. Fairfield. The lecturer, in the course of an interesting and instructive address, referred to the period when the Ten Tribes separated from the remaining Two, and by a most theoretical and logical argument, showed his audience that—as the English Nation—the Picts, Scots, Saxons, Danes, and other Nations, were, by historians, traced as coming from Media 700 years before Christ, and the Irish history proved that that Nation was inhabited by people who also left the East 700 years before Christ, whilst the Israelites were taken into captivity 750 years before Christ, by the Assyrians; therefore, it must be presumed that the Ten Tribes separated, and then met in the British Isles. The lecture was listened to with much attention throughout.—*Nottingham Daily Guardian.*

ANOTHER REPORT. IS A MINISTER AT THE BOTTOM OF IT?

THE LOST TRIBES OF ISRAEL.—Lectures on "The British Nation

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Identified with the Lost Ten Tribes of Israel, and the Identity of Israel the Only Solution to the Eastern Question," were delivered in the Castle Assembly-room on Monday and last (Tuesday) evenings, by Mr. Hine, of Liverpool, who has succeeded the late Professor Wilson in upholding the theory that the British Nation represents the Lost Ten Tribes. There was a fair audience on Monday evening, when the chair was taken by the Rev. G. Hodges, who was supported by Messrs. B. Sargent, S. Coulthwaite, J. Luff, Mitchell, &c. Mr. Hine, who presents a Jewish aspect, delivered a lengthy discourse. He is not by any means an able lecturer, but he indulges in an unlimited supply of assertions. The subject is one that is viewed with such utter indifference by the public at large, that we do not deem it advisable to give a detailed report of the lectures. If the Eastern Question is not to be solved until the British people accept the lecturer's theory, we fear that it is likely to disturb the peace of the Nations for some centuries to come; but we have an idea that the Question will ere long be solved—and that in a measure (other than that suggested by Mr. Hine) which cannot fail to prove satisfactory to the whole of Europe, in spite of Mr. Hine's assertions to the contrary.—*Hastings Chronicle.*

ANOTHER VIEW. LOCAL BOURGEOIS.

To the Editor of the "Hastings Observer."

SIR,—With reference to the lecture delivered by Mr. Hine, at the Castle Rooms, on "The Identity of the British Nation with the Lost Tribes of Israel," I cannot help noticing the somewhat ungracious remarks made in a notice of the lecture in the *Chronicle* of Wednesday last. The writer says that "the lecturer was not by any means an able one, but indulges in an unlimited supply of assertions," also that "the subject is viewed with such utter indifference by the public, it was not deemed advisable to give a detailed report of the lectures." Now, with regard to the lecturer's ability to cope with his subject, will you allow me to say that at the close of the meeting many persons remained in the room and publicly thanked that gentleman for the very interesting and eloquent address which he had given? Then, as to assertions made, I will reply that in support of his theory (or fact) Mr. Hine advanced many texts of Scripture, and challenged any person then present to offer a fatal objection to the same; and that every opportunity should be given for this to be done, the St. Andrew's Mission-room was kindly offered, and was opened from 3.30 to nearly 6 p.m., and not one persom put in an appearance with a reply. (Where was the writer of the paragraph?) Then, again, he states that the subject being viewed with such utter indifference, &c., &c., but forgets that, just before, he remarked that there was a "fair audience" (while I say, the room was so crowded that many people unwillingly left before the close, in consequence of the heat of the room); and that the subject was not quite so indifferently treated as the writer would urge, I will just mention for his

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information that five bishops, 600 clergymen of the Church of England, besides very many Dissenting ministers, some of our greatest scientific men, such as the Astronomer-Royal for Scotland, Mr. Cockburn Muir, the Rev. Mr. Glover, M.A., with scores of others who could be named, are giving this matter their most earnest attention. Then associations are being formed in the North of England and Scotland, where some thousands of persons meet for the purpose of thoroughly inquiring into this important movement; and I, for one, am of opinion that such men are quite as capable of grasping the matter in hand as the writer of the paragraph in the *Chronicle*, and shall most certainly prefer their opinion to his.

I am, Sir, yours faithfully,

Hastings, May 1, 1878. ARCTURUS.

YET ANOTHER.

To the Editor of the "Hastings Observer."

SIR,—The paragraph on Mr. Hine's lectures in this week's issue of the *Chronicle* is fairly open to a gentle criticism. The statement that Mr. Hine is not an able lecturer is an expression of taste and power of appreciation only. Some minds that would glory in vulgar rant do not in general think much of the logical sequences of thought, and those that applaud to the echo the clown of the circus are not likely to think that a Macready or a Phelps is much of an actor.

The subject of the lectures the writer also tries to snub; but we all know that those who have an illustrious and honourable ancestry are likely to cherish the memory of their family history; and as everything regarded by God with favour must be honourable and worthy our honour, because He has ever spoken in His Word in terms of goodwill and affection of the natural descendants of Abraham, "called the friend of God," it is therefore no small honour to be of the family of Israel.

The writer also says the matter is of such utter indifference to the public, &c., &c., that it is not worth a report. If this were true—which it is not—it would not alter the case, for we know that our gracious Queen, some of our nobility, bishops, and clergymen by hundreds, both Churchmen and Nonconformists, also numbers of our learned men (whose names are a glory to the scientific world), and a rapidly-increasing multitude of thoughtful men and women, are deeply interesting themselves in this inquiry.

I wish to avoid saying anything hard of the paragraph or the writer thereof, and am willing to think he did not attempt to make a report of the lectures, rather than suppose he attempted it and found the subject and logic too much for his mental calibre; and I am also willing to think he did not even hear the lecture, but gathered his ideas from second-hand sources, rather than think he was present and could not comprehend intelligently the bearings of this truly great subject.

I am, Sir, yours faithfully,

MNASON.

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THE "RYE TIMES"
VERSUS
THE "HASTINGS CHRONICLE."

MR. HINE'S LECTURE.

THE interest felt in the question of "The Identity of the British Nation with the Lost Ten Tribes of Israel" was shown in the considerable number of those present at the Castle Assembly Room, on Monday and Tuesday evenings. This manifestation of interest arose from the appearance of Edward Hine, Esq., of Liverpool, the author of numerous publications on the subject, and the leader in the agitation of the question. Mr. Hine was announced to lecture on Monday evening, on the proofs of the Identity; and on Tuesday as to its application to the settlement of the Eastern Question. The Rev. George Hodges, Vicar of St. Andrew's, was in the chair on the former occasion. Local speakers—Mr. B. Sergeant especially—have made known the grounds of the Identification theory. We, therefore, propose to devote our space chiefly to a report of Tuesday evening's lecture, when the Rev. J. Rowsell occupied the chair, at the request of Mr. Hodges, in consequence of his unavoidable absence. Several residents in the borough accompanied the lecturer and chairman to the platform.

Mr. Rowsell, in his opening remarks, said he was come, like most of the audience, to be a learner, and not with the intention of making remarks of his own.

Mr. Hine occupied quite an hour and a half in elucidating his subject. He commenced with the statement that, though a layman, he intended to preach a sermon from a few verses in Isaiah xix. The subject of his text would be the Eastern war—as plainly taught in Scripture as any truth that could be derived from the Bible. The subject was one people had been perplexing their minds about, being willing to study the newspaper rather than the Word, the consequences of which had been that they had been up and down like a see-saw, according to the telegrams or statements in a daily paper from day to day. For nearly three years we have been asking ourselves, Who shall prevail? Shall Russia, or shall Turkey? If there had not been existent a feeling of spiritualising away the sure words of prophecy, the Nation would never have been in any manner of doubt as to the Eastern war, because the Scripture is so clear and pronounced upon the point. He was about to follow up his remarks of the previous evening, in which he considered he had proved the Identity of the Lost Tribes. Only to suppose the English were not Israel, not the Ten Lost Tribes, then what? Why you are Gentiles! What of that? He had come from the North, where he had found prevailing a cry of badness of trade. There are mill hands starving, even in model Saltaire, because they have not full work. Commercial men felt this depression; and the religious world felt it in diminished congregations and smaller receipts. If you are not Israel, but merely Gentiles, what then? The outcome of the present war, by the

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teaching of the Word of God, is, that three great Nations shall rise, shall be in alliance, and shall come as separate Powers, antagonistic to the British power, and shall occupy Egypt, shall intercept the road to India, shall compel you to go round the Cape, and with a more than probability of taking India away altogether. That must be the outcome of the present war if Great Britain is a Gentile people. God declares that it is "Egypt My people, Assyria the work of My hands, and Israel Mine inheritance;" and these three strong peoples shall come forth and intercept your highway to India. Bad as trade is now, if that calamity overshadows this country, it would be the foulest, deadliest blow that our commerce and National prosperity could have. That will be the result of the present war as sure and certain as can be if the British are a Gentile people, and not identical with Israel. If identical—and I am quite certain that you are—you have no such calamity staring you in the face, because you become one of those three Nations. This political aspect of the question becomes vital to the best interests of the Empire. Shall Russia prevail? shall Turkey prevail? Why don't you bask under the guidance of God's Word? Why do you want to spiritualise away the spirit of prophecy? God declares that Egypt shall become a third Power, and that is being positively and literally fulfilled. Whilst Egypt is complying, we have been taught to spiritualise away, and send forth a fog to mystify the people of Israel. Carry on that spiritualising, and what? He had a right to insist, and he did insist, that if you took a liberty with the Word of God by spiritualising away the people of Israel, to be logical, reasonable, and intelligent, you must also make a second spiritual people, distinct and separate from the people of Israel—"The people of Assyria, the work of My hands," as the Scripture said. He would drive them into another corner, and insist that you should manufacture a third spiritual people, a people of Egypt—"Egypt, My people"—and make of them a third independent and spiritual people. As Egypt had never been lost, and had always replied to prophecy, no man in this age of enlightenment dared to spiritualise away the people of Egypt. Neither could they spiritualise away Israel and Assyria. The lecturer then described the specialities of the land of Egypt, pointing out that from its grand position in the very centre of the earth, its people might have done nearly the whole carrying trade of the world. But God said He would smite her. She had replied literally, and had suffered herself to be put under the thraldom of the most rotten Power under heaven—the Turkish. (Applause.) God had declared that, as He had smitten Egypt, so He would heal her, and give her life. In these days, in Daniel's time of the end, Egypt is showing sign of life. She wants to take her old position—to rise from that political degradation into which she had sank. She has sent for the skilled minds of England to teach them how to inaugurate a government department under the English model. Passing events showed that the time has come when "Egypt, My people," shall be a third Power with Israel and Assyria.

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Referring again to the latter part of Isa. xix., Mr. Hine was understood to say that Egypt would be taken away from Turkey, but would not be given to Russia; and whilst England had been listening to one after another as to who should possess Egypt, the Word of God had distinctly declared it to be simply impossible that any country could possess Egypt permanently. She is to be a Power with the two others, independent, and not to have any territory taken away. Hereby we have the passing away of the power of Turkey. Then God requires another Power: "Assyria, the work of My hand." They had evidence of a German people identical with the Assyrian. God required an Eastern people to come forward. And in this was a second proof of God's intention that power should pass away from Turkey. Proceeding to a third proof from Scripture of the position taken, the lecturer referred at length to the covenant which God made with Abraham, that his seed should possess the land from the stream of Egypt to the great river Euphrates. The Israelites never had, he said, possessed the land according to the promise that God made to Abraham. He asked them to conceive of God making a promise, confirmed by an oath, and not perform it. Prove that God would break the promise that His people should possess the land from Egypt to the great river Euphrates, and that would cut away all confidence, not only in the words of the Old Testament, but in the New Testament also. (Applause.) God had promised, and there was nothing spiritual about it. He (Mr. Hine) saw the time of the second return to the land of Israel and Judah; hence he saw the probability that, four years from the present time, of the people being called forth, according to the Word of God, to possess the land. This was a territory at present in the grasp of Turkey, and which would be taken away from her and will be given to God's elect and chosen people, to be in their possession. Russia had had a glorious victory. He (the lecturer) grudged her nothing of what she had gained; she is fully entitled to it. When Turkey succumbs, you have the whole territory North of the Black Sea. There will be Constantinople left. And what is that? A gate like Gibraltar, and Malta, and Quebec; a gate by which God covenanted an entry. And by that covenant all the gates of the earth belong to the promised seed. England had every one—except Constantinople —of the gates; which we could never have had unless the British had been identical with the people of Israel. They would also possess the excepted gate; for there is no Power upon earth that can settle the question but the British people, because they are identical with the people of Israel. (Applause.) By the Word of God you have a claim to Constantinople. But there is another evidence in our favour. Of the chosen people it is said, "They shall lend to many Nations, and shall not borrow." That Scripture had also been spiritualised, and we had been told that Nations meant Churches, He said, Let us find a Church, Baptist, Congregational, Wesleyan. Episcopal, &c., &c., so rich and so wealthy as to be able constantly to lend and never require to borrow. (Irresistible laughter.) There

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never had been such a Church, and the words did not apply to any Church. It is the Israelite Nation which shall lend and not borrow. By virtue of England being the people of Israel, they had been able to lend to many Nations, and had never borrowed outside their own people. (Applause.) We have lent millions upon millions to Russia; and we have lent millions and millions to Turkey—so much the worse for the bondholders! Both are Powers, both are debtors, and poor Turkey is in the Bankruptcy Court, unable to pay a halfpenny. We have a right to ask for a dividend, for a share of the funds; and the natural right we have is to Constantinople and the Turkish fleet—(applause)—and you shall have them both. (Renewed cheering.) God had raised up a man specially to cope with this question; a man of Israelitish origin, with an Israelitish turn of thought; a man of special capabilities, knowing the full value of the position. He had said to Russia in effect, when she asked for a part of the Turkish fleet, "You must not." Russia shortly afterwards told us she did not want the ships. Why? Because she knew she could not have them. (Applause.) Russia, with much braggadocio, was boasting that she was going to have a triumphant entry into Constantinople; and this man, specially raised up by Almighty God, said in effect, "You must not," and Russia, only recently, has said, "We don't want to." There had been three clear indications on the part of Russia of showing the white feather; three clear indications that she is conscious of her own weakness. She is not able to cope with this country, and she is aware of it. You are God's holy people of Israel, and you have only to ask for a settlement of this question according to the dictates of Scripture; you will get Constantinople by virtue of God's promises to Abraham.

Then came the question, How do we know this is the time for the fulfilment of the promise? People would say, There was the Crimean war, and Russia wanted the same things then; why may not the question pass away now as it did then? He (Mr. Hine) was quite sure the Eastern Question was now come forth for settlement. They might know this by the indications of the Spirit of God. Having iterated the four indications which he had put before his hearers, the lecturer proceeded to explain another point, gathered from ver. 19: "In that day shall there be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord; and it shall be a sign and for a witness unto the Lord of hosts in the land of Egypt." At considerable length the lecturer contended that the passage referred to the Great Pyramid; and from the descriptions given by Professor Smyth, he argued that the various peculiarities of construction were each typical of the great events which had occurred in the history of the Israelites and the Jews, down to the Christian era. He said he was quite sure the Saviour did not come upon earth to take away the Mosaic law from Judah; but He came to redeem Israel, and take the Ten Tribes from the power of the Mosaic law. St. Paul did not write to the Gentiles but to the Lost Ten Tribes of Israel; for if he had written

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to the Gentiles alone, his words would have been nonsense, for no nation of Gentiles had ever become dead to the Mosaic law. Having mentioned the various types, bringing history up to our own era, Mr. Hine said he was not a prophet, and had no wish to claim that office; but he had a right to use his own judgment with reference to the marks in the Pyramid, which are in the future. Without wishing to do that in the way Dr. Cumming had done—and who had shipwrecked a good name by opening the Book of Daniel too soon to agree with Scriptural inferences—he (Mr. Hine) did say the next mark on the Pyramid pointed to the year 1881, three years hence. There are 150 authors and commentators, who, from different points of view, have selected that as the year of re-union. And now he remembered that Mother Shipton's prophecy mentioned the same date. The mark in the Pyramid extended across the two years 1881-2. Without committing himself as a prophet, his interpretation would be this: You are the people of Israel, identical with the Ten Tribes, and at the end of this Eastern war God requires the return of His people to the re-occupation of Palestine. But before that return we must share in the outpouring of His Spirit. We have been pleading for years for that outpouring, but we have not got it yet. It is promised to the people of Israel. The time of outpouring is still in the future; and he (the lecturer) was looking to the autumn of 1881 as the time when there would be a sublime outpouring upon the people. Would they then ask their ministers to retire, and to say, "We can dispense with you?" Nothing of the kind. The people would lay hold of them with a new love. They could relieve them all of one duty—the duty of preaching, which God would not then require. We shall have taken away the disposition to pay too much heed to the sermon, and too little heed to the spirit of the service. In the spring of 1882 he saw commencing the return to the Promised Land. God Himself will come forth with the evidence now under seal, as to the Identity of the British Nation. The return of Israel and the Jews meant the settlement of the Eastern Question; and He would require His holy Nation to come forth, and would tell what is to be done in the restoration of those territories. God wants you not as a war Power: you are not going to fight Russia—of that I am sure. God wants you as a police. You are at the mouth of the harbour, simply to tell the people what is to be done when Scripture shall be complied with. The lecturer summed up the points he had laid down, and in concluding remarked that the Identity of the Ten Tribes would show that we had arrived at the period of Daniel's time, and that God was coming forth from His hiding place to manifest Himself to the world by His miracle power. (Prolonged applause.)

The Rev. Chairman, in a brief speech, thanked Mr. Hine for the interesting, able, and eloquent lecture which he had enabled them to listen to, adding that the statements would give an immense store of thought for reflection and digestion, which they might each lay to heart, first seeking the Spirit of God to direct them.

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A benediction from the Rev. J. Rowsell brought the meeting to a close.

LECTURE.—On Thursday evening a lecture on "The Identity of the British Nation with the Lost Ten Tribes of Israel" was delivered in the Assembly Rooms, Cinque Ports Hotel, by Mr. Edward Hine, the well-known lecturer and writer upon what is known as the Identity question. Mr. G. S. Butler occupied the chair. The speaker handled his subject in a masterly manner, and was frequently applauded by his numerous audience. We are pleased to learn that the proceeds of the lecture, between £7 and £8, will be handed over to the Hastings Infirmary.

BRITAIN (OR ISRAEL) THE FIFTH AND LAST EMPIRE.

BY JOHN GILDER SHAW.

(*Continued from page* 181.)

THE NUMBER OF THE BLOWS ON THE FEET OF THE IMAGE.

Wishing to meet every dificulty that may embarrass or perplex the reader, and desiring to entertain any or every fair objection to the proofs I have given regarding the smiting of the image, and as some may reasonably think the language of Scripture only warrants the idea that the image was to be prostrated by a single crushing blow (as might be effected by a stone becoming detached and rolling down a mountain), I must refer such objector to an undoubted authority on the subject. I refer to Mr. Alfred Barnes, Minister of the Gospel, Philadelphia, whose commentaries on the Scriptures are highly valued by Evangelical clergymen and Dissenting ministers alike, and are well known and appreciated by Sabbath school teachers and lay preachers throughout the land. Speaking of the smiting of the image, Mr. Barnes says:—

The word here used (מָחָא) means, *to strike*, *to smite*, without reference to the question whether it is a single blow, or whether the blow is often repeated. The Hebrew word (מָחָא) is uniformly used as referring to the *clapping of the hands*—that is, smiting them together (Psa. xcviii. 8; Isa. lv. 12; Ezek. xxv. 6). The Chaldee word is used only here and in ver. 35, referring to the smiting of the image, and in chap. iv. 35, where it is rendered "*stay*"—"none can *stay* His hand." The connection here, and the whole statement, would seem to demand the sense of a continued or prolonged smiting, or of repeated blows rather than a single concussion. The image was not only thrown down, but there was a subsequent process of *comminution*, independent of what would have been produced by the fall. A fall would only have broken it into large blocks or fragments; but this continued smiting reduced it to powder. This would imply, therefore, not only a single shock, or violent blow, but some cause continuing to operate until that which had been overthrown was effectually destroyed, like a vast image reduced to impalpable powder. The *first*

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concussion on the feet made it certain that the colossal frame would fall ; but there was a longer process necessary before the whole effect should be accomplished. "And brake them to pieces." In ver. 35, the idea is, "they became like chaff upon the summer threshing-floors." The meaning is not that the image was broken to *fragments*, but that it was *beaten fine* —reduced to powder—so that it might be scattered by the wind.

Mr. Barnes follows this admirable exposition by various quotations from other portions of Scripture, all bearing upon the point and strikingly confirming this view of it. The safe and only reasonable conclusion is, that as it required a number of blows to reduce the image, so the number of our victories prove the literal fulfilment of the prophecy.

The Long Period during which the Smiting was in Process.

It is evident that a long period must elapse between the first and the last blow on the feet of the image, from the words, "consume all these kingdoms" (ver. 44). The meaning of the word "consume" here is to waste *slowly* or gradually—as the burning of touchwood, or some other material which smoulders away without bursting into a flame. Cyrus the Persian—Alexander the Greek—the Generals of Adrian the Roman, and Napoleon the Corsican, accomplished the subjugation or destruction of the kingdoms through which they passed with rapidity, like some great conflagration, or prairie fire, carrying all before it ; they gained victory after victory in quick succession. This could not be expected of the kingdom which was eventually to become the fifth Empire, symbolized at its rise by a "little stone." A considerable period must transpire in order that the kingdom of the stone might have sufficient time to grow; and as it grew and its population increased, that each successive blow on "the feet of the image" might become more effective or heavier than the previous ones. This is exactly the way in which Britain has succeeded in eventually accomplishing a task which at first seems impossible. Her population increased at a much greater *ratio* than that of France and Spain. In fact, the rate of increase has been more than twofold, as has been proved by the most careful computation, until, at the present time, the Anglo-Saxon race are more numerous than any of the European peoples. There is another consideration, and that is, Britain being no part of the image—the kingdom of the stone being represented both in the dream and in its interpretation as totally different in character to the other Empires—so different, indeed, are we, that our mode of proceeding has been entirely original ; the other Empires grew by the victors taking possession of the kingdoms which they subjugated, and adding them to their own. On the other hand, our work has been merely to consume them, or weaken them. We are as distinct and separate as a Nation to-day as we were when we struck the first blow, not having retained possession of the countries which formed part of the image. So long as the work has been brought to a suc-

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cessful termination, the long period which has been taken up is of no consequence whatever. There was no hurry! The result will more than compensate for the time expended in bringing it about.

The Growth of the Little Stone that Smote the Image.

But what is of more importance, as a further and still more convincing proof that our Nation is the "little stone" that was predestined to smite the image on the feet and cause its destruction, the growth of the British Empire has kept pace with the "smiting of the image," thus fulfilling that part of the prophecy which declares "the stone that smote the image 'should' become a great mountain and fill the whole earth." Our Empire has been growing ever since we struck the first blow, and is growing now; and although (as I have shown) we have not taken possession of the countries which formed the image, we have received ample compensation by wresting from them the rich colonies in which they had planted their flag, but which could not remain in their possession because of God's promises to Israel. Our very first colony was taken from Spain shortly after the defeat of the Spanish Armada, and the acquisition of many of the other possessions resulted from our victories over France and Spain. Several others, as you will see by referring to the record of our victories—already given—were taken from the Dutch, and Heligoland from the Swedes. The last two additions to our Empire have been obtained without striking a single blow—they have been given to us by the people themselves in order that they might be secured from the attacks of their enemies, and flourish under the guardian wing and paternal government of Great Britain. I allude to the Fiji Islands and the Transvaal, the latter of which forms a colony much larger than the whole of France. Philo-Israel sums up our colonies as follows:—

> The Dominion of Canada, the six States of Australia, Tasmania, New Zealand, the South African States, the West African Settlements, the Fiji Islands. British India, with its sixteen distinct Nations, constitutes an Empire attached to the crown of Britain. The United States of America are of Great Britain, though now independent.

Truly the "little stone" has become a "great mountain and is filling the earth." The whole time occupied in smiting the image is just 233 years, dating from the first effective blow—that is, the defeat of the Spanish Armada in 1588—to the last decisive blow at Waterloo in 1815.

Will the Roman Empire be Restored?

Having shown that the fourth, or Roman, Empire no longer exists, and the image is destroyed, it seems anomalous, and even ridiculous, to ask the question, "Will the Roman Empire ever be restored?" Nevertheless, ridiculous as it may seem, it is absolutely necessary to entertain the question, for it is generally known that gigantic efforts are being made to demonstrate to the public that this impossible thing is to happen. Amongst the rest, the Rev. M. Baxter, the

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editor of the *Christian Herald and Signs of Our Times*, is going about the country propagating his views of prophecy, and asserting in the most positive manner that the Roman Empire will be restored. Now, whilst I commend his zeal and give him and others full credit for the honesty of their intentions, I deeply deplore their want of discernment and the perfectly illogical and untenable statements which they make, and which are only calculated to mislead us as to the real facts. What are the facts? Is there any word or sentence in either the dream or its interpretation to warrant the conclusion that the Roman Empire will be restored? I unhesitatingly affirm that there is not. Quite the contrary. If you will turn to verse 35 of this chapter (Dan. ii.), you will find these words: "Then was the iron, the clay, the silver, and the gold broken to pieces together"—and what follows?—"and became like the *chaff* of the summer threshing-floors; and *the wind carried them away, that no place was found for them.*"

(To be continued.)

Correspondence.

A FRIEND IN DEED.

DEAR MR. HINE,—I regret to see from this month's *Life from the Dead* you have been put to inconvenience from the failure of Mr. Guest, your publisher. Will you kindly accept of the enclosed P.O. Order for £5 as a little help in the meantime? I trust many friends may come forward with assistance. My dear husband's long illness, now of many months' duration, has made, if possible the Identity cause still more dear to me, and has given me more comfort in many trying hours than I can tell. I can never feel thankful enough for knowing it.

The Scotch, as a people, are so strongly Free Church, that they are not likely to accept the Identity until the ministers tell them to do so, and, as far as I know of them, they are not likely to do so in a hurry.

With best wishes,

Very truly yours,

May 8, 1878. M. D.

JACOB'S STONE.

THE Stone's ("Lia Fail") measurements are said to be 26 inches long, 16¾ inches broad, and 10¼ inches thick. The contents, therefore, are 4572¾ cubic inches, a 12½th (half the number of inches in the cubit of the Great Pyramid, the significant 5×5) part of which is 365·820. The length of the year, as shown by the Great Pyramid, is 365·242 days.

The difference $\frac{578}{1000}$ may perhaps be accounted for by the above measurements having been roughly made.

If you think the above of any value, make whatever use you choose thereof.

JOHN BEWLEY, Jun.

Liverpool.

RECEIVED FOR MR. COOKSON.

Alma ... ... 5s.

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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. VI. NO. 174.] WEDNESDAY, MAY 29, 1878. [ONE PENNY.

OUR NATIONAL ORIGIN.

DESCENT FROM THE LOST TRIBES OF ISRAEL.

From the "Hastings and St. Leonards Times."

AT a meeting, held last week, in connection with the St. Leonards Congregational Church Beehive, an admirable paper was read by Mr. Sargent, dealing with the hypothesis that the English are the lineal descendants of the Lost Ten Tribes of Israel. Owing to the pressure upon our space, we were unable to publish the paper *in extenso* in our last issue, and we think the interest of the subject is such that no apology will be needed on our part for submitting the remainder of the paper, which was as follows, to our readers:—

Professor Turner, F.C.S., says, "The Triads give this information, that the first of the three chieftains who established the colony of Britain, was Hu;" the settlers came from the summer country, which is called Deffrobin, where Constantinople now is. They came in search of settlement to be obtained, not by war, but peaceably and justly. These settlers had probably a lengthened rest after they settled in this country, at least, four or five hundred years, probably commencing B.C. 600 or 700. This, as nearly as possible, corresponds with the time of the kingdom of Israel being "rooted up out of their

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land" and driven unto the wilderness of the people. It may be mentioned here that the ships of Solomon came to Britain for tin, &c., and that probably they might have left Hebrew colonies on South-west coast. In Cornwall there is an old town still bearing the genuine Hebrew name Mara-zion. The colonists were not barbarians, but free, industrious, with knowledge of the arts, commercially enterprising, holding intimate communication with the continent, and so far advanced in intellectual, religious, and general culture, that the Gauls sent their sons to Britain for the most advanced education. This seems to be the position when Rome, B.C .70, attacked and endeavoured to annex Britain ; and Romish historians styled Britain, Ferox Provincia—the untamable province. Of Claudia, daughter of Caraclicus Martial, a Roman poet says, "Although Claudia Rufina is of the blue Britons, how much she has the heart of the Latin people! What beauty of form! Italian mothers might think her Roman ; Athenian mothers of their own race." Britain last conquered, or semi-conquered by the Roman, was first to be left, and they seem to have held it after the modern fashion of Russia—just by military occupation only, and not by absorption or amalgamation; so that the power leaving Britons left, not Romans, behind, and these were soon, as people held long in such subjection would be, in anarchy ; but yet for all this it took the next comers (the Saxons) 150 years to subdue them. But they were neither exterminated nor driven bodily into Wales ; they held firm grip on the territory. Dr. Nicholas, in his work on "Pedigree of British People," states that "the subject Britons were soon dwelling on the land under Saxon laws, rising from lowly to high conditions, and having a personal value just like the Saxons themselves—thus amalgamating, fusing with the Saxons, and then who were the Saxons ?" Sharon Turner says that history and tradition concur in proving that Europe has been peopled by three great streams of population from the East : first, the Kimmerian-Keltic race ; second, the Scythian and Gothic Tribes, from whom some of the modern Nations of Europe have descended ; third, the Sclavonic and Sarmatian Nations, who established themselves in Poland, Bohemia, and other places. He shows that the Scythians or Goths, not only reached the Rhine, but passed it, and from branches of this stock our own immediate Saxon ancestors have descended. With regard to the Saxons, in particular, Sharon Turner says of the various Scythian Nations which have been recorded, the Sakai are the people from whom the descent of the Saxons may be inferred. They were so celebrated that the Persians called all Scythians by the name of Sacæ. They defeated Cyrus and reached the Cappadoces on the Euxine. Pliny says the Sakai who settled in Armenia were named Sacassini, from which word we have Saxon. Ptolemy mentions a Scythian people springing from the Sakai by name of Saxon. The Angles again were a branch of this family who pushed their conquests along the North of Germany, and occupying a country called Anglia, betook themselves to seafaring life. They several times invaded Britain, and hence the Eastern coast got the name of the Saxon shore.

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They first obtained the island of Thanet, then Kent, and proceeded onward till the greater part of the country was occupied by them. The two branches of the Goths thus united obtained the name Anglo-Saxons. The Danes, another branch of the same Gothic family, subsequently became united with the Anglo-Saxons. These Tribes Sharon Turner traces back to the very localities where the Israelites, as such, disappear, which gives certainly a fair argument that they are one and the same. At a later date, the Normans, another branch of the same original stock, invaded the country, and, like all the previous branches, became incorporated with them. It has been lately suggested, with great show of reason, that the Normans were in fact the Tribe of Benjamin, who left Palestine in bulk just about the time of the commencement of the Christian era.

Leaving England, turn to Ireland. This island, too, was colonised by the Dannans, a people of great learning. They left Greece after a battle with the Assyrians, and, for fear of falling into the hands of the Assyrians, came to Norway and Denmark, and thence passed over to Ireland. (See "Keating's History of Ireland.") In "The Annals of Ireland by the Four Masters," it is stated that the Dannans were a highly-civilised people. Who were these? Was this part of the Tribe of Dan? That Tribe had but small space for their inheritance on the dividing the land Palestine. So they made excursion and took Laish, and at once changed the name of that place to "Dan, after the name of their father." This gives a strong impression that the name Dannans was obtained through the same sentiment. The Tribe of Dan were always seafaring—trading with the Phœnicians and to Tyre—and, like the other coast Tribes—Zebulun and Asher—were conspicuous by their absence in the reckoning of the genealogies. Grotius and others state that this Tribe Dan was as good as extinct. Eldad, a Jewish writer in the ninth (or some say fourteenth) century, says that in Jeroboam's time—B.C. 975—the Tribe of Dan, being unwilling to fight against their brethren, took a resolution of leaving their country. The first batch of colonists of Dannans are said to have arrived in Ireland about 1,200 years B.C., or eighty-five years after the date assigned to Barak's victory, in the song of triumph for which Dan is mentioned as remaining in his ships. It is not going beyond probability to say that the foundation of Israel in these Western Isles was laid by Dan, Zebulun, and Asher in the North of Ireland—or, as it was originally called, Scotia—and the circle of genealogical affinity seems complete by the constant emigration and interchange between this Scotia, North Ireland, and Scotia—Scotland, North England—while, again, the very name Scot is traced by some to the Hebrew term Sc'uth. I may say here that in parts of Ireland are places the names of which mean Dan's hiding-place, Dan's rest, &c. But with these Dannans or other Hebrew colonists came also other Tribes, and Ireland contains two separate races, one of which not only retains some of the rites of Baal worship, but the name Baal, as Baal fires, &c., and they boast their descent from Canaanitish origin—the Nations

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that were superseded by the Tribes of Judah and Israel in Palestine.

Colonel Gawler writes there is a strong probability why Scots *Succothe* (the wanderers) should not be synonymous terms, the probable identity of the word Skuthees, Scythian, and the Hebrew Succothe, as applied to a wandering people. I now must only mention the names of additional evidences, social usages, political rights, laws, language, measures. This last is too important to be lightly passed over. Our National measures of length and weight are so near like those evidently architecturally shewn in the Great Pyramid, and that were in use in the best days of Israel and Judah, and have been preserved by our forefathers in their wanderings, that it would be absolute sacrilege to destroy them and adopt those of any other and superior people. Besides which, I think few could read Piazzi Smyth's works and calculations on that Great Pyramid without coming to his conclusion that it is an inspired work in stone, and thus its teachings would form a large item in our covenants with the "Eternal." There is enough on this subject for a separate paper. I must now take Scripture evidence. When the whole Twelve Tribes, a mixed multitude, left Egypt, at the Exodus, old covenants made by God between Himself and Abraham and Jacob were renewed, and fresh ones with the people as a Nation were entered into. I point you to one extract from the Bible, as sample of what I refer to: "Thou hast *avouched* the Lord this day to be thy God, and to walk in His ways, and to keep His statutes and His commandments, and to hearken to His voice. And the Lord hath *avouched* thee this day to be His peculiar people as He hath promised thee, and that thou shouldest keep all His commandments. And to make thee high above all Nations which He hath made in praise, and in name, and in honour; and that thou mayest be an holy people unto the Lord thy God as He hath spoken" (Deut. xxvi. 17). Following this is recited the benefits to be bestowed on the covenant being kept and acted up to; and then immediately following, the penalty to follow the infringement and breaking of the covenant. I shall not recite the clauses of these covenants, only point to one or two most prominent. Recognising the oneness of Deity, they especially repudiated any recognition of other and, therefore, antagonistic gods, and positively forbade the making any representation of material life to introduce as symbol of God in worship. Mark, here, this seventh-day rest—a weekly Sabbath—we, as a Nation, have observed and retained from very early times. But no other Nation on earth has or regards this rest-day, except the American, which is the same Anglo-Saxon or Israelitish race. It is the national sign and seal of the covenants. They inculcated stern moralities and justice in every department of social life, and the having a seventh-day rest as a continual sign and seal of this covenant. Passing over the time when the Twelves Tribes as one Nation were a kind of republic, governed by presidents, I wish to refer to the history after the division of the people into two kingdoms. Both continually broke

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these covenants, so solemnly made. In what particulars you will find summed up by Jeremiah xi. and by Ezekiel xxii. I give these two as samples—there are many other places. Then the penalty in part was exacted. Israel, as I before stated, was rooted out of the land about B.C. 700. Judah, the other kingdom, was carried away—the whole people transported to Babylon some 150 years later—for a term of seventy years only, and then returned only to be scattered again after their crowning insult to their God, the rejection of Messiah, and murder of their King—when they scourged the Divinity out of their midst and chose a Barabbas—sample of earth's greed and lust—as their hero, Then was enacted (though not in its entirety) the penalty long threatened to Judah (not Israel), and for 1,800 years they, as a people, have borne it. This was the sentence, "Few in number, removed into all kingdoms for their hurt, to be a reproach and a proverb, a taunt and a curse in all places" (Jer. xxiv.). And so, on the land itself, too, the desolation threatened most literally came, as is vividly shown by J. L. Porter in his "Giant Cities of Bashan," and is fully corroborated by McGregor, of the Rob Roy canoe. Desolation here, ruin there—just of the sort and amount foretold centuries before. I mention this and introduce this digression on the sister kingdom, as I have now to call attention to some little *primâ facie* evidence on the part of Britain being literally Israel. Just stopping to make one remark to bear well in mind, as we happen to remember our own English history, that the land of Palestine has been the greater part of that 1,800 years under Saracen and Turk, Mohammedans, and therefore free from idolatry—the great charge against both Israel and Judah, and which both the Eastern and Western Churches are guilty of. Whatever barbarity is charged against Arab or Turk, equal or worse can be brought against Western and Eastern Churches, under ancient and both the modern Pope and Czar; and the Mohammedan, at least, has this in favour, he does not desecrate his temple with dolls dressed or undressed, nor place the effigy of a woman as object of sacred veneration, nor exhibit as such a model of a Roman execution, though from that sacrificial crucifixion did emanate the triumph of a world's redemption, and so Nationally the land has been free from idolatry.

Now, coming back again to the British Empire, let us see whether the Word of God does describe this our Empire as the same as that of Israel. Do the specific characteristics agree so as to prove Identity? First. Refer to God's covenants and promises to Abraham, on the very first mention of forming this Nationality (Gen. xii.): "I will make of thee a great Nation," &c. Then in chap. xvii. this is mentioned as a covenant to be established in Isaac. Repeated in chap. xxii.: "By Myself have I sworn that in blessing I will bless thee, and I will multiply thy seed as the stars of heaven and as the sand upon the sea-shore, and thy seed shall possess the Gate of his enemies." Covenant renewed to Jacob (chap. xxviii.), "Seed as the the dust of the earth," and spread to East and West, and North and

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South. On birth of the son of Hosea, he was to call his name Jezreel; said God, "I will cause to cease the kingdom of Israel." Then a daughter was to be called Lo-ruhamah, for "I will no more have mercy on Israel, but will utterly take them away." Then another son to be called Lo-ammi: "For ye are not My people, and I will not be your God. Yet the number of the children of Israel shall be as the sand of the sea; and in the place where it was said, Ye are not My people, there it shall be said to them, Ye are the sons of the living God." "Then shall Judah and Israel appoint themselves one head, and they shall come up out of the land." The power of increase, promised originally to Abraham, re-affirmed often afterwards and taken from Judah as a Nation, is here, as in other places, mentioned as not being retained to Israel, especially to Ephraim. Is there anywhere known, or has there ever been any Nation increasing as the British? In London and its immediate surroundings, the births exceed the deaths from 800 to 1,000 per week; and I am told that the numerical increase of this Empire is about 1,000 every day.

Another peculiarity promised, but retained to Israel only, is to "Possess the Gates of their enemies—the Gate of those that hate them" (Gen. xxii., xxiv.). I mention some of the fortified places we may well call the Gates of Nations—Gibraltar, Malta, Aden, Peshawur, Cape Coast Castle, Perim, Penang, Labuan, and Hong Kong are among such. Can any other Nation show such a list scattered over the earth, holding the entrance power to other Nations? One Gate —*the* Gate—the shining, the lustrous Gate, the "Sublime Porte," Constantinople, and the Dardanelles, still remains. Who shall possess that? Israel's enemy? The Prince of Rosh, described in Ezekiel? Peter the Great, in his testament to his Nation, called it the door of his House, but for Russia to possess it would be the beginning of the dismemberment of this our Empire.

Another promise to Israel is, that they shall inherit the desolate heritages of the earth (Isa. xlix., liv.): "Thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited;" and, again, Britain may challenge comparison with any people. Our colonies are not mean Nations, and our very aggressions are the exact opposite to others, who, like Russia and Rome of old, depopulated, and do not refill with themselves. France, Spain, and Holland have tried colonisation and have failed. The great marvel in English history is the greatest victories have been won with such disproportionately small numbers—Cressy, Agincourt, the Armada, the Crimean War, the Indian Mutiny among them; and in the Armada and Napoleon's attempts at invading us, the history reads like another chapter of the sacred volume—storm, fog, and natural powers called up by supernatural means to help us. If time would permit, to read a chapter or two from British history on this subject would be a pleasant task. If you wish to indulge in the romance of history, read Shakespeare's "Henry V.;" and for the attempted invasion by the Spanish Armada, Kingsley's "Westward Ho." In that grand

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"Song of Moses," in Deut. xxxii., it is said, "When the Most High divided to the Nations their inheritance, when He separated the sons of Adam, He set the bounds of the people according to the number of the children of Israel." Why did God then and thus set the bounds of other Nations according to the number of a people not yet born into the world? Was it not that Israel might encompass these Nations, which could not be done unless "the bounds" of these Nations were proportionate to the numbers intended to encompass them. So it follows in that song of Moses: "For the Lord's portion is His people, and Jacob is the 'measuring line' of His inheritance."

Now, once more look at this map. Westward, Southward, Eastward, all round the world is the line of our dominion—our Empire already encompasses the Nations. With this I may here just mention language. The Anglo-Saxon, the British, language is not only spoken over nearly three parts of the globe, but I am informed that the ships' papers of all Nations, excepting France, are made out in English.

One more point given in God's Word as a mark of Israel, the Ten-Tribed kingdom, during their long exile from their own land Palestine, is thus stated (Jer. xxx. 10, 11; and again in Jer. xlvi. 27, 28): "I will make a full end of all Nations whither I have driven thee," fulfilled by the gradual extinction of the aboriginal Tribes, treating them as kindly as we may. The power to obtain wealth, "And thou shalt lend to other Nations, but borrow of none." The debts owing to Britain Nationally from other Nations with the unpaid dividends amount to £335,094,423; and I think I am right in saying we owe to other Nations nothing. All these are literal fulfilments of literal pledges, oaths, and covenants, as literal as are the punishments threatened to the kingdom of Judah, which we can any day see are fulfilled in the case of the Jew, and which punishments were not to fall on Israel, for Zechariah, writing 407 years before Christ, says in the name of God, "I will save the House of Joseph: they shall be as though I had not cast them off." Can any other Nation show such a complete circle of Identity? What a glorious birthright—for, mark, 'tis never given or promised in the sacred law as being Israel's, or ours, by our deservings. "Give every man his desert," says Hamlet, and "who would 'scape whipping?" No, no. The history of our fathers given in this Bible was bad enough, and we are, I fear, but little better. Our daily papers shew continual surging up of dishonesty, swindling, dishonour, vice, brutality enough daily to make a horrible chapter of "atrocities." We have come far short of the glory of our heritage, as well as of the glory of our God. He has kept His covenant. "Not for your sakes, said God, I will do this, but for My holy name's sake." This is stated over and over again, and with the additions, &c., "because of the covenants I made with your fathers." "Our birthright"—one part I have not mentioned; let me do so now. The land that God gave to our fathers, never yet possessed in its whole extent by the Twelve Tribes, is ours in connection with the Jews, the Two Tribes, and will

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fall to us, or the whole of God's Word fails. What think you of this Empire of ours, this British Empire, this great and still-growing kingdom of God's Word and promise? It has all the elements in it of self-sustenance. We are calmly working toward the consolidation of colonies and districts under our rule, and with this homestead, Great Britain. This done, the Empire can supply all its wants from its own lands—provisions, needful and luxurious clothing, wool, cotton, silks; gold, silver, for coin and ornamental gems of every kind; iron, coal, copper, and lead; in fact, all the "treasures of the everlasting hills"—the special promise to Joseph's descendants. If our statesmen are true British blood, and not foreign agents, we shall be absolutely independent of any continental or Gentile Nation. And as to war, when it comes, as come it will to us, sooner or later, our Empire, united, can stand alone. Canada has already offered men and arms; other colonies will in proper time follow; and then, without begging for allies, which always have, and will have, antagonistic interests to ours, thus Nationally one Empire, we may say boldly and truly, "Come the three corners of the world in arms, and we will shock them." I have briefly stated foundations for my own belief—links I consider are missing, and will be yet awhile—not long, perhaps, for the latter rain, as well as the former, now showers on long-desolate Palestine. Holding to the conviction that Britain naturally is identical in race and descent with Israel, I feel more the honour and dignity of being an Englishman. That Book I, as a child, was taught to revere as sacred, becomes the legal document of a right worthy birthright; it is a covenant between God and my country; it is our National title-deeds to vast possessions to be gained, not by blood, but by increase; and if we have to war, it is assurance of ultimate victory; it is only this to us as we Nationally keep our part of the bargain. We have our part to fulfil, and when I hear attempts made to adopt French metrology, to secularise by law the seventh-day rest; to exclude, as the Birmingham League would do, religious education and the Bible, our charter, as well as our statute book and covenant, from our National schools, I can but feel that there is no small danger lest the Author of our greatness and the eternal party to our covenant should have, from our violation of it, to exact on us the penalties attached. And when I see individuals or parties in power, actually, without compulsion, parting with part of our Empire—as witness the Ionian islands, proposing to part with one strong Gate, Gibraltar, snubbing our colonies, proclaiming in Parliament that they were an expense it would be well to be rid of, crying, Perish India and British interest—I think, "What, Esau turned up again?—Esau, that profane person, who, for a mess of pottage, sold his birthright—this grand, glorious birthright I have tried to shew you to-night—for a mess, a question of gain, a surplus in a quarter's revenue; so not only despising the birthright, but dishonouring God by saying in acts, if not in words, His covenanted blessings were worthless." For myself, I look hopefully forward to the good time coming, when God's kingdom—the kingdom

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of heaven—will come; when Jerusalem shall be a praise in the earth; when the actual desert shall blossom as the rose in beauty; when the prodigal of the parable shall return and joy be on earth, because this "my son was dead and is alive again, was lost and is found."

BRITAIN (OR ISRAEL) THE FIFTH AND LAST EMPIRE.

By John Gilder Shaw.

(*Continued from page* 196.)

I have shown that the image was to be so thoroughly beaten and ground—that it was to become like some impalpable powder—light as chaff. How can the Roman Empire be restored when the pieces composing it—and the other Empires—are thus represented as being blown away like chaff before the wind? Who shall gather up the scattered dust and re-model and re-mould it? Suppose they succeeded in gathering the particles (a very great stretch of the imagination), where would they put them when we are plainly told "no place was found for them?" I have heard of men "building castles in the air!" This is precisely what Mr. Baxter is doing when he talks of the restoration of the Roman Empire. Our children have a very expressive nursery rhyme that we used to think a great deal about in our own juvenile days, about "Humpty-Dumpty" and his sad fate, which (slightly altered) will apply with admirable force in the present instance:—

There once was an image, majestic and tall.
Which clearly foreshadowed four kingdoms in all;
These kingdoms (or Empires) have each had their day
(Gold, silver, and brass, and iron, and clay);
At length there arose a fifth kingdom of stone.
Very small at its rise, and almost unknown;
But it came near the image, and fell on his feet.
Which from that first moment it failed not to beat;
And as each blow was struck, the little stone grew,
Till as large as a mountain it rose to our view;
Still it struck with fresh vigour the image, so tall.
On his ponderous feet, and, at length, caused its fall;
Yet, anon, rained its blows on the metals and clay,
Till it ground them to dust, which the wind blew away.
Not all the king's horses, nor all the king's men,
Could put that great image together again.

Of course, the conjectural anticipations and fantastic ideas of the editor of the *Christian Herald* concerning Britain's loss of India and Ireland—the restored Napoleon—vanish into thin air when the stubborn logic of facts—the facts of history—are placed side by side with prophecy.

The Grand Future Destiny of the Stone.

The next point for our consideration is the grand future destiny of the "stone that smote the image;" you will find it recorded in

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the last clause of the 35th verse: "And the stone that smote the image became a great mountain, and filled the whole earth." I have already shown that we—the "fifth Empire"—have been growing in the past two centuries: and have we not the assurance given in the infallible Word of prophecy that we shall continue to grow? Our rulers have frequently been alarmed at our rapid growth and increasing responsibilities; and our legislators have passed resolutions and transmitted them to the governors of the Indian Empire and elsewhere not to increase our territorial possessions. Nay, the Marquis Wellesley, and other successive Governor-Generals of India were sent out "with the most solemn injunctions not to engage, if possible, in hostilities with any native Power; and not to add by conquest a single acre to our territory." Yet each successive governor was compelled, "by current circumstances, to act in direct opposition to their own intentions, and the strict injunctions they had received." We did not want the Fiji Islands. We endeavoured to avoid the responsibility of annexing the Transvaal. It was the decree of the Almighty, and He made it impossible for us to disobey without either endangering the colonies we already possessed, or in other instances leaving those who expressly supplicated us to rule over them a prey to anarchy and misgovernment. We have never done wrong in accepting rule where it was offered, but we have done wrong—as in the case of Tihiti—in refusing to plant our flag when requested so to do. I have wept as a child when I read of the sufferings of Queen Pomare and her people by the action of the French, arising from our refusal to take them under our protecting wing. What have we to fear? Our destiny is to grow, and grow we must! Why should we shrink from doing that which God has plainly decreed? Count Beust has said that we are the only European Power which has not been conquered during the present century. We could go further back than that—even to the reign of William the Conqueror. And we are absolutely unconquerable, for our Empire cannot be succeeded by any other Empire to the end of time. It is a glorious destiny—or rather heritage—described in verse 44: "The God of heaven shall set up a kingdom which shall never be destroyed . . . . . and it shall stand for ever."

What about Israel?

The question naturally arises, if our kingdom is to "stand for ever," what about Israel? Are the promises of God to Israel to become null and void? God forbid! for Scripture expressly declares that Israel is to become the last great Empire—the Gentiles are to come to the brightness of her rising! The law by which the Nations are to be governed is to go forth from Jerusalem! How is this? There cannot be *two* last great Empires both of which, taken separately, are to fill the earth. When Britain has become the "great mountain" and filled the earth, and is to fill it for ever, what room will there be upon the earth for Israel's Empire? There is only one solution to this question—only one way to reconcile the apparent

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impossibility—and that is, by simply viewing the two peoples as identical with each other. Daniel says: "The kingdom shall not be left to other people." If this is so, and it be verily true that God will fulfil every jot (*i.e.*, every letter) and every tittle (*i.e.*, every corner or point of a letter), there is no other alternative—the inevitable conclusion is, that Britain and Israel are synonymous terms.

(To be continued.)

CONSTANTINOPLE GIVEN UP BY ESAU (THE TURKS) TO ISRAEL IN PEACE.

THE following appeared in the *Times* of April 30th, from their Pera correspondent, in writing on the rising of the Mahomedans of the Rhodope. It would thus appear that the likely outcome of the Russo-Turkish war, or what in dynamics would be called the "resultant force" of the San Stefano treaty—viz., the giving up to England the Turkish capital by the Turks (*Jacob's brother Esau*), irrespective of the governing Power—so that we should, in that case, have the Gate of Gates *in peace* in God's good time, which, apparently near at hand, to bring confusion and remorse on the opponents of Britain's Identity with the Lost Ten Tribes—with Manasseh, eleven—of Israel:—

"The Greeks are able enough to plead their own cause; moreover, their cause is a good one, and they will not lack friends; but, perhaps, the Mahomedans being in the background and out of general calculation, it seems to have been thought that it would suffice to defeat the Sultan's armies for the Mahomedan population of the Ottoman Empire to melt away and disappear from off the scene. Nevertheless, the Turk lives and has a right to live; and, as his numerical strength is still formidable, he will be apt and able to assert his right, as the Mahomedans of the Rhodope are now doing, unless some possible existence is shaped for him. *But England can scarcely deny consideration to the Mahomedan; for England, as a Mahomedan Power, cannot refuse protection to Mahomedans, as other Powers might afford to do. Moreover, the Mahomedans turn naturally to England—do not Mahomedans thrive best in the world in India under British rule?—and this feeling, coupled with a yearning for British guidance, is daily growing stronger. Let it be remembered that I speak of the people, and not of the Government.* Turks and Christians alike have so thorough a conviction that England has no exclusive favourite among the various creeds and races whose future is imperilled by the Treaty of San Stefano and the state of affairs that would grow out of it that none have any mistrust of her; and this in itself is a reason why England, having once moved in the matter, should firmly resist in the coming settlement every arrangement that would disappoint existing confidence in the largeness of her humanity and the inflexibility of her justice."

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In referring to the above remarks of their Pera correspondent, in a leader on the following day, May 1st, it states that—

"Our recent correspondence from Constantinople leaves no doubt that every Nationality in Turkey except the Slavs—and even that exception is doubtful—looks with alarm and apprehension upon the existing and the menaced preponderance of Russia. They feel that the tendency of that preponderance is inevitably to subordinate the interests of all other Nationalities to that of the one with which Russia is identified; *and they look to England to protect them against any such one-sided attempt to solve the Eastern Question. They believe that we are animated with a sincere desire to insure justice being done to all alike, and that we are not pledged partisans of either Turks, or Greeks, or Slavs.* This confidence seems to be in great measure due to the evidence we have given in India and elsewhere of our capacity for consulting with conscientious impartiality the interests and prejudices of the most diverse races, and we are expected to hold an equally even hand in Turkey. The Turkish people are perfectly right in believing that this is one of the main principles of our policy; but it is of the greatest importance to bear in mind by what means we hope to attain it. Nothing can be further from our intention than to assert any preponderance for ourselves which would be directly antagonistic to that of Russia. In the extreme, and we hope inconceivable, case of our being deserted by other Powers, we might be forced to measures which for the present we do not for a moment contemplate. But we see the true guarantee for assuring equal rights among the conflicting races of Turkey in the maintenance of the European character of all international arrangements which affect them. *Once let this principle be abandoned, and there will necessarily follow, sooner or later, a fierce struggle between the neighbouring Powers for their separate interests, wild attempts at self-assertion, such as that which is now witnessed in Roumelia,* on the part of down-trodden races, and no possibility of free development."

How significant are the words of the Pera correspondent, as also the *Times* reference to the same, relative to the Mahomedans looking to England to protect them, as well the shadowing forth of what is likely to take place over brother Esau's—the Turks'—dead carcase, over which the eagles are hovering ready to pounce upon their prey—thus realising Isaiah's prophecy, that "where the carcase is, there will be the eagles." The quarrel has commenced; the fighting of a bloody fight will shortly follow, when the fiery deluge will teach the Gentile Nations that God is against them on account of their sinfulness, while, as Britons, Lost Israel—though not without our iniquities—look on in peace.

Yours in Israel,

H. HODSON RUGG.

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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. VI. No. 175.] WEDNESDAY, JUNE 5, 1878. [ONE PENNY.

A SPLENDID IDENTITY SERMON FROM THE VERY REV. DEAN OF MONTREAL.

"SAINT GEORGE FOR MERRIE ENGLAND."

LAST night the St. George's Society, of this city, celebrated its Forty-fifth Anniversary in the accustomed manner by attending Divine service in one of the city churches—St. George's Church being chosen on this occasion. The edifice has recently been lavishly decorated, and presented a very grand appearance. The Union Jack and St. George's flags were suspended in the chancels, and, with the banner of the Society, formed the only extra decorations. The Very Rev. Dean Bond officiated, assisted by the Rev. Wm. Craig, rector of Trinity Church. The choir was composed of sixty voices. Mr. Harrison presided at the organ. The service, which was well attended by the English residents of the city, commenced with the 100th Psalm, and special Psalms for the day, xx., lxxxvii., and xcvii.

At the close of the first lesson the *Cantate Domine Bridgewater*, in A, and at the close of the second lesson the *Deus Miserateur Bridgewater*, in A, was sung by the choir very effectively. The anthem was composed of the impressive words in Rev. xix., the music by Handel. At the close of the prayers the hymn, "Onward,

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Christian Soldiers," was sung, and the Very Rev. Dean Bond ascended the pulpit and preached from Isa. xliii. 21 : "This people have I formed for Myself; they shall show forth My praise."

The Rev. gentleman first asked if Englishmen claimed this promise, and stated there was no grander object in human life than this, to show forth the praise of God. These words were written primarily of Israel; how, then, could Englishmen claim them as their possession? There was a time when these questions would be dismissed with a good-natured laugh. That time has passed, and the controversy has now reached a point when the Identity of the British people has to be met with serious and sound argument. The ridicule with which the theory was first received has been discarded, and the singular light thrown by the theory on much of Scripture, is now used for further quiet and thoughtful examination. When thoughtful men discover that a people speaking one tongue, by being scattered amongst a Nation of another speech may lose their own language and adopt that of the people with whom they sojourn, these thoughtful men perceived that the change of language was no insuperable difficulty in receiving the theory. They felt that if, as the prophet Hosea declared, Israel was to lose its religion and become lost in Paganism, it would eventually speak the tongue of the Pagan masters. In like manner, when these thoughtful men learned that a change of climate and of manner of life had produced an entire change in the feature and form of the entire people—they saw that the physical difference between the inhabitants of the British Isles, the original of the Ten Lost Tribes of Israel, was no sufficient argument for rejecting the theory. Again, when these same thoughtful men (guided by Scripture) sought for the Lost Tribes in the countries where the Assyrian had carried them captive, and found that history told of the migrations of these people Northward, and of the waymarks (here and there) left in the places of their sojourn, and proved by the graves of their dead, they perceived that history contributes its aid to remove the obstacles that seemed to exist in the way of Identifying Lost Israel with mighty England; and then, when these same thoughtful men began to inquire "Whence came these people who replenished the British Isles?" and (guided by history in their inquiry) traced back their origin to the very neighbourhood where Israel had been placed in captivity—they began to see that difficulties were vanishing, and probabilities were pointing them onward in their search. But then, when these same thoughtful men came to test all these things by the Word of God, and found that the one was singularly illustrated by the other; that light was thrown upon many predictions of the prophets by the possibility that Israel had found its way to England, and that the story of England's greatness, prosperity, and peculiar character was, in a great measure, accounted for by the thought that she had obtained the promises made to the Lost Tribes, then these thoughtful men felt that the question forced itself upon their attention. For example, the prophet Hosea speaks at large of Ephraim as an

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apostate, then as put away and cast out of the covenant, and driven forth (an utterly repudiated people) from the land of the covenant; but at last comes mercy, and Israel is to be brought home out of her captivity—converted and saved. But where are they to be found? Where are they to return? From the land wherein they were led captive? That would have been from the North, and that would have been fatal to the theory. No; Hosea says: "They shall walk after the Lord; He shall roar like a lion! When He shall roar, then the children shall tremble from the West—they shall tremble . . . . . and I will place them in their houses, saith the Lord." And then Isaiah, prophesying of these same people, says of them (after the desolation of the land): "They shall lift up their voice; they shall sing for the majesty of the Lord, they shall cry aloud from the sea; wherefore, glorify ye the Lord in the fires, even the name of the Lord God of Israel in the Isles of the sea." So, it would seem that they shall come from the Isles of the sea—and those Isles shall be in the West. This (with much more) points, to say the least, with singular significance to the British Isles. And then, again, where is the fulfilment of the prophecies which foretold the future of Joseph's two sons, when Jacob set Ephraim, who became the head of the Ten Tribes, above Manasseh? Where is the "multitude of Nations" that his seed should become? Where is the seed of Israel numbered as the sand of the sea? Where is there any sign of their pushing the people together to the ends of the earth with horns like the horns of unicorns? And where is the "chief of Nations" whence there is to be a shout of song and gladness for Jacob?

He (the Rev. preacher) can see that all this may be fulfilled in England; but where else to look for these Ten Tribes he did not know. It seems, at all events, generally admitted that Israel, as distinct from Judah, have been lost to human view as completely as if it had been in their power, and yet it is scarcely controverted that Israel shall return to their own God, and Judah shall meet them there, and they shall be re-united under one King and one Shepherd. And then he did not wonder that the idea that Israel should be found among the Anglo-Saxons has taken such hold on the minds of thoughtful men, for, passing by at this time the other branches of the Teutonic race, consider the position that the British Nation occupied before the world. He referred to the Eastern Question by way of example, in which wise men have maintained that her policy was eminently calculated to promote the well-being of the world; and we know that by her respectful attitude the great men of the earth point to her as the chief among the Nations. Great Britain is a company of Nations stretching round the world, with Colonies growing daily into Nations firmly welded together, and manifesting by interest and sympathy their oneness with the mother-land.

He continued further to consider the position the British Nation occupied in the world in the work of the British Church. The spread of the English tongue piercing all lands has made com-

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paratively easy the toil of the missionary. And the toil of the English missionary has been made a hundredfold fruitful by that land which, above all others, honours the Word of God, sending that Word (translated into their own tongue) to almost all the Nations under heaven. Where she has planted her foot, there she has remained, and, like a tree planted by the water, has blossomed and budded, and the fruit has been put forth and filled the land.

He next referred to his audience individually. Being an Englishman or an Israelite, after the flesh, will not save the soul. They might even yet live to share in those covenanted blessings—which he believed are still richly to be poured out on the British Nation; but that will only enhance the guilt and increase the condemnation if they remain strangers to God's converting grace. There must be a new creation by the Holy Spirit, a personal interest in Jesus, and a relation to Jesus of oneness by the indwelling of the Holy Spirit. Again, love of country and love of kindred was a passion with the Israelite, wherever he might be. Let this be the same with Englishmen, confident that in the strength of God she will fulfil (in the working out of God's purposes) her splendid destiny. One cannot doubt that she is a means, in the hands of God, for accomplishing mighty purposes in the earth. Her home in the Isles of the sea is kept sacred from the invader; and that home has ever been the refuge, alike from every Nation, of the down-trodden and the persecuted, and from that home her sons have gone forth to form Colonies, until they have become "a company of Nations" to take possession of prominent points until, as we trace her strongholds over the globe, we see her in possession of the gates of her enemies, and, above all (notwithstanding degenerate children) to carry the Gospel (with reverence for the Lord's-day and obedience to the Ten Comments) into every new home which they have formed.

In conclusion, he urged his hearers never to forget their fellow-countrymen and fellow-countrywomen, but to make them feel as they land on these shores, that there is an English hand and English heart to welcome them.

The collection realised upwards of $100, and while it was being taken up, Mr. Stancliffe sang a bass solo from Rossini. The anthem, "Now Pray we for Our Country," was sung by the choir, and the National anthem by the entire congregation.

The Rev. the Dean pronounced the Benediction, and, as the audience dispersed, "Home, Sweet Home" and "Rule Britannia" pealed from the organ.

After Divine service, the officers of the Society, including Mr. John Kerry, President; Mr. F. W. Henshaw, Vice-President; Mr. W. S. Walker, Treasurer; Mr. J. R. Martin, Assistant-Secretary, and some four other members of the Society and invited guests sat down to an excellent supper at the Windsor. After due justice had been done to the bill of fare, the usual loyal and patriotic toasts

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were given and responded to. The party broke up at 11 p.m., with mutual good wishes.

Similar Anniversary entertainments were given at Point St. Charles and other parts of the city.

At Point St. Charles some fifty residents and friends sat down to a substantial repast in Lomas's Hotel. An excellent time was spent. After the usual loyal and patriotic toasts were drank, songs were sung by Messrs. Green, Horam, Jarvis, and others, and was continued until midnight, when the National anthem and "Auld Lang Syne" were sung, and the company separated.

[From the *Montreal Herald.*]

ISRAEL IDENTIFIED.

To the Editor of the "Montreal Herald."

SIR,—Will you allow me a small space in your popular paper to make some remarks by way of introduction to the "Identification of the Ten Lost Tribes of Israel," by E. Hine, as it is making a great impression upon serious church thinkers? The work is a call of warning and of joy. It is a call to Britain to take and possess the gates of her enemies, surrounded as she is by millions of foes, and with the most deadly implements of destruction that the brain of man can invent, conspiring against her. Although England is herself the most powerfully armed nation in the world, and standing forward from every other Power, she cannot hope to succeed without some great deliverer at hand, or a dreadful destruction of human life.

How can any person having a drop of British blood in his veins, or a spark of true Christianity in his soul, stand indifferently by, and not call upon the God of Israel to deliver us out of the hands of our enemies. God says, "Call on Me in the day of trouble and I will deliver you." He is faithful to His promises. He has proved it by ourselves. See the faithful witnesses He has inspired: Hine, Glover, and others. Take their writings and compare them with the Bible, praying at the same time to God to give you understanding, and you will be able to see the way of escape from the dreadful scourge God is about to bring upon the earth. The Bible will be a new book to you in many mysterious passages. O what ingratitude we show to God for the learning and talent He has privileged so many of us with! O the crime of those who try and trample the truth down by denying there is no literal Israel under a literal monarchy.

God did, without doubt, establish a literal Israel with King David's line to rule over it for ever. And He bound Himself by an oath that he should remain until He comes whose right it is. Certainly then, at the last, all earthly crowns must be laid at His feet. When our Saviour came in the flesh, He did not come to destroy the law His Father had made. We have His own words that not one jot or tittle

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should pass till all should be fulfilled. He fulfilled His part, the law of sacrifice, through Israel, His own elect. He came, a sacrifice for us, that all, through faith in Him, might be saved.

The Ten Tribes lost are now found in England and all her colonies, in the places which God promised to give them when the islands should become too small for them, with the descendant of the blood-royal of David in the person of Her Most Gracious Majesty Queen Victoria reigning over them. This line must continue to rule until our Saviour comes again, when it must give place to Him.

God said He would make all things new, and He is doing it in a new way. England, shaken clear from all the other Powers, now holds possession of the gates of the highway to her own land, Palestine, from whence our fathers were driven for idolatry, for which we have ever since been in bondage. He is now about to deliver us according to His promise, and give us our own land, when Judah and Israel will be re-united, and dwell safely together. Although it should be doubted by millions it is yet true, for those who doubt it will soon be compelled to believe. Come, then, faithful leaders of God's people, and lead Israel's privileged Nation back to the Heavenly Father. He will then pour out His long-promised blessing, for He says He will do better for us in the latter end than in the beginning. He says He will be inquired of by you to do it. It is then for us not to give Him rest until He accomplishes it for us. Be assured I feel the inability of my small amount of talent even to offer this introduction, but it is done in the hope that it may arouse men who have had the benefit of a college education to examine the subject, and save some from falling into error as so many do. Remember God requires the blood of the lost from the hand of him who is guilty of neglect. Apart from personal salvation it is the grandest evidence of the truth of God's Word ever yet shown. Moreover, it is God's place for converting the world. Through Israel the Nations of the earth are yet to be blest. By the old system neither the Gentile Nations, nor the masses of their own people could ever be brought to the foot of the cross. I think it is the duty of every Christian man to take the matter up. Remember there is more required of us than of our fathers.

Yours, &c., ED. MARSHALL.

April 20, 1878.

DEAR SIR,—Having seen on the cover of "Life from the Dead" that you were in need of funds through the failure of your publisher, Mr. Guest, I enclose a P.O.O. for £1 as my mite, and hope that the Identity cause will not suffer for want of friends to help you in spreading the knowledge of it. I have received great pleasure and benefit from your publications, and I am sure all those who have read them with an unprejudiced mind could say the same. So I trust many will give some tangible proof of it at the present crisis.

Bessmount Park. WM. H.

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BRITAIN (OR ISRAEL) THE FIFTH AND LAST EMPIRE.

By John Gilder Shaw.

(*Continued from page* 207.)

More about the Stone.

There is a passage in Gen. xlix. 24 in which these remarkable words occur, "From thence is the shepherd, the *stone* of Israel." I cannot help thinking that it is this very stone of Israel which I have been describing. The blessing was bestowed upon Joseph by his father, and from Joseph was extended to his younger son Ephraim, and the name Ephraim is synonymous with "All Israel," or the "House of Israel." I am more confirmed in this view by noting that Philo-Israel has discovered the following rendering from Calmet's dictionary: "Hence he became the shepherd to govern the family of his father; he became the rock to protect and establish Israel." This has been literally fulfilled, I think, in Britain; for if the British and Ephraim, or the House of Israel, are identical, we are Israel in Britain—the Lost House of Israel—whom God says shall be found a righteous Nation (therefore a Christian Nation), speaking another language and called by another name.

Additional Evidence that Britain and Israel are Identical.

We obtain no light about the fifth Empire from the works of Josephus, for the simple reason that, had he dared to foretell the destruction of the Roman Empire—then in the height of its glory—he would have given deep offence to those who had dominion over the whole of the known world, and might even have suffered death as the penalty for so doing. But we are not left altogether in the dark on this point by ancient writers, for a Jewish Rabbi, Jonathan Ben Uzziel by name, speaking of the fifth Empire, says:—

> For the kingdom of Babylon shall not continue nor exercise dominion over Israel, the kings of *Media* shall be slain and the strong men of Greece shall not prosper, the Romans shall be blotted out, nor collect tribute from Jerusalem. Therefore, because of the sign and redemption which thou shalt accomplish for thy Christ, and for the remnant of thy people, they who remain shall praise thee.

I think this fairly connects us with Israel, and, taken together with the facts I have already advanced, is satisfactory proof that Israel and Britain are identical, and it is necessary also for the reader to remember that Lost Israel must be found in the Islands of the West and of the North; nothing is plainer to the careful student of God's Holy Word than this, and Sharon Turner—who is an acknowledged authority on the subject—proves that the Anglo-Saxon race came from the very localities where the Ten Tribes were located during the first few centuries of their captivity.

If you take the blessing of Balaam upon Israel, and place it side by side with the opinions of Dupin regarding the Empire of Britain—which I have already quoted—you will find a startling similarity between the two. Both these men were foreigners—the enemies of our countries (or country), and would rather have had to witness otherwise.

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I will now give you the words of Balaam, as I have already done those of Count Dupin, and I think you cannot fail to see the wonderful resemblance between the prospective description of the one, and the retrospective history by the other. Josephus says—speaking of Balaam—Then he said:—

Happy is this people on whom God bestows the possession of innumerable good things, and grants them His own providence to be their assistant and their guide: so that there is not any Nation among mankind but you will be deemed superior to them in virtue, and in the earnest prosecution of the best rules of life and of such as are pure from wickedness, and will leave those rules to your excellent children, and out of the regard that God bears to you, and the provision of such things for you as may render you happier than any other people under the sun; you shall retain the land to which He hath sent you, and it shall ever be under the command of your children; and both all the earth, as well as the sea, shall be filled with your glory, and you shall be sufficiently numerous to supply the world in general, and every region of it in particular, with your stock. However, O blessed army! wonder that you have become so many from one father; and truly the land of Canaan can now hold you, as being yet comparatively few; but know ye that THE WHOLE WORLD IS PROPOSED TO BE THE PLACE OF YOUR HABITATION FOR EVER. The multitude of your posterity also shall live as well on the islands as on the continent, and that more in number than the stars of heaven. And when you have become so many, God will not relinquish the care of you, but will afford you an abundance of good things in times of peace, with victory and dominion in times of war. May the children of your enemies have an inclination to fight against you, and may they be so hardy as to come to arms, for they will not return with victory, nor will their return be agreeable to their children and their wives. To so great a degree of valour will you be raised by the providence of God, who is able to diminish the affluence of some and to supply the wants of others.

THE SPIRITUAL ASPECT OF THE FIFTH EMPIRE NOT REVEALED TO NEBUCHADNEZZAR, BUT TO DANIEL.

It is evident, from what has been already advanced, that God did not reveal to Nebuchadnezzar what would be the spiritual nature of the fifth and last Empire. He was too gross and sensual; so wicked that every reader of the Bible knows that his punishment was, to be driven out from the society of rational beings, amongst the beasts of the field, and we are told that his nails became like birds' claws, and the hair of his head like eagles' feathers. It would have been "casting pearls before swine" to speak of "spiritual things" to Nebuchadnezzar. But, on the other hand, it is reasonable to suppose that God would reveal to a man of stirling worth and devoted piety, like Daniel, whom the angel addressed thus, "O Daniel, a man greatly beloved," the more secret and spiritual purposes of the Almighty; therefore, it is not surprising to find that Daniel also had a dream concerning the same Empires, but under a totally different aspect. The dream of Nebuchadnezzar had to do with the temporal view, and the temporal view only, but the dream of Daniel had to do with the spiritual or religious element of these Empires mainly. It only touches the temporal in a subordinate degree—that is, only

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just sufficiently to indicate the Empires spoken of. Any earnest Christian, who will take the trouble calmly to read both the dreams, will be convinced that this is no fancied description, and he will acknowledge that the distinction I have drawn is strikingly clear and true.

Conquest does not make an Immediate Change in the Religion of a People.

The religion of a people remains unchanged—for a great length of time—by the rise and fall of Empires. Conquest does not alter men's convictions in any way with regard to morals, politics, or religion. We found this to our cost in India, when, contrary to the religious prejudices of the people, we tried to force the Sepoys to bite the "greased cartridges" for the Enfield rifles. They were so tenacious of their inbred convictions that they mutinied, and the fearful massacre of Cawnpore and other atrocities were the result. If any change does take place in the moral, political, and religious convictions of conquered races, it must be of very gradual growth —it must be in the remote future, and not immediate. Thus we find, after a lapse of two thousand six hundred years since the time of Nebuchadnezzar, the result of the succession of Empires is the production of a religion which is rightly named Babylon—not mystical Babylon—but Babylon simply and truly, because its errors are the natural growth or outcome of all the beliefs of the successive Empires. Thus we find Christianity mixed up with the erroneous doctrines, the blind notions, and the heathenish teachings of all the Empires—symbolized by the image—all summed up in one in Papal Rome, rightly called Babylon.

Speaking of Rome, I am reminded that human infallibility is nothing more than a corpse in one of the chambers of the Vatican. The Pope is dead, and all the infallibility he possessed—if he had any—must have left the earth with his spirit. There is not at the present moment a man on the face of the earth who claims infallibility. But Babylon is so corrupt that if we could gain access to the Conclaves of the Cardinals in the Vatican, we should witness this band of men—fallible like ourselves—squabbling and, perhaps, quarrelling, over the vacant chair, each of them ambitious to obtain a seat thereon and become infallible; not one of them having the remotest idea how fast the day of doom is approaching, when the fearful words will be heard: "Babylon is fallen, is fallen!".

The Seal of Christ on the Fifth Empire and its People.

Let us now consider what Daniel has to tell us about this fifth Empire (Dan. vii. 13, 14):—"I saw in the night visions, and behold, one like the Son of Man came with the clouds of heaven, and came to the ancient of days, and they brought him near before Him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him. His dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

It is quite certain that the "Son of Man," here spoken of as

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"coming in the clouds of heaven," can be no other than Jesus Christ, and that He comes to the "ancient of days." How some of the expositors of Scripture can have been so foolish as to tell us that the "ancient of days" means Jesus Christ, I have not the remotest idea. I do know this, that Jesus Christ could not come to Himself, and give the kingdom to Himself, any more than you or I could come to ourselves and give ourselves something. The very idea of such a thing is ludicrous in the extreme. Let us read the 13th verse according to this mode of teaching, and see the effect. If the "Son of Man" and the ancient of days" both and separately mean Jesus Christ, the verse would read thus: "And behold Jesus Christ . . . came to Jesus Christ . . . . and they brought Jesus Christ before Jesus Christ."

Speaking for myself, I cannot sit down and rest satisfied with such unqualified nonsense as this, and therefore, taking the words "Son of Man" to mean Jesus Christ, I must try, by the analogy of Scripture, to find out who or what the "ancient of days" really is. With the aid of my good friend, Cruden, I am not long in finding that the "ancient of days" really means God's people Israel. See Jer. xxiv. 23: "Then the moon shall be confounded and the sun ashamed when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before "His ancients gloriously." By the God's "ancients" in this verse Israel is plainly intended, and as a further proof, out of the many that might be given, I will refer you to Isa. xliv. 6, 7: "Thus saith the Lord the King of Israel, and His Redeemer, the Lord of hosts; I am the first, and I am the last, and beside Me there is no God. And who, as I, shall call, and shall declare it, and set it in order for Me, since I appointed the ancient people?" We will now take the "ancient of days" to mean God's ancient people Israel, and see how the verse reads: "And I saw in the night vision, and behold Jesus Christ came with the clouds of heaven, and came to His ancient people Israel, and they brought Israel before Jesus Christ, and there was given to Israel dominion," &c.

If you will take the whole of the seventh chapter, and read it for yourselves, you will find that the kingdom—that is, the temporal power—is to be given to the "people of the saints of the Most High God." Surely this must mean God's people Israel, whom He deigns to call His "inheritance," His "elect," His "chosen," His "people."

This view of the giving of the kingdom to Israel is in full accord with our Saviour's declaration, "My kingdom is not of this world;" it is also in accord with the decree of God to our first parents, that man should have temporal power and dominion; and it will also serve as a "beacon light" to prevent us falling into the same error that our brethren of the "House of Judah" fell into when they rejected the Messiah because He did not come as a temporal king. No doubt, Christ, at His coming, will be crowned by the love, the service, and the homage of His people. All the people will be righteous, and under the direct influence of the Holy Spirit, and the

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temporal power will be so subservient to the heavenly influence that it cannot fail to meet with the approval of the "King of kings and Lord of lords, the only Ruler of princes, by whom kings rule and princes decree justice."

(To be continued.)

THE BOOK OF THE PROPHET ISAIAH,

WITH A SHORT COMMENTARY.

By Edward Hine.

(*See Explanatory Introduction in No.* 159, *page* 21.)

CHAPTER II.

4 And he shall judge AMONG THE NATIONS, and shall rebuke MANY PEOPLE: AND THEY SHALL BEAT THEIR SWORDS INTO PLOWSHARES, AND THEIR SPEARS INTO PRUNING HOOKS: NATION SHALL NOT LIFT UP SWORD AGAINST NATION, NEITHER SHALL THEY LEARN WAR ANY MORE.

THIS IS NOT A MILLENNIAL GLORY.

Undoubtedly this verse describes a great glory, and popularly the time for its enjoyment has been fixed for the millennial age, but, in these days, there are so many fanciful interpretations of the millennium, that even this time requires definition. The millennium is yet to come, and we think to be one hundred and twenty years or about hence; and is the time of the thousand years of the personal reign of Christ, during which same time Satan is bound (Rev. xx. 3, 4). There is no other millennium, but we are sure the events of this verse before us do not refer to that time. It would be absurd and redundant to have it written for millennial teachings, for, during this time, no war weapon could exist. It is an age of universal peace and righteousness: the cessation from war would be universal, whereas the verse distinctly recognises a mere peace "among many people;" but not with all Nations. If our conception of the teachings of the Great Pyramid be correct, and we think it is, then we return to re-possess Palestine by 1882, when, from this date, or the very time of the return, the glories of this verse will begin to be verified. We accept as pure nonsense the teaching that Christ could come by 1882. This is utterly impossible, and this point is most plainly taught by the Great Pyramid itself. Christ could come at or about A.D. 2032, but not before; and yet this verse speaks of a glory immediately to follow the time of the return by 1882, when many Nations shall be brought to the happy mind to learn war no more, and to beat their swords into ploughshares, contemporaneous with the time when the "many people"—it is not said all Nations—shall go to Jerusalem to be taught of the ways of the Lord. Of course it must be Israel that shall teach. It would be foolish to suppose the Lord was to do this. If so, there would be no need of a flowing to Jerusalem, for He could teach anywhere, and this teaching must be *before* the millennium, for there would be no need to teach *after*; hence the teaching and the ploughshares go together; both events are to be produced before the millennium. If it was wise to expand our thoughts, we could write a pamphlet upon this one matter; but the studious could not help seeing it as so self-evident that it is needless to hint further; nevertheless, for the curious, we say we do not think the British, though identical with Israel, will be among the "Nations" who will beat their swords into ploughshares at this time. We fully believe that, after our re-possession of Palestine, we shall be found readily disbanding our *standing* army, but only to be dependent upon our *ever-standing*

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VOLUNTEER FORCE, which will be far more effectual to give real menace to the many fighting Nations, who only begin to fight at the time of our return (Matt. xxiv. 7; Isa. xlii. 13.) God does not require *us* as a fighting Nation then, but He positively declares fighting to be existent then; hence He requires one recognised universal POLICE, and Israel only could serve this purpose. We do not for a moment suppose that during the whole period of our "*rest*"—say one hundred and twenty years in duration—that we should be required to use these weapons, they would be simply stored away in our armouries; but the having them in possession would be the most effectual check upon the waywardness of rebelliously-disposed Nations, which Scripture clearly recognises will be existent after the return of Israel (Isa. lx. 12); but a state of things that would be impossible to exist during the millennial glory, for all wickedness is suppressed during that age. Then we remember that after our rest has closed, comes our trouble, and such a "trouble," when, without a doubt, we shall have recourse to war weapons. That this Scripture need not at all be understood as including the British identical with Israel, as required to beat their swords into ploughshares at the time of their return, but it is easy to conceive that there may be "many Nations" about the earth who will be found ready to do so.

5 O House of Jacob, come ye, and let us walk in the light of the Lord.

We are the more confirmed in our view of the previous verse from this verse. The time for the beating of swords into ploughshares is a glory held forth to Israel immediately the Lord becomes sanctified through them in the sight of the heathen, whose idol gods are mostly gods of war, and God becomes so sanctified immediately upon Israel's return. There is no text in the entire Bible that declares God will be Nationally acceptable to heathen Nations BEFORE the return of Israel, but there are many texts that declare that this glory shall be achieved AFTER their return. Nations, now semi-barbarous, whose chief delight is the war dance, and the war that it is meant to involve, inconsiderate Nations that could never take a place beside civilised wardom, but who yet, to a large extent, play havoc among themselves by the sword and the spear. These are the Nations that will be found more readily to beat their swords into ploughshares, who will come more confidingly to our Saviour, who will throw themselves with unwavering faith into His arms, and then only present a second picture—nay, a picture so very often presented of the poor in spirit, or the worldly unpresentable, being the first to hang upon a Redeemer's love. Were not the fishermen, the disciples of old, the first to embrace our Lord? and has it not ever been esteemed a glory that these, though of low birth, were the first in righteousness called to bow down to truth? And Nations, and many of them, basking in the sunshine of God's love, will, upon Israel's return, begin the work of ploughshare making from swords. The king of the North will not, neither will the king of the South, so, passing these aside, if we simply confined our attention to the former, would not the glory be an incentive to plead with Israel?—"O House of Jacob, come ye." See what your Identity leads to, see the masterstroke of godliness it will accomplish. God declares you now to be walking in darkness. Come, put aside your prejudices. Being in darkness, you cannot be in the light. Your present paths pronounced by God Himself to be crooked, so cannot be straight—*i.e.*, you cannot now possibly be in possession of a tangible Bible knowledge. You have a glimmering only, and unwholesome is that glimmering. Now, "Come ye." See the light, the precious light, through the Identity, the only power that harmonises Scripture, without which all ministers are blind guides. Accept this light, and "walk in the light of the Lord." Why? Because among many other things, "many people will be lead to beat their swords into ploughshares."

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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. VI. NO. 176.] WEDNESDAY, JUNE 12, 1878. [ONE PENNY.

ISRAEL'S DESTINY.

BY J. HARRIS JAMES.

(*Continued from page* 128).

CHAPTER III.

RELEASE FROM BONDAGE.

IN the third month after leaving Egypt they encamped before Mount Sinai—a part of the great mountain range Horeb, called Sinai, on account of the bush which stood in it, in which Jehovah had appeared unto Moses in a flame of fire. Moses was summoned to ascend the mount, probably the very spot in which, the year before, he had communed, first, with God, where, in answer to the question of the children of Israel—"What is His name?"—He said unto Moses, "I AM THAT I AM . . . . Thus shalt thou say unto the children of Israel, Jehovah, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is My name for ever, and this is My memorial unto all generations" (Exod. iii. 15; Psa. cxxxv. 13; Hosea xii. 5).

I AM "*Ehyeh*" (modified into "Jahveh" or "Jehovah," the true pronunciation being lost), implying absolute existence. It is therefore to be regretted that in our Bibles "the Lord" has been always substituted for the proper name Jehovah. "I am Jehovah; that is

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My name" (Isa. xiii. 8); so therefore Jehovah, the living God, imparting His prerogative, "eternal life," to those of His covenant people who received Him; and as "the Father hath life in Himself, so hath He given the Son to have life in Himself," in oneliness, "to confirm the promises made" to Abraham (Gen. xii. 2, xvii. 6, xviii. 18, &c.), ruling the great destiny of this people, and as concerning "His body the Church," that through Him all may receive everlasting life (Rom. xv. 8—16; Acts xi. 18); that in fulness of time Israel "shall become a holy Nation," and a blessing to all the Gentile Nations of the earth (Gal. iii. 8; Acts iii. 25).

"And Moses went up unto God, and Jehovah called unto him out of the mountain, saying, Thus shalt thou say to the House of Jacob, and tell the children of Israel; Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto Myself. Now therefore, if ye will obey My voice indeed, and keep My covenant, then ye shall be a peculiar treasure unto Me above all people: for all the earth is Mine: and ye shall be unto Me a kingdom of priests and an holy Nation." Such was Moses commanded to speak to the children of Israel, and all the people answered him, "All that Jehovah hath spoken, we will do. And Moses returned the words of the people unto Jehovah."

Moses is then requested to "sanctify the people," and be ready against the third day; for the third day Jehovah will come down in sight of all the people upon Mount Sinai. Not one was to touch the mount on pain of death. "And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled;" and when "the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice." Moses is urgently charged to keep the people at a safe distance lest the fear of Jehovah's presence should "break forth upon them" (Exod. xix.). Then, as they listened with trembling, came the words, "I am Jehovah thy God, which have brought thee out of the land of Egypt, out of the house of bondage;" then follow the ten commandments spoken by the voice of God. But the fear of the people was so great that they instructed Moses that they might hear no more the voice of God thus spoken direct to them ("so terrible was the sight that Moses said, I exceedingly fear and quake"—Heb. xii. 21). "Speak thou with us," was their request; so the law henceforth was given to Moses, and by him afterwards repeated to the people.

Moses again ascends the mount "near unto the thick darkness where God was," and then follows the solemn ratification of His covenant and the laws and judgments he was requested to set before the people (Exod. xxi.—xxiii.). Moses was withdrawn for forty days from the people; all they knew was, that he had ascended the mount with Joshua, and had disappeared into that cloud of thick darkness, and there Moses receives instruction about the tabernacle, and is requested to charge the people, saying, "Verily, My Sabbaths ye shall

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keep; for it is a sign between Me and you throughout your generations, that ye may know that I am Jehovah that doth sanctify you . . . . the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between Me and the children of Israel for ever" (Exod. xxxi. 13—18; Ezek. xx. 12—20).

While Moses was in this trance-like communion for "forty days and forty nights," he "neither did eat bread nor drink water" (Deut. ix. 9). Alarmed by this long absence of him who alone could sustain their faith, the impatient people fell back in their fear upon their old superstitions, and got Aaron to fashion for them a golden calf, such as they had seen the Egyptians worship. Great must have been the indignation of Moses on his return, and he dashed to the ground the tables of the law which they had so violated, "and brake them beneath the mount." The anger of Jehovah waxed hot against them, and Moses prays: "Remember Abraham, Isaac, and Israel, Thy servants, to whom Thou swarest by Thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it for ever." "Destroy not Thy people and Thine inheritance, which Thou hast redeemed through Thy greatness, which Thou hast brought forth out of Egypt with a mighty hand. Remember Thy servants, Abraham, Isaac, and Jacob," for, continues Moses, "they are Thy people and Thine inheritance" (Exod. xxxii. 13; Deut. ix. 26).

Moses took the accursed calf and ground it to dust, and made them drink it, questioning Aaron, "What did this people unto thee, that thou hast brought so great a sin upon them?" And now Moses seeks to wipe out their shame in the blood of 3,000 of the ringleaders who persisted in the great sin. This done, Moses said, "I will go up unto Jehovah; peradventure I shall make an atonement for your sin." Moses ascends and prostrates himself. "Oh, this people," he cries, "have sinned a great sin, and have made them gods of gold. Yet now, if Thou wilt forgive their sin—; and if not, blot me, I pray Thee, out of the book which Thou hast written. And Jehovah said unto Moses, Whosoever hath sinned against Me, him will I blot out of My book" (Ex. xxxii.). Moses loved them; can anything be grander than such love for these sinful and impatient people?—a type of the great love of our blessed Redeemer for His covenant people. The people were so far pardoned, that they would not be destroyed, but should go forward towards the Promised Land, which Jehovah "sware unto Abraham, to Isaac, and to Jacob, saying, Unto thy seed will I give it." But God would no longer be Himself present in their midst, but would send His angel before them. This removal of Jehovah's presence is a bitter grief to Moses, and again the loving and unwearied mediator pleads for the people, that Jehovah would return and dwell among them; and he prevails: "My presence shall go with thee" (Ex. xxxiii.).

Again Jehovah calls Moses into His secret pavilion of darkness on

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the mountain, and vouchsafed to him His promised presence—that glimpse of His glory as the cloud passed by, the voice proclaiming Jehovah—and Moses was again bade to go down and prepare two more tables of stone, and, says Jehovah, "I will write upon these tables the words that were in the first tables, which thou breakest, and be ready in the morning" to come up "in the top of the mount." No man was to go up with him, and as he reached the top of the mountain, "Jehovah passed before him and proclaimed Jehovah, the Lord God, merciful and gracious, long-suffering and abundant in goodness, and truth, keeping mercy for thousands, forgiving iniquity, and transgression, and sin; and that will by no means clear the guilty, visiting the iniquity of the fathers upon the children and upon the children's children unto the third and to the fourth generation." Moses again supplicates for them: "I pray then go amongst us; for it is a stiff-necked people, and pardon our iniquity and our sins, and take us for Thine inheritance." And God said, "I make a covenant; before all thy people I will do marvels, such as have not been done in all the earth, nor in any nation; and all the people among which thou art shall see the work of Jehovah: for it is a terrible thing that I will do with thee. Observe thou that which I command thee this day: behold, I drive out before thee the Amorites, and the Canaanites, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite" —commanding him not to make a "covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee." They were to destroy the idolatrous altars, break the images, and cut down the groves.

Another forty days were again spent in that secluded chamber of Sinai. The tables of the law were renewed, and the main conditions of the covenant repeated; and as Moses decended to the camp, Aaron and the people went forth to meet him but recoiled in awe from his presence, for "the skin of his face shone" that "they could not steadfastly behold him" (Exod. xxxiv.; 2 Cor. iii. 7).

(To be continued.)

MAX MÜLLER TWICE AT FAULT.

The Blue Sky in the Bible.

In Professor Max Müller's first lecture, "On the Perception of the Infinite," we meet with the following passage:—"In the ancient hymns of the Veda, so full of the dawn, the sun and the sky, the blue sky is never mentioned; in the Zendavesta, the blue sky is never mentioned; in Homer, the blue sky is never mentioned; in the Old and New Testament, the blue sky is never mentioned." We cannot say in how far the professor's statement is correct when he refers to the several compositions, the productions of uninspired men, as we do not pretend to have examined them. We take the professor's word for it. But we do think there is a reference to the

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blue sky in the writings of Moses. In Exod. xxiv. 10, we read: "And they saw the God of Israel; and there was under His feet as it were a paved work of sapphire stone, and as it were the body of heaven in his clearness." Here the body of heaven, or rather sky—in Hebrew the two are expressed by the same word—is compared with the sapphire, which, we all know, is blue. And again, further on, the lecturer said:—"The sky was blue in the days of the Veda poets, of the Zoroastrian worshippers, of the Hebrew prophets, of the Homeric singers; but though they saw it, they knew it not; they had no name for that which is the sky's own peculiar tint, the sky-blue, the coeruleum." Now, did the professor not make a mistake so far as the Hebrew is concerned? The Hebrews, surely, had a name of sky-blue—viz., תכלת. We made for this purpose the following quotation from Fürst's Concordance, *s.v.*, cochlea (חלזון) conchilium (helix ianthina Lin) deinde color caeruleus ex cochleae sanguine confici solitus v. Menahot iv. Chulin vi. f. 89, לים וים דומה לרקיע חתבלת דומה ("*tecaleth* resembles the sea and the sea the sky"). —*Jewish Chronicle.*

THE RE-POSSESSION OF THE LAND OF PALESTINE BY ISRAEL AND JUDAH, AND THEIR NATIONAL SALVATION OF THE LORD BY THE IDENTITY.

By Harrison Oxley.

One of the great things which must issue out of the Eastern Question, and which is inseparably bound up with the Identity of the British people with Lost Israel is, that the whole of the land of Palestine, according to the grant which God gave to Abram, must come into the possession of the British people; and by the British, the House of Judah must take possession of their allotted inheritance.

The Identity of the British people with the Lost Ten Tribes of Israel, is evidently the beginning of a mighty change upon the whole earth. With the Identity established, both Israel and Judah are raised to a higher level, and enter upon a new, a more glorious, career than anything recorded in their past history. So also the Crown. By the Identity, the British throne the throne of David over Israel, will be established in glory by Divine right. It was the God of Israel, who elected David to be king, and who promised to confirm his House in the throne and kingdom for ever (Psa. lxxx.). It was God who elected the seed of Abraham, Isaac, and Jacob to be His people for ever (1 Chron. xvii. 22). It was the Almighty Maker of heaven and earth who gave to Abraham's seed, for an everlasting possession, the whole land of Canaan, which, according to re-possession in its fullest extents, includes Arabia (Gen. xv.; Psa. lxxii.). It is the work of the great dragon spirit which has been, and is still, abroad in the land to mislead the people about the Eastern Question; and this, also in a most subtle form, under the name of liberty and

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religion. All the railing against the Eastern Question and the Identity is virtually to ignore and destroy Scripture. It is to oppose themselves to the wisdom of God in the accomplishment of His glorious designs upon Israel and Judah, upon Zion and Jerusalem. It is a consolation, however, to know that no amount of opposition against the Lord and His work can ever prevail. Whatever opposition may be stirred up against Israel's glorious manifestation in the latter days, either from within or without, must certainly come to nought. The stone cut out of the mountain without hands, will do its sure work. The iron rod will strike effectually. The work of Christ demands that Lost Israel be found, and that, when found, Israel and Judah be joined together in "the hand of the Lord," and return together to the land of their inheritance. The coming glory of the Redeemer's kingdom requires that Mount Zion and Jerusalem be established for ever to the Lord of hosts; therefore, that the land be delivered out of the hands of Turkey and restored to the Houses of Israel and Judah.

Therefore we say again, that the British people, being identical with the Lost Ten Tribes of Israel, their interests in the Eastern Question are sacred interests. It is an interest more than all others in the world. The future happiness of the millions of Israel throughout the British Empire is evidently by the way of the solution of this Eastern Question; and by the settlement of this question according to the Word of God, the future and real happiness of mankind of all nations of the earth. Is the Word of God sacred? So, indeed, is this question. Shall Jerusalem yet be made a praise in the earth? or shall the Lord smite the earth with a curse? Are the promises of God Divine? Then Israel's right to possess the Gate of their enemies is Divine. The British, being Israel, hold the Gates of the world by Divine right. The British, being Israel, claim the land of their inheritance by Divine right. And this Divine right, we contend for, is not the fiction of man, but founded and grounded in the oath and promises of Almighty God. What interest can be so vital, or more sacred than that with which the future glory of the name of the Lord is associated down to the end of time? And is there not a time, a very special time, when the Lord will arise to save Zion and Jerusalem? and when He will also be specially glorified in the salvation of Israel and Judah? The teaching of Scripture is, that there is a set time for the salvation of the mountain of holiness, and the city of the Great King, and of both Israel and Judah. The teaching of Scripture is, that the skies shall pour down righteousness to the intent that they may know from the East and the West that the Lord is the God of Israel.

The light of God upon us, by the knowledge of the Identity, shows the way by which our National salvation and that of Judah will be established. It pours a flood of light upon the Eastern Question by bringing the Divine authority and power of the Word of God into view, before the National mind. We are, by the Identity power, taught to recognise in ourselves the Lost Ten Tribes of Israel, by

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verity of Scripture facts accomplished in ourselves. We are, by the same Divine power, led to see the hand of the Lord God in our formation. We see that He has been a God to Israel, and the truth of His gracious promises fulfilled to us, although we have been in ignorance of our origin. We stand at the present time, by the light and power of the Identity, in the exalted position of the House of Israel for the special manifestation of His glorious name. We are brought forth to look up to the Rock of our salvation, and the arm of our Redeemer. We see that, by the issue of the Eastern Question, we have special manifestations of Divine providence, by which His name will be glorified to the ends of the earth.

It is certain that in connection with God's salvation to Israel and Judah will also be given signal manifestations of the Divine power and glory, and that the glory of the God of Israel will be gloriously re-established upon us. There are two things which ought to engage, both earnestly and prayerfully, the attention of the whole House of Judah, as well as the whole of the British Nation. The first is the Identity of the British people with the Lost Ten Tribes of Israel; the second is the Eastern Question. The Identity question is of the first importance to the House of Judah. The Identity is the means of leading them into the glorious light of National salvation. Nothing shows so gloriously the inspiration of Moses and the prophets as the Identity of the British people with Lost Israel; and the House of Judah is bound to look into this question with attention. It will be idle to continue to talk over the sufferings of their brethren in various parts of the world, if they refuse to look fairly into the question of the Identity. They must know that the truth of the prophetic writings, and therefore their power over mankind in the future, is dependent upon the restoration of Israel and Judah to the land of their fathers.

Then, where are the Ten Tribes? Where is the House of Israel? Do not the Scriptures say that Israel and Judah shall be one in the hand of the Lord? Do they not teach that the law shall go forth of Zion, and the Word of the Lord from Jerusalem? And is there not yet a Deliverer to come to Zion? and at which time "all Israel shall be saved." What is the glorious work of the Identity being made known for but salvation and the glory of the Lord, according to the teachings of the sacred writing? Do not the prophets teach that the ways of the Lord are as far above the ways of men as the heavens are above the earth? And do not the facts and events recorded in Scripture of the history of Israel show this truth again and again in the clearest possible manner? Why may not, therefore, the salvation of Jerusalem and Zion, of Israel and Judah, be brought to pass in a way contrary to human expectation and reputed wisdom? Is it the first time that the foolishness of God is found to be wiser than men, and the weakness of God stronger than men? If Israel is blind, Judah is certainly deaf, otherwise he would long ago have, by the Identity, heard the most joyful sound of National deliverance and returning blissful favour of the Most High.

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The promises of God are truth; the Word of the Lord is sure; the arm of the Lord is strong. And the time has evidently come when a new and altogether far more glorious state of things will be established in the earth by the outcome of the Identity and the Eastern Question together. Therefore we hail with delight the glorious light and rising glory of the God of Israel upon us. When the Lord remembered His covenant for His people, and brought them up out of Egypt, it was with power and great glory; and there is a greater National salvation promised to the whole House of Israel. It is God's salvation to Israel that is needed to the British Nation—the House of Israel at the present time—that salvation which He has promised to establish for ever in righteousness upon them, when He shall return with them to Jerusalem and Zion. It is God's salvation to Judah that is needed also at the present time—that salvation which shall bring the whole House together into peace and rest, and join them in unity and brotherly love with their long-lost brethren under one head and one God. And is not that salvation by the Identity? Is it not written in the prophet Jeremiah, that Israel and *Judah* shall be saved at a given time?

"And the sticks whereon thou writest shall be in thine hand before their eyes. And say unto them, Thus saith the Lord God; Behold, I will take the children of Israel from among the heathen whither they be gone, and will gather them on every side and bring them into their own land: and I will make them one Nation in the land upon the mountains of Israel" (Ezek. xxxvii. 21, 22). "Behold, the days come, saith the Lord, that I will make a new covenant with the House of Israel, and with the House of Judah. Not according to the covenant that I made with their fathers, in the day that I took them by the hand, to bring them out of the land of Egypt, which My covenant they brake, although I was an Husband to them, saith the Lord. But this shall be the covenant that I will make with the House of Israel; after those days, saith the Lord, I will put My law in their inward parts, and write it in their hearts; and will be their God, and they shall be My people" (Jer. xxvi. 31—33).

BRITAIN (OR ISRAEL) THE FIFTH AND LAST EMPIRE.

By John Gilder Shaw.

(*Continued from page* 119).

I have shown that the dream of King Nebuchadnezzar denoted the temporal aspect of the successive Empires solely; there is not a single word either in the dream itself, or in its interpretation, concerning the spiritual or religious aspect of these kingdoms. What is really shown is, that the first kingdom would be very extensive, and glorious, and strong; that the second kingdom would be inferior to the first; that the third kingdom would be more powerful than the two which preceded it; and that the fourth kingdom would be the

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strongest of all. It also clearly shows the fifth kingdom, or Empire, would be very small and insignificant at first, but would grow until it filled the earth; and, though it would utterly consume all nations, no power would arise to destroy it, but, on the contrary, it would stand for ever.

With regard to the fulfilment of the prophecy, I have endorsed what has been written by others respecting the first three Empires, and also with respect to the fourth Empire in its primary and united condition. My first point of divergence is where the Roman Empire became deteriorated, and was split up into ten kingdoms. I have shown why Britain ought not, and never should have been included in the number of the ten kingdoms, inasmuch as our country was not subjugated. I have therefore withdrawn Britain, and substituted Portugal, as she was certainly completely conquered by the Romans, and afterwards became as independent as any of the others. By removing Britain, we escape the anomaly of having eleven kingdoms, instead of ten, and avoid the absurdity of making the image the possessor of eleven toes.

As to the fifth Empire, I have shown that it was God's design, in the reign of *all* these kings connected with the four Empires, to set up a kingdom that should endure to the end of time. That the fifth Empire, as revealed to Nebuchadnezzar, was to be, and is, a temporal kingdom, and not the "Church of God," or the "kingdom of Christ," in an abstracted sense, and applying to all Christians, whether Jew or Gentile. I have also expressed my deep conviction that when Christ comes it will be as the "King of kings" and the "Lord of lords," not to destroy Empires, but to reign.

I have also clearly demonstrated that Britain is the stone cut out of the mountain which has fallen upon the feet of the image, and by repeated blows on the feet alone the Roman Empire is broken in pieces. During the 230 years in which we have been engaged in smiting the feet of the image, our Empire has been increasing in size and importance until it has become the most glorious and extensive Empire that ever existed from the creation of the world until now.

I have illustrated the fulfilment of this prophecy by the simple facts of history—the history of the four Empires and the accurate record of our victories over the Powers of Europe—arranged in chronological order. These are amply sufficient, without any comment of mine, to prove the fulfilment of the prophecy down to our own times has been as literal as the fall of Nineveh, the destruction of Jerusalem, the prophecies regarding the Messiah, and all other accomplished prophecy.

I have further shown the utter impossibility of the restoration of the Roman Empire, or that our Empire will go to other people; and as Israel is to be the last Empire, and there cannot be two last Empires, both filling the earth, therefore, as we are found to be the fifth Empire, and the proofs from history show that we come from the very place of Israel's captivity, it is reasonable for us to acknow-

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ledge that we are Israel—Israel in Britain. Taking the proofs that we are the final and enduring kingdom—or Empire—which I have furnished, I hold that they are far more convincing that we are the fifth and last Empire than any of the special characteristics of the four previous Empires. Added to this, I have shown that Jesus Christ—the Redeemer of Israel at some not far distant time—will *set His seal upon this Empire as Israel*, and confirm the kingdom to us for ever. Of our Empire, in comparison with other Nations, it has been truly said :

"The Nations not so blest as thee
May in their turn to tyrants fall,
But thou shalt flourish great and free,
The pride and envy of them all.
Thee haughty tyrants ne'er shall tame ;
All their attempts to hurl thee down
Will but arouse thy gen'rous flame,
Will work their woe—but thy renown.
To thee belongs the rural reign,
Thy cities shall with commerce shine ;
All thine shall be the subject main,
And every shore encircle thine!"

But the time will come when the Nations will no longer envy but love us, and gladly pour their riches into our lap, for we shall free them from oppression and tyranny when they come under our gentle sway in the day when God shall make Jerusalem a praise in the whole earth, and the laws to govern the Nations shall emanate from Jerusalem, the city of the Great King.

THE BIBLE.

Hast thou ever heard
Of such a Book? The Author, God Himself;
The subject, God and man, salvation, life
And death—eternal life, eternal death—
Dread words! whose meaning has no end, no bounds.
Most wondrous Book! bright candle of the Lord!
Star of eternity! the only star
By which the bark of man could navigate
The sea of life, and gain the coast of bliss
Securely; only star which rose on Time,
And, on its dark and troubled billows, still,
As generation, drifting swiftly by,
Succeeded generation, threw a ray
Of Heaven's own light, and to the hills of God,
The eternal hills, pointed the sinner's eye;
By prophets, seers, and priests, and sacred bards,
Evangelists, apostles, men inspired,
And by the Holy Ghost anointed, set
Apart, and consecrated to declare
To earth, the counsels of the eternal One—
This Book, this holiest, this sublimest Book,
Was sent * * * *
This Book, this holy Book, on every line

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Marked with the seal of high Divinity,
On every leaf bedewed with drops of love
Divine, and with the eternal heraldry
And signature of God Almighty stamped
From first to last—this ray of sacred light,
This lamp, from off the everlasting throne,
Mercy took down, and in the night of Time,
Stood, casting on the dark her gracious bow;
And evermore beseeching men, with tears
And earnest sighs, to read, believe, and live.
And many to her voice gave ear, and read,
Believed, obeyed; and now, as the Amen,
True, Faithful Witness swore, with snowy robes
And branchy palms, surround the fount of life,
And drink the streams of immortality,
For ever happy and for ever young.

(*Pollock's "Course of Time,"* book ii.)

DEAR MR. HINE—Thinking it possible that the above lines, in blank verse, on "The Bible," which I have copied from Pollock's "Course of Time," would be as interesting to your readers as they have been to me, I forward them for insertion in either one or the other of your periodicals, which you should consider best, should you esteem them worthy of any portion of your space.

Yours in Israel,

H. HODSON RUGG, M.D.

May 23, 1878.

SONG OF ISRAEL.

HAIL, heaven-born hope, sweet burden of the spring,
Come to my heart, and blossom there awhile,
For lo, around, ten thousand songsters sing;
Heaven weeps for joy, and earth returns a smile.

Here will I sing a song of praise to Thee—
One in the multitude of voices round—
To blend with theirs, if haply it may be,
The wings to waft my worship in a sound.

Immortal element of wild desire,
Burst from the bonds that bind the object here,
Or catch the glowing warmth of heavenly fire
That touched of old the lips of Israel's seer.

While Nature sings in loud melodious strain,
And lauds the Giver of all good to-day,
My own heart's impulse shall not beat in vain,
But find a voice to sound its humble lay.

Thou art the glory of Thy glorious power,
The Alpha and Omega of the page
Which speaks of blessings in continuous shower,
From Horeb's fount to each successive age.

Rejoice, O land, thou vineyard of the Lord,
For lo, the root that strikes into thy shore
Is hallowed by the one Eternal Word
Who planted thee and formed thee to adore.

Rise in Thy splendour, Sun of Israel, rise,
Shine through the mist and clear the earth and sky;
Dispel the clouds that curtain now our eyes,
And fill with glory earth and heaven on high.

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Come, Thou, and reign upon Thy sov'reign throne,
Thy people's choice, the universal King;
Thy love hath triumphed, and in Thee alone
The voice of joy through earth to heaven shall ring.

O grand community of brotherhood!
O fair dominion of eternal rest!
O throne of mercy, fount of sacred good,
Thy kingdom come, first, last, and ever blest!

HECLA

Correspondence.

NEW JERUSALEM AND THE PYRAMID.

Edward Hine, Esq., Liverpool.

DEAR SIR,—I think every reader and believer in your grand Identity work should do all they can in making your heart rejoice at the spread of, and belief in, the same. I therefore send you the enclosed letter, written by a resident of this place.

In one of the numbers of "Life from the Dead" there was a short article on the New Jerusalem (after the Millennium) which mentioned its being of the Pyramid form. On turning to Rev. xxi. 16, where it says, "The length, and the breadth, and the height of it are equal"—proving the same. Another thought struck me, as regarding the length of the same—*viz.*, 1,500 miles square. Why is all this so exactly mentioned?

Now a city is the symbol of the polity of the kingdom, as a mountain is of the kingdom—a symbol of the organised hierarchy of the glorified saints who shall be kings and priests unto God in that future state after the Millennium, "for ever and ever, for ages of ages to the ages of ages"—God dwelling with men and blessing them (tabernacling). Now if the New Jerusalem (after the Millennium) be a symbol, as above, of something on this renewed and purified earth, what is it? And the thought struck me, that taking the site of the Great Pyramid (or Jerusalem) as a centre, and marking out on a map 750 miles North, South, East, and West, on the same, thus making 1,500 miles square, what countries would this include? Would they not be, Palestine as it is to be, Egypt as it is to be, and Assyria as it is to be—the three great and ruling countries of the Millennium; the three mentioned in God's Word as especially chosen by Him in the future, as prophesied about by the great prophets —Israel or Britain being the chief, as intended from the beginning of the world, through the foreknowledge of our God. Yes, especially from the building of that grand old Pyramid B.C. 2,170—that wondrous "miracle in stone," giving knowledge unto Israel, and confirming God's Holy Word which He hath spoken, and bringing all things to the light, just at the very time most needed for the same, when scoffers and sceptics abound in the land.

If there be anything in this idea, some of you men with "understanding hearts," given you of God by earnest prayer to Him, take hold of it and follow it up. If not, then *burn* this for a *crude* idea, as it will well deserve.

We had an interesting lecture here last Monday, by the Rev. Mr. Poole, of Toronto, on the "Gates;" a number of people assembled. Those who have read your works, much delighted; those present who had not, went home with an interest, I trust, excited in their minds to see if these things be so or not. May God grant that by 1881-2 many great events may be brought to the light, that now are hidden; and that His chosen people—*viz.*, England and her colonies, and the United States as Manasseh—may shine forth as the sun at noonday to the honour and glory of His holy name, the great I AM.

Yours most truly,

J. L. DAMPIER.

London, Ontario, Dominion of Canada,
April 24th, 1878.

P.S.—1,500 × 4=6,000, the age of the present state of things before the Millennium.

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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. VI. No. 177.] WEDNESDAY, JUNE 19, 1878. [ONE PENNY.

WHAT'S IN A NAME?

ATH-LON, or *Ath-lone*, is in Ireland; and although we have never seen this place, it is so aboriginal in its character, as a name, as to cause us to suspect that it embodies the chief feature of the place it distinguishes. ATH is a Cymric word, and it is also a Saxon word, and moreover it is pure Hebrew. ATH-AL-I-AH was a queen of the House of Judah—ATH-EL-STAN was a favourite Saxon proper name personal—and ATH is a Cymric word, signifying *pervading, quality, heat;* hence we have ATH-AF-AR, signifying *magnificent*—ATH-AL-MU, signifying *to impress*—ATH-ARDD-U, signifying *to gush violently*—ATH-EL-AID, signifying *very fair* or *elegant*, &c. It often figures as ETH and ITH, as—ETH-Y, *a spur*—ETH-OL, *select, choice*—ETH-AIS, *what spreads out*—ETH-OL, *to select, to choose*—ETH-OL-ED-IG, *chosen, elect*—YR ETH-OL-ED-IG-ION, *the elect*, &c., whence comes ATH-EL-STAN, or ETH-EL-STAN, the *elect or chosen stone*—a most significant name indeed when regarded from the standpoint indicated by Gen. xlix. 24, and Dan. ii. 34, 35. LON is a Hebrew word, and it bristles in proper names in the Bible, such as *Bab-y-lon, Eg-lon, Mah-lon, Ho-lon*, &c. It is also a Cymric word, signifying *cheerful, glad, pleased, jolly*—and from which we have LLON-AID, *fulness, fill*—LLON-AIDD, *apt to be cheerful*—LLON-I, *to solace, to gladden*—LLON-WCH, *inward pleasure*—LLON-YCH-U, LLON-YDD, *at ease, at rest, quiet*—BYDD-WCH

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LON-YDD, *be quiet*, &c. What is in this name, then, good countrymen? אֵת ATH, ETH, ITH, YTH, OTH.

YAR-MOUTH is the name of a seaboard town in Norfolk, celebrated for its bloaters and its ale. We have a JAR-MUTH in the Bible. The letter J does not exist in Hebrew, nor does it in Cymraeg. It is not an alphabetical sign in any language, it is merely a representative sign of three distinct alphabetical signs, D-Z-H, and their combined sounds, and nothing more. YAR-MUTH is the closest approximation, in English, to the Hebrew original. IAR, in Cymraeg, signifies *from off, off, from, shoulder*—IĀR signifies *the female of birds, the hen*—IĀR FENYN, IĀR WENWYN, IĀR GOTA, *a butterfly*—IARDY, *a hen coop*—IARCW, *what directs, a pilot*, &c. Indian, Egyptian, and Persian objects are called, in Hebrew, by their *native* names, יְאֹר YAR (Egyptian, *yor, yero, yaro*; Australian, *yar-ra*), RIVER, the Nile. Canaan, YOR-DAN, *river of Dan*, a place at the Southern foot of Lebanon, in the Tyrian country, close to the source of the *yor* or *river*, so called by the 600 colonists of the Tribe of Dan, instead of Leshem, the name the city had theretofore borne, and became ever after YOR-DAN, *river Dan*, and not YOR-LESHEM, *river Leshem*. Yar-mouth, *river mouth*, explains the character or position of the town bearing that name—*the town of the river mouth*. And this would seem to indicate the true source or origin of the name of IRE-LAND, YAR-LAND, IAR-LAND, *river land* (Isa. xxiii.) And as this term, *yar* or *yor, yer*, signifies *stream, channel*, as well as *river*, and from the rainy character of that island, or its extremely humid atmosphere, it is most likely that the moist or watery character of the climate, rather than anything else, gave the land of Dan its present and past name of *Yar-land, Iar-land, I'r-land*, or *Ire-land—the river land, the stream land, the water land.*

תַּבִּיִּם, תַּבִּי, TO-GAI-IM, TO-GAI, *pea-cocks, pea-cock*, is another instance of borrowed words. TO, in Cymraeg, signifies *spreading;* hence the out-widened portion of the human foot and the gorgeous out-spreading tail feathers of the peacock are alike called *spreading* or *spreaders, to* or *toes;* while the English word *gay* sufficiently indicates the character of the *to*, or *spreading*, of the peacock. Hence every Englishman, every time he speaks of his *toes* or *spreaders*, and declares himself to be *merry* of heart, or *gay* in dress or spirit, talks pure Hebrew without knowing it. And yet *these* men are the *would-be* Gentiles, who *would* stab us identifiers with *a feather*, and demolish us with *a toe!* תַּבִּי, TO-GAI, *toe gay* (Cymraeg, TO, *spreading*—GAI, *foam, spray, froth*, and GAITH, *open*), *to spread open, to spread gaily or gaudily*. What's in *this* name, good countrymen all? "Pass through *thy* land, *as a river*, O daughter of *Tarshish!*" YAR-LAND, I'R-LAND.

Before we proceed any further, we have a word or two to impart confidentially to all our readers and brethren interested in the Identity of the missing Tribes of Jacob, and in proving the British Bible to be, and in all its parts, the Word of God, the word of truth, and the word of absolute certainty, and not the word of falsehood,

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deception, fraud, imbecility, or the word of folly, in any single one or the least of its parts. Our paper appearing in the pages of *Life from the Dead*, of which we have already delivered forty-eight parts or numbers for the printer, and of which nineteen only have as yet appeared in the pages of our oldest and stoutest monthly, promises to be and become a very lengthy production; so lengthy, in fact, as to induce us, many months since, to tell our worthy editor, and hard-working advocate of God's own Word and truth, that we thought the Hebrews would be settled down comfortably in "*the land of the Lord*" before we should be able to finish it. The Lord declared He would cut the work short in righteousness; and as we are told to be like Him, perfect in all our ways, by our blessed Redeemer, we thought we should, as far as possible, cut our own work as short as possible, if we were really desirous of convincing any one, or of causing them to convince themselves, by revealing that which we had to communicate, and as being relevant to the end in view. We, therefore, decided upon giving much that we originally intended to make known in our paper a separate and contemporaneous issue with the residue, and thus bring the matter within a more limited compass of time.

Our first intention was to discover the first settlement of the first settlers in Britain, rather than anything else; but finding we had, by our title, unwittingly committed ourselves to the discovery of the whole family of Jacob and their settlement in Britain, our work has gone very much more in the general direction already, than was originally contemplated. It could not well be otherwise, for it is of no use at all shewing any section settling anywhere, unless you also shew the arrival and junction of all the other and principal sections in addition. Our object, therefore, is rather to find the whole tree of Lost Israel and Judah, than to parade a few small twigs and minor branches lopped off and carried away from time to time, or of fruit of the tree removed and planted elsewhere.

☞ Having thus far been confidential with our friends and readers, we cannot do better than at once set forth at some length the indisputable fact and foundation, whereon we build the whole of what has appeared, and may appear, under the title of "*What's in a Name?*" The fact of any Hebrew name or word, though identical as to its sounds and representative signs, being of a totally different meaning, is no proof to any one but a dunce that the word corresponding is not of purely Hebrew origin when found in another language. The fact is palpable, that the Hebrews, in Canaan, borrowed largely the names of things from other and surrounding peoples and Nations; and allowance must be made, in such case, for all words of that character, which, although not strictly of Hebrew origin or initiation, yet are appropriated by the Hebrews, and derived, by a third party, from the Hebrews direct and solely. This is both a feature and a fact that is totally absent from every one of the disquisitions of the learned, real or pretended, in languages, so far as our knowledge extends—and this only shews that the scientific world, so called (although we could never yet see why any man should be called *scientific* or *knowing* on

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any matter when he is absolutely *ignorant* of everything relating to it), are, even now, a very long way indeed from being masters of the subjects on which many so ignorantly and so conceitedly assign to themselves an exclusively recondite knowledge.

Our talented friend, Cockburn Muir, has very ably and successfully shewn that language, in a somewhat vague or piece-meal general sense or way, can never be taken as conclusive evidence of racial Identity or origin of different peoples. But there is one feature which our brilliant friend and supporter has not reverted to, although, from such of his productions as we have had the pleasure of perusing, he appears to us to have a strong secret misgiving or latent suspicion or conviction, that language sometimes is, in some occult way or other, a veritable proof of racial Identity. We have not met with such a glimmer of consciousness of something more to be learned from any other quarter; and, to our own mind, our worthy friend's veiled suspicion is reasonable, justifiable, and intelligible enough. Although, as our friend says, language, at its best, can only be confidently relied on as evidence of contact, and not as being proof positive and absolute as to racial Identity, there is one case in which language can and does prove racial Identity, as well as contact, and so clearly and conclusively as to set all questioning on one side, and as to render disproof of racial Identity a back-breaking labour to any and to all disposed so to treat it.

As a case in point, we simply make this statement, that there is far more Hebrew in the language of the Cymry than there is of any other known and ancient tongue or language; therefore it is strong proof, on the face of it, of racial Identity, as to the Hebrews and the Cymry. This at once proves far more than contact between two different peoples, and by virtue of the following facts.

The Cymry state plainly where *they* came from, although many moderns, scarcely promoted from the bib, tucker, and pap spoon, know much more and better as to that than they do as to what falls within reach of their own years and experience. *They* came from the Black Sea, the place where Constantinobly, Constantinopolis, Constantinople, or Istamboul, now stands. If the Cymry were not a Hebrew people, they could not have had a Hebrew language—their language must have been Gentile. Then, as they wandered from place to place, according to their own account, seeking a place free from war and discord, wherein to finally settle down, and dwell fixedly and peaceably, and as they lived many years on the Western coasts of Gaul, in harmony with the Gauls, before they came over into Britain, which they declare to have been *void of inhabitants* when they came, it is utterly impossible to reconcile such an overwhelming mass of Hebrew, in the language of the Cymry, even at this day, after corruption and change wrought by Roman and other influence, as being the result of contact alone.

Given a Gentile people with a Gentile tongue to start with—given this Gentile people an existence passed exclusively amongst Gentile races, and wandering from one Gentile land to another, and of necessity

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requiring a knowledge of many Gentile tongues, and extremely little or no Hebrew at all, in order to make themselves understood, and to do business with such Gentile races, in order to exist and maintain themselves, how on earth, we say, could the Cymry have acquired and retained such a preponderating mass of Hebrew in their language, and over and above that derived from every other means and resource, by contact alone? The Cymry give us no account whatsoever of having at any time come into contact with the Hebrews, or in any place whatsover, for that would be equivalent to having come into contact with themselves; whereas they give us a most decided account of a National or racial existence—passed exclusively amongst different Gentile peoples and languages—from the year B.C. 900.

To declare the presence of so great a mass of Hebrew, in the language of the Cymry, to be the result of contact wholly and solely, were an exercise of judgment such as would call down writhing contempt and scorching derision upon the head of a dullard, let alone upon the head of any one claiming to be cleverer than everybody else on any such a matter. Hebrew is almost totally absent from both the countries and the languages wherein and among which the Cymry so long dwelt and wandered; then, how is it possible, if they really are of Gentile race, or of Gentile origin, that so mighty a mass of Hebrew remains in their language, and lies scattered like locusts, in the shape of names of places and of persons, from one extremity of these islands to the other? This Hebrew was never derived from the races among whom the Cymry wandered and sojourned on their way from the East to Britain; this must, therefore, have been acquired before they started from the East.

From the evidence supplied by the Cymry themselves, it is evident they did not consider themselves as of Gentile origin, for they state they came from the neighbourhood of Greece, to France and Britain; and while they do not say that France was unpeopled when they landed and lived there, they plainly state that *Britain was void of inhabitants*. Their traditions say whence they came, but not who they really were. They were weary of the endless battling, and slaughtering, and plundering, and violence that they had obtained in the regions whence they originated, and whence they came into Europe. They looked and searched for *a land void of inhabitants*, so that they may *live peaceably and quietly in a country of their own*, thus implying that the country they had left had never afforded them such conditions; and, lastly, Taliesin, one of their bards, many centuries ago, declared that he spoke in the Hebrew tongue. Their language, their religion, which was totally different to that of the Gentiles among whom they wandered and sojourned, which they gave to others and received from none, and which was the exact counterpart of that of Baalitish Israel in Canaan, as also their manners and customs, and especial personal characteristics, forbid absolutely any other racial assignment than Hebrew to the Cymry; and while we look in vain for any counterpart of these things, or of any remnant of any such counterpart, at any period, amongst any and all peoples,

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and among whom the Cymry wandered or sojourned, on looking to Palestine and the Bible, we find everything we require.

The history of the Hebrews, from the Exodus out of Egypt unto the days of Ahab, is one long string of strife, violence, and slaughter, which accounts for the weariness of the Cymry of such things. The communication of Nathan to David contains sufficient to justify their leaving Canaan for good, and looking for a country and condition of things, with a confidence and persistence overriding every obstacle, and in thorough accord with that most memorable decree of Jehovah, and can only be regarded as the secret spring and controlling influence of their proceedings, while the result is in strict accordance with that omnipotent disposition. The Bible gives the word of God as to *the transplanting of Israel to another land, a place of their own*, and where they should be freed from the bloodshed and violence that had cursed them hitherto, while the Cymry alone give us the substantial facts of such a people, possessed of such motives and influences, wandering afar, and finding, at length, a land, cut off, separate, and alone, severed from all other lands, and holding out the whole of the conditions declared by Jehovah unto David.

There is an absolute dearth of any condition of things, according to time, and place, and circumstance, in any and every Gentile Nation in existence, which should be pointed out as giving rise to, and as eventually justifying this hope, this faith, this unconquerable desire, and necessity, and decision, and it's according and contingent results; and it is only in the Bible and the Cymry, as contrasted with the Hebrew race, that we find the whole of these things correspondent and indispensable. The Cymry never got any of these things by contact at all; they were wholly inherent in, and inseparable from, their very flesh, and blood, and existence; and it is the Hebrews alone, whose history commences drawing to an end precisely where and when the Cymric begins to appear, that we find any or the least correspondence, or impelling cause or necessity. Here we have two apparently different peoples, having alike necessity and expectation in common, identical in every respect; here we have declaring this, *the Bible*, as *the inevitable destiny of Israel*, and when Israel disappears, and is lost to recognition, we have a people, of whom no one knows anything, except what they have to say respecting themselves, coming into notice as being *Cymri*, and who are in possession of every one of the necessities and characteristics of that Israelitish people who have just disappeared from Palestine. GAIN OMRI, CAI' OMRI, C'I'-'MRI, C'I'MRI, CYMRY, such is the origin of the National designation of the aboriginal inhabitants of South Britain. Both C and I are modern letters, and so is J modern; for none of these letters are to be found in either the ancient Welsh or the Hebrew. The modern C is but a duplicate of G and K; while I and J are but duplications of the Hebrew י, YODH, and the Cymric *Y*. In modern Cymraeg, the I represents the short sound of Y; while *Y* always represents the long sound of Y; as, for example, HI and HȲ, which are sounded as HE and HEE respectively. CAIN, *Κάϊν*,

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possession; hence the Grecianised form of the Cymric CAE, instead of its Hebrew original KAI; for CAE in Cymraeg signifies *a possession, an enclosure, a hedge, a field*, from which root we have CAED, *cover, lid, inclosed, shut, closed*—CAEDLEN, *curtain*—CAEDU, *to enclose, to close, to cover, to bind* (a book)—CAEL (GAEL, *passim*), *to have, to obtain, to get, to attain* (TO FIND and TO ENJOY)—CAEN, *surface, peel*—CAEOG, *enclosed, wreathed*—CAEOL, *tending to close*—CAEOR, *sheep fold*—CAER, *wall, fort, city, a mound, or* A MOUNT *for defence*, and hence we have CAE OMRY, *the possession of* OMRI, and CAER OMRY, *the mountain* (a favourite form of expression amongst the Hebrew prophets), *or city of* OMRI. If we give heed to the Cymry themselves, there is infinitely less mystery as to who they were and are, than there is as to whence they came; and nothing could be much plainer than their own statements, as to whence they did come. "*Thus saith the Lord God, the King of Israel, and His Redeemer, the Lord of hosts; I am the first, and I am the last; and beside Me there is no God. And who, as I, shall call, and shall declare it, and set it in order for Me, since I appointed* THE ANCIENT PEOPLE? *And the things that are coming and shall come, let them shew* UNTO THEM. *Fear ye not, neither be afraid: have I not told* THEE *from that time, and have declared? Ye are even My* WITNESSES. *Is there a God beside Me? Yea, there is no God. I know not any.*"

The Cymry never got any of these things by contact at all, from any people, for no other people possessed them. Greece, Italy, Spain, Portugal, Tyre, Carthage, France, Belgium, Holland, Denmark, Sweden, Norway, and Lapland, never conferred this, nor any portion of this, upon the Cymry, for none of them, at any time or period of their existence, ever possessed any of these conditions; and no amount of contact, no matter how frequent or how long continued, could confer on the Cymry what the conferrors had never in their own possession to bestow. None of these possessions and incentives at any time obtained, amongst any of the Gentile races then existent; therefore, if these Cymric possessions, and conditions, and incentives are solely the result of contact, and as the Hebrews alone possessed them to communicate, the Cymry must have obtained them from direct contact with the Hebrews, and from no one else. No people but the Hebrews possessed them, at any time; therefore, if obtained by the Cymry by contact alone, where, and when, and in what way, and at what time, did that contact take place? It must have been *before* the days of Ahab, in any such case; and there is no known record, either Hebraic or Cymric, which shews any such contact at all.

But here we are also brought face to face with another inevitable fact, that, at about exactly the very time that any such contact must or could by any possibility have taken place, three of the Tribes of the family of Jacob, disappear totally, in their bulk, from the land of Palestine for ever, and are never more heard of or known as such, from that day to this. *Simeon, Dan*, and *Asher*, שִׁמְעוֹן, בֶּן, אָשֵׁר, Συμεών, Σιμεών, SIMEON, *heard acceptably, hearing*—Δάν, DAN, *judge*,

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judging—'Ασηρ, ASHER, *happy, happiness.* These are the three Tribes, their names, and their significations. And soon after the discovery of this fact, which is declared by both the historical and the prophetical portions of the Old Testament, we have the important ex-Hebraic historical fact and record of three different bodies of people taking possession of the British Islands, and whom they themselves declared, and knew themselves to be, of one common and identical stock, origin, and parentage.

The land and the language of these three bodies of people are brimming over with Hebrew words and Hebrew proper names; and in none of the countries through which they wandered, on the way to these islands, *the place prepared for them by Jehovah*, is it possible to find either the one or the other. If such things as these were simply and solely the result of contact with Hebrew people, their subsequent and long-extended contact with other and differing races must have exterminated the whole of the prior and more ephemeral Hebrew impressions and influences, and must also have replaced them most largely by other and subsequent and widely-differing influences and results. But as a mere plain matter of unyielding fact, it is not so; for we find the Hebrew elements and the Hebrew influences, in every direction, and after this lengthened and long-continuing subjection to the influence of other and alien races, remaining high above and uplifted, like a Ben Nevis or a Snowdon over myriads of mole-hills. We venture, therefore, to submit that language in the case of the Cymry, and in the face of these incontrovertible facts and evidences, really is an indisputable evidence of race, as well as of contact—and, in fact, *far more so*—with regard to the Identity of the Hebrews and the aboriginal British. It is utterly incredible and impossible to assign all this Hebrew to any kind or degree of contact at all; therefore, it is racially, and racially alone, that the whole of the Hebrew to be found amongst the Cymry can be accounted for at all. And now, having gone thus far, we will, according to custom, proceed to shew, in future numbers, the strength of our position, against all odds, learned and unlearned, as taken up by us on this Hebro-British basis—and as for the moment supplied by language, and by language alone.

"Un pen ar Cymru wen wedd;
Ac an enaid gan Wynedd."

"One head let hoary Cambria lead; one soul let Cwyneth's sons pervade." "*Oes y Byd i'r Iaith Cymraeg*"—"*The world's duration to the Welsh language*"—is a favourite sentiment among the Welsh to this day; and they still believe, with undiminished faith, in the truth of the prophecy of the great TALIESIN, who flourished in the sixth century: "Which tells them that for ever shall live the lofty tongue, by which the harp of Mona's wood by freedom's hand was strung."

CYMRU.

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ISRAEL'S DESTINY.

By J. Harris James.

(*Continued from page* 224).

CHAPTER III.

"And Moses gathered all the congregation of the children of Israel together," and related the words of Jehovah respecting the tabernacle (Ezek. xxxvi., xl.), wherein the laws contained in Leviticus were revealed to him—God declaring that if they keep the statutes and covenants therein contained He will give them peace and plenty. "And I will walk among you," says Jehovah, "and will be your God, and ye shall be My people. I am Jehovah your God, which brought you forth out of the land of Egypt"—from bondage. "But if ye will not hearken unto Me, and will not do all these commandments; and if ye shall despise My statutes, or if your soul abhor My judgments, so that ye will not do all My commandments, but that ye break My covenant: I also will do this unto you; I will even appoint over you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart: and ye shall sow your seed in vain, for your enemies shall eat it. And I will set My face against you, and ye shall be slain before your enemies; they that hate you shall reign over you; and ye shall flee when none pursueth you. And if ye will not yet for all this hearken unto Me, then I will punish you seven times more for your sins. And I will break the pride of your power; and I will make your heaven as iron, and your earth as brass: and your strength shall be spent in vain: for your land shall not yield her increase, neither shall the trees of the land yield their fruit. And if ye walk contrary unto Me, and will not hearken unto Me, I will bring seven times more plagues upon you according to your sins," declaring He would afflict them with the sword, and pestilence, and deliver them into the hand of their enemies, and that their land should become desolate (as it is to-day). And, says Jehovah, "I will scatter you among the heathen, and will draw out a sword after you; and your land shall be desolate, and your cities waste" (Jer. ix. 11).

"Then shall the land enjoy her Sabbaths, as long as it lieth desolate, and ye be in your enemies' land . . . . and upon them that are left alive of you I will send a faintness into their hearts in the lands of their enemies; and the sound of a shaken leaf shall chase them; and they shall flee, as fleeing from the sword; and they shall fall when none pursueth." But when all this evil shall come upon them far away from their own land (Palestine), if they will then confess their iniquities, saith Jehovah, and turn to their God (1 Kings viii. 33), and their uncircumcised hearts be humbled, "then will I remember My covenant with Jacob, and also My covenant with Isaac, and also My covenant with Abraham will I remember; and I will remember the land;" for He will not cast them away to destroy them utterly to break covenant with them (Lev. xxvi.; Deut. iv. 31),

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but will "be to them as a little sactuary in the countries where they shall come" (Ezek. xi. 16), to bring them through in a way they know not. And like as He afflicted them for their disobedience, so will He watch over them (Jer. xxx.) and protect them.

And Moses was commanded to number the people, and set over them twelve princes—one for each Tribe—and other laws enumerated in the first nine chapters of Numbers. When the tabernacle was finished, "a cloud covered the tent of the congregation, and the glory of Jehovah filled the tabernacle." "And it came to pass on the twentieth day of the second month, in the second year, that the cloud was taken up from off the tabernacle of the testimony, and the children of Israel took their journeys out of the wilderness of Sinai," thinking they were on their final march to the Promised Land. "And they departed from the mount of the Lord three days' journey, and the ark of the covenant of Jehovah went before them" (Num. x.). Strict discipline was maintained; when the pillar of cloud moved, they marched; when it rested, they encamped, and murmurers who did not obey were consumed by fire.

Moses's great patience was sorely tried by the people constantly murmuring. "Wherefore," says he in presenting their complaints, "that Thou layest the burden of all this people upon me? Have I conceived all this people? have I begotten them, that Thou shouldest say unto me, Carry them in thy bosom, as a nursing father beareth the sucking child, unto the land which Thou swarest unto their fathers?" For, says Moses, "I am not able to bear all this people alone." Whereupon Moses was desired to appoint seventy men, who were to receive the spirit from him and who were to share the burdens of the people with him.

After jealousy and contention, they reached Kadesh, on the very border of the Promised Land, and there abode two months, waiting for the return of the twelve spies Moses had sent to explore the land of Canaan. They returned on the fortieth day, having traversed the land from Hebron to Lebanon and back. Their report is favourable of the fertility of the land, saying "surely it floweth with milk and honey," and they bring with them, as a sample, a large cluster of grapes, as much as two men could carry, with figs and pomegranates, "the fruit of the land." But ten of their number described the inhabitants as giants in stature, which so disheartened and terrified the people that, notwithstanding the protests and persuasions of Caleb and Joshua, who urged that they should "go up at once and possess" the land (Num. xiii.), but no, back to Egypt is the cry, and Moses the deceiver to be disposed of and another captain at once elected in his place.

Moses and Aaron prostrated themselves in prayer, and in vain Joshua and Caleb rent their clothes, saying, "The land which we passed through to search it is an exceeding good land. If Jehovah delight in us then He will bring us unto this land, and give it us: a land which floweth with milk and honey. Only rebel not ye against Jehovah, neither fear ye the people of the land . . . .

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Jehovah is with us; fear them not." The disagreement however at length increased into an insurrection, and they were on the point of stoning the faithful men who used all their efforts to rouse the panic-stricken crowd from their sinful despondency, which became increased beyond endurance by the attempt to athwart their resolve, and they are proceeding to open violence when a Divine interposition rescues Joshua and Caleb, and who are exempt from the general doom. Behold the glare of that awful fiery cloud and the voice of the Divine wrath speaking to Moses: "How long will this people provoke Me? and how long will it be ere they believe Me, for all the signs which I have showed among them?" Moses again intercedes for them: "Pardon, I beseech Thee, the iniquity of this people according unto the greatness of Thy mercy, and as Thou hast forgiven the people, from Egypt even until now. And Jehovah said, I have pardoned according to thy word;" but the qualification of this pardon was terrible—not one of those who had sinned should enter the Promised Land. Their children should enter, but all the older generation, except Joshua and Caleb, should die in the wilderness. Their wanderings were to be lengthened out forty years, and then the younger generation were to possess the inheritance.

On realizing the terribleness of the situation of the judgment brought on themselves, filled with remorse—not true repentance—they would fain have forced an entrance into the Promised Land. But firmly Moses forbade them, and would not allow the ark to be moved. "Go not up," says he, "for the Lord is not among you;" but they persisted and pushed on some distance into the upper country, but were utterly routed and driven back in confusion (Num. xiv.).

(To be continued.)

THE ORIGIN AND HISTORY OF THE BRITISH NATION.

By "Meni."

(*Continued from page* 177.)

Whence these additional Tribes? Such I presume are the reader's comments and inquiry. To answer I must ask,

Who were the Normans?

Though few will dispute the assertion that the Normans came from Denmark, I adhere to my purpose of making no important statement without giving an authority, and therefore must now refer the reader to Palgrave's "History of Normandy and England," where it is shewn that the great body of Northmen who entered Gaul or France, came thither from Denmark, not from Norway. This writer* throughout the work speaks of the Normans as Danes; but, to give one instance, he tells us that the Danish language struggled for existence forty years after the establishment of Rollo. Speaking of the Danish tongue, the dialect of the early Normans, it may not be

* "Ptolemy," vol. i., p. 703.

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out of place to remark that the French called it English. A Saxon could converse so easily with a Scandinavian in the tenth century, that he could not be discovered to be a foreigner.*

According to Hume,† the Normans came from Denmark, which land they entered from the South, not from Norway.

I may also refer to Goldsmith's England.

The Norwegian account of the Norman establishment in France states that Rollo or Roul, the first Duke of Normandy, was banished by Harald Fairhair, King of Norway, for pillaging a district then lately added to the Norwegian kingdom, that he fled to the North of France, where he assumed supreme power over the Northmen at that time overrunning the country, and thus founded the Norman State. The record of their own writer, Wace, is somewhat different, and is accepted as correct by Palgrave who rejects the Scandinavian version, or rather versions, for the account is varied, observing that Wace presented his work to Henry Plantagenet before the Skalld who penned the Hrolf's Saga was born. The Scandinavian story does, certainly, differ from that of Wace, but not so materially as may at first appear. This Norman writer informs us that it was a custom, in Harald's dominions, to send adrift the younger sons of the nobles, that they might seek their fortunes in other lands, in consequence of which there was, during the reign of this king, a revolt, the younger sons refusing to leave their home; he states that the rebels were joined by Rolls and his brother Garin, of whose family he proceeds to give particulars. Here it is evident that he considered them to have been independent of Harald the Norwegian, for, speaking of the father and ancestors of Rollo, he‡ says:—

"Ne il ne sis anceis ne vout nus Rois seroir."

Neither he nor his ancestors would submit to kings.

He then relates how the king and his barons, on the death of Rollo's father, took up arms against the brothers and sought to overcome them, but were themselves vanquished by Rollo with the help of the rebels. The king thereupon readily made peace with the two brothers, but this peace he afterwards treacherously broke, drawing them into an ambuscade where Garin was slain. Rollo escaped with his life. The loss he had sustained, however, was so great that he quitted Denmark. He passed through Britain into Normandy, where he was recognised by his countrymen as their chief. Now Wace, undoubtedly, looked upon the Normans as a people of Danish descent, for, in drawing a comparison between Rollo and Hasting, he says:§ "Amdui furent Daneiz." Both were Danish; nay, he goes so far as to call Harald Fairhair, the Norwegian King, King of Denmark; and I see no reason why we should not, with the writer to whom I have already referred, accept this testimony of Wace, especially as we have his declaration that he wrote with a full purpose of recording the truth and rejecting all fables. *(To be continued.)*

* "Beauties of Gaelic Poetry," by J. Mackenzie. Introduction by James Logan, F.S.A.S., p. 7.

† "Hume's Hist. of Eng.," chap. ii., chap. iv. ‡ Romande Rou, 825. § Page 762.

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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. VI. No. 178.] WEDNESDAY, JUNE 26, 1878. [ONE PENNY.

"AUSTRALIA: GOD'S GIFT TO THE ENGLISH PEOPLE."

THE above is the title of a lecture delivered by the Rev. J. Bickford (from Adelaide), in the Town-hall, Kingsbridge, Devon. Robert Hurrell, Esq., occupied the chair, and briefly addressed the meeting.

Mr. Bickford, on rising, was warmly cheered. He said that every true Englishman might be justly proud of the kingdom and Empire of which he forms a part. It was a dominion embracing large portions of every division of the globe, and peoples of all classes and complexions. The widowed Lady who reigns as Sovereign of Great Britain and Ireland is now recognised as Empress of India; but it was the boast of tens of thousands of Anglo-Saxons now prosperously settled in the great South-land that Victoria was Queen of all the Australias. The territory and resources of Australia *proper* were enough of themselves to form one of the finest Empires of the world, affording scope for the employment of the ablest ruling head England could supply, and homes and settlement for many millions more of her industrious and well-trained sons and daughters. The estimated population of the five colonies of Australia was, on Dec. 31, 1874, 1,787,064 persons, and the territory 2,984,827 square miles.

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It was to give information more particularly relating to the fine and prosperous colony of *South* Australia that his lecture had been prepared. His intention was to present a faithful portrait of the country at the present time; also to suggest reliable inducements to farming, mechanical, and peasant classes which might lead some of them, at least, to try their fortunes in that distant land. If, in the supposed interests of the mother country, the propriety and lawfulness of such a purpose were challenged, then he would at once say that God's purpose, which was being rapidly worked out, was evidently to spread over the earth the British people. The island of Great Britain for various reasons could never be anything more than a nursery for raising up an energetic and hardy race. The geographical boundary is too limited, and its inherent or self-producing resources are too few for permanently supporting the millions of her people, who *must have room that they may have where to dwell.* That room God Himself had provided in such extensive countries as Canada, South Africa, and Australasia. He thought, therefore, that they did a good service to this country who, having personally examined one or more of these inviting dependencies of the Crown, come back full-fledged with information, saying, "Outside the line of your own deservedly proud sea-girt side, there are thousands of millions of acres of 'fairest fields and pastures new' awaiting the woodman's axe and the everlasting plough." Tens of thousands of your people have thus gone forth during the last forty years, greatly to their own benefit, and to the opportune relief of England's surplus population, many of whom, it may be feared, had been ill-fed, uneducated, and oppressed, notwithstanding the untold wealth of the great landowners and the merchant manufacturers of this rich and powerful country.

South Australia is eminently an English colony, and its estimated population is a little over 200,000 persons. The institutions of the country, as may be expected, are framed upon the English model. Foremost among these is the Parliament, having an Upper and Lower House, acting under a written Constitution. Both Chambers are elective, and the theory is, "The government of the people by the people themselves." The principle of payment of members, for which, from a purely colonial standpoint, much may be said, has not been adopted, and the general feeling is in opposition to it. The ballot is in full operation, and may be exercised by the voting classes without fear of dismissal by either employer or landlord, or the loss of custom by the shopkeepers. Every man there may keep his own secret if he will, and vote according to his conscience and sense of duty to God and his country.

In a broad and catholic spirit, a generous and comprehensive system of public education has been established. The main principles of the system are—compulsory attendance, secular teaching, and free education to all children whose parents, if such can be found in the colony, who may be unable to pay a small fee. The determination of the Parliament and the people is that a thoroughly

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good English education shall be provided for every child, and that no one shall be allowed to grow up ignorant and untrained for the duties of life. Of course the sincere religionists of the colony are on the alert in the important matter of Sunday-schools. Both institutions are worked *pari passu*, and the heads and the hearts of the rising generation are thus duly cared for. Herein is found a sufficient guarantee for the intellectual and religious character of the youth of South Australia.

The soil and climate are favourable to the growth of cereals, to sheep-farming, and fruit, the total exports for one year amounting to the enormous sum of £4,285,191; Customs' duties, £195,273 1s. 8d. The industries of the country are nearly the same as in England, and, probably, no people under the sun have made better use of their circumstances, or have shown a finer spirit of self-reliance than have the people of this colony. To all intending emigrants the cost of living is a vital question. Such cost, of course, will be in accordance with the habits of individuals and of families. Luxuries in all countries are always costly, and it may be hoped they will so continue. High living has always been an unmixed evil, generating diseases in the body, blunting the moral perceptions, and endangering the soul's safety, whilst a moderate diet and correct habits are an unmixed good. He would venture the opinion that the cost, taken all round, of food and clothing is less in South Australia than in any part of Great Britain. The lecturer then gave full information of the rate of wages paid to the working classes throughout the colony. With the figures thus gathered from reliable sources, he was safe in saying that the average wage might be taken at 8s. per day, whilst in England the average was 3s. 4d., in France 2s. 10d., and in Germany, Italy, and Switzerland 1s. 6d. The cost of living in South Australia was so moderate as to leave a gratifying margin to the honest, frugal, and industrious operative over and above his weekly expenses.

For many years almost every practicable facility has been afforded by the Government to tradesmen, agriculturalists, and squatters, for settling upon the unoccupied crown lands. The quantity sold in 1874 in town and country lots was 109,285a. 1r. 24p., and the sum realised was £145,886 17s. 9d. The total value of exports of metals and minerals for ten years (1865 to 1874) amounted to the enormous sum of £6,949,136. "And yet there is room" for the investment of tens of thousands of pounds for the further development of the mineral resources of the colony, and for the employment of the best bone and sinew this country can supply. The climate is very varied. For eight or nine months of teh year it is everything that an Englishman can desire; the other months—the harvest and fruit seasons—the heat is dry and exhausting. As experience, however, is gathered, the people learn to pass through the hot winds and to protect themselves from the fierce rays of the sun without much inconvenience or harm.

Mr. Bickford then referred to emigration from this country, and supplied a large amount of information relative to the cost of pas-

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sages; how to secure free transit to the colony; what was necessary as an outfit; and the daily diet. Referring to life on board ship, he remarked that the feeling for some time in such new and untried circumstances was one of *heart* sickness, accompanied by bodily sickness also. Many a brave man, he said, had been borne down by the unexpected trials of a sea voyage in its commencement. After a while, however, the complexion of things alters, and hearty congratulations are exchanged as the terminus of the voyage is neared, and the "land of promise" comes in view.

The arrival in port and the distribution of the immigrants are events of great importance and interest. "Let go the anchor" are welcome words, heralding a feeling of indescribable relief to many an anxious mind. "Thank God!" is at once the spontaneous, united, and hearty expression of every one whose moral and religious sense has not been impaired by the strange experiences of the voyage now happily concluded. Springing up from the deep depths of the soul is a consciousness of a never-to-be-forgotten obligation to the commander for his skill and vigilance. A general amnesty pervades all minds and hearts; occasional friction and anger are by one consent forgotten and forgiven; and all part the best of friends. The average length of the voyage may be set down at eighty to eighty-five days. The immigrants find on landing many things new and trying. Still, in South Australia every consideration has been given for securing the comfort of the new comers. The young unmarried women are first taken charge of, and conveyed to the Adelaide Servants' Home, and every effort is at once made for securing to them situations in respectable families and a fair wage. Married men and their families, and single men, are allowed to remain on board ship seven days after reaching the port. Once landed, the railways are at their command for going up the country in search of employment. It would be well, as a general rule, for all agricultural immigrants to begin their colonial life in the farming and newer districts, and for tradesmen to cast in their lot with the recently-formed townships upo nthe Northern areas. Remaining in and about the city, they are too often led into bad company, waste the few pounds they may have brought with them in the ale-house, the dancing saloon, and in debauchery, and through "evil comnunications" become so prejudiced against everybody and everything as to become utterly unfitted ever to become good colonists. Many a promising immigrant has been thus ruined during the first few weeks he or they have been on shore. Better a thousand times for all immigrants to obtain a footing as soon as possible in some employment, adopt correct principles of conduct, and never diverge from them.

NOTICE.—The Fifth Volume of the GLORY LEADER now ready. Elegantly bound, gilt, blue cloth, bevelled boards, gilt edges. Uniform in binding with Vols. I. and II. Price 4s.

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WHAT'S IN A NAME?

FOR instance. To test our position, we will advance but one fact, supplied by language; as a specimen proof; and we can give any quantity of like kind and import. How came the term, "BAAL," to be scattered, like corn in seed-time, all over Ireland and Scotland, and to remain there to this day, otherwise than by racial agency? You will not find this name anywhere but in the Bible, in connection with Palestine, Phœnia, and Syria, and last and chiefest, in the British Islands. Baal-Gad, Baal-Peor, Baal-Zephon, Bamoth-Baal, Beth-Baal-Meon, Baal-Ah, Kirjath-Baal, Baal-Ath-Beer, and a whole host of other Baals can be gathered from the pages of the Bible by any one so disposed, quite apart from many other places similarly named after Baal, but which do not find any record therein. If you take any ordinary atlas map of the British Islands, you will see Baals outnumbering even the Biblical Baals of Canaan, and in such names of places in Ireland and Scotland as the following:—Baal-y-Bai, Baal-y-Gowan, Baal-y-Nahinsh, Baal-y-Castell, Baal-y-Moni, Baal-y-Ner, Baal-y-Garai, Baal-y-Nah, Baal-y-Con-El, Baal-y-Hy, Baal-Clach-in-Ho-El, Baal-y-Hul-Ish, Baal-Nah-Brach, Baal-Athi, Baal-Dagon, Baal-y-Llys-Tir, &c., &c., which also contain in addition many conjunctive Hebrew proper names. Now, oft and everywhere have we looked between the North and South Poles, but nowhere under the sun, on the face of this earth, do we find any such swarms of Baal, except in the British Isles, Canaan, and Syria. We place Britain first, because there they are by far the most numerous; and Canaan next, because there we next find them most numerous; and Syria last, because there they are least numerous. It is true you may find one solitary specimen, here or there, of both place and person where Baal may be found; and this, in the same way as an apple may be found in the middle of the Pacific Ocean when the orchards are thousands of miles away. Now, it is nothing but sheer imbecility to assign these Hebrew and Canaanitish names to contact with any but Hebrew or Syrian peoples; for they are nowhere else thus found, now or heretofore. The source then clearly lies alone between the Israelites and the Phœni.

Now, here comes a most singular circumstance. The Hebrews universally clad themselves in the glory of their great God, Jehovah, by adding His great name to their own and purely human ones, as exemplified by the especial name, JAH, in El-i-jah, Jerem-jah, Isha-jah, &c.; and as exemplified by His general name, EL, in Ezeki-el, Lemu-el, Ahithoph-el, Isra-el, Uz-al, Eb-al, Ab-i-ma-el, Ish-ma-el, &c. JAH, or EL, is the name of the great JEHOVAH of the Hebrews; and in one or other thereof they Nationally rejoiced by clothing themselves therewith. "No others were called by *His* name." The greatest god of the Canaanites, and of the Phœni of Tyre and Zidon, was BAAL, or BAL, or BEL; and with the name of this god the Phœnicians and their offshoots loved to adorn themselves, as witnessed by such remains as Eth-baal, Itho-bal, Asdru-bal, Hanni-

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bal, &c. We find that Baal was, among the Phœni and Carthaginians, exclusively applied to persons, and never to places; at least, we have searched for anything to the contrary, but have got nothing for our pains as yet. We find in Israel and Canaan the name of Baal confined almost exclusively to places, and seldom or never to persons; whereas, with the Tyrians and all other heathen peoples, the practice appears to have been diametrically opposite. It is true an individual or so in the Bible is found with the name of Baal on his back, but we are inclined to think all such cases to be attributable to marital intercourse with the Canaanites by the Israelites. There are a few instances, also, of the name of Jehovah being prostituted to an unholy companionship with Baal; and, perhaps, from an identical cause, as instanced by Baal. Ah! and it is to this irreverent practice most likely the prophet refers, when he says: "*Thou shalt no more call Me Baalim, but Ishi.*" But these instances, at most in our own estimation, only show the great and undeviating *National* habit of the Hebrews to have been such as we find it and declare it. We invariably find Israel clinging, under every change of place and condition, most tenaciously to the name of Jehovah in some way or other, and even in their most heathenised and depraved condition; and the whole British Nation to this day show a love of Scriptural names that amounts to a passion. This habit is exactly the same as that manifested by the whole of the ancient Britons; for, while we find them scattering Baal broadcast over the whole face of these islands as a local name, nowhere do we find it any time obtaining favour as a proper name personal.

This pertinacious habit is purely Hebrew, and Hebrew alone; and it never came to Britain at any time, or in any way, except by the hands of Hebrew people. And this is proved beyond all reasonable doubt or question, by the fact that the Hebrews and the Britons multiplied Baal most lavishly in their naming of places; whereas the Phœni, or any people other than the Britons, and the Israelites, and the Canaanites, are never known to have done so at all. That this Hebro-British habit was racial, and not in any respect the result of contact, is most clearly apparent from the fact that the Phœni, who lived next door to Israel for many centuries, never acquired, by closest and long-continued contact, any such habit at all; whereas the British, who were a very long sea journey from Tyre, possessed within an equal, if not in a greater, degree of power and activity as did the Hebrews themselves. But even this habit of the Phœnicians of adding the name of their greatest god to their own names, was, on the face of it, borrowed from Israel; but being an acquired habit wholly, and not a racial peculiarity, we find the other great Israelitish feature totally absent from the Phœni, whereas we find both Israelitish habits in most powerful existence and activity amongst the ancient Britons.

Language, therefore, is a most powerful evidence of racial origin when it discovers such an array of facts as this; but in any other case, as our able and active fellow-worker, Cockburn Muir, so

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pertinently observes, it can, at most, only be regarded as proof positive of contact only. We venture to submit, therefore, that there are elements here disclosed, by language alone, which cannot by any possibility be accounted for, or reconciled with, any kind or degree of contact; and the only alternative we have, in full view of the premises, is, that these peculiarities are wholly racial, and that the ancient Britons were wholly Hebrews. CYMRU.

THE TWO STICKS, JUDAH AND EPHRAIM, HAVE COMMENCED TO GROW INTO ONE STICK.

WITH reference to the Jews resident among us, and their, with the Ten Tribes, ultimately possessing the Holy Land, Isaiah the prophet, in chapter xi. 13, says:—"The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off; Ephraim shall not envy Judah, and Judah shall not vex Ephraim." Assuming that many of the English are descended from the Lost Ten Tribes of Israel, which Tribes often come under the name of Ephraim, we have a facsimile of the civil and political condition of the Jews in the verse cited. To illustrate this I must first refer to the efforts which were repeated session after session in our legislature to abrogate the civil* disabilities under which the Jews had groaned for so many years, and the opposition—"adversaries"—which it had to encounter, but who eventually were "cut off" (silenced) by the measure being carried.

In the short interval that has elapsed since then, marvellous has been the rise and progress of the sons of Judah in the various professions, learned and otherwise, as to deserve, methinks, the crowning which they have received by one of their lineage occupying all but the most exalted position in the realm, that of Prime Minister, for the second time, and winning by his talents an earldom, which entitles him to a seat in the House of Lords. Such a career is without a parallel in the long roll of English statesmen. Take this example, with those of his race less distinguished in the other walks of life, and I ask who envy or begrudge them their honours and attainments? Nobody. Literally it is as was prophesied, "Ephraim shall not envy Judah and Judah shall not vex Ephraim;" nor does he.

Further, these singularly concurrent incidents to the inspired Word lead me to believe that the union of the two sticks, Judah and Ephraim, has commenced, preparatory to their becoming one stick:—"One Nation in the land upon the mountains of Israel, and one king shall be king to them all, and they shall be no more two Nations, neither shall they be divided into two kingdoms any more at all" (Ezekiel xxxvii. 16—28). EXPECTANT.

* These were got on to the statute book by their adversaries through spite, bred of scorn and contempt for the down-trodden Jews, but when those sentiments disappeared or they that held them, and the Jewish race rose gradually to be respected and esteemed, then, as a matter of course, the obnoxious laws were repealed.

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THE ORIGIN AND HISTORY OF THE BRITISH NATION.

By "Meni."

(*Continued from page* 244.)

If we assume that the newly-acquired possession of Harald was a part of Denmark, that country whose inhabitants had to so great an extent emigrated, there is little difference between the Norwegian and Norman narratives, as regards the nationality of Rollo, since, if this assumption be correct, it was quite reasonable of Wace to speak of Harald as King of Denmark, though he was King of Norway, reference being made to matters purely Danish. The discrepancies might in several ways be reconciled, but having given the above authorities for agreeing with Wace, that his countrymen were a Danish people, I trust I am absolved from further task.

I fully concur with Mr. Hine in his statement that the Normans were the Tribe of Benjamin, and think that, as far as they came from the Danish peninsula, they were identical with that part of Benjamin which did not receive Christ. I will not try to corroborate the assertion, that Benjamin is no longer with Judah, as in making it Mr. Hine has full support from Holy Writ; but I would suggest as a reason for this Tribe being led from Denmark into Britain, by way of France, that it was in order that they might re-unite with their brethren who had embraced the Christian faith in Judea. Is it likely that of all the Hebrews God would allow those, and only those, who at once acknowledged His Son, to forfeit their right to the earthly blessings promised to the seed of Abraham? Assuredly not. Were they not led, unknown to themselves, through Europe to the North of France, where they became one with the Northmen whom they accompanied in their migration into Britain? What was it that operated, with such softening effect, upon the bold Danish spirit of the Northmen so soon after their settling in Normandy? Was it not their amalgamation with their brethren who had so much longer than themselves been followers of Jesus? The following extract will serve to illustrate the change I refer to:* "Concerning the origin, migrations, ethnographical, or ethical characteristics of the Scandinavians I have said next to nothing; all are very important subjects of inquiry and have deservedly been treated with zealous and learned diligence; but in the present instance their influences were evanescent. So far as concerns the history of Normandy, they may be safely neglected, for although the Danish National spirit subsisted, to a certain extent, and amongst certain classes, until the reign of Richard Sanspeur, that spirit aftewards evaporated so completely that when the Terra Normannorum became Normandy properly, so called, the Normans scarcely retained any features of their Danish parentage."

Hear the testimony of another author, Glaber Rodolphus; in giving this quotation Sharon Turner says:† "They (the Normans) had so

* Palgrave's "History of Normandy and England," vol. i., chap. iii.
† "Middle Ages," chap. iii., p. 17.

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improved within 150 years after they had quitted the Baltic as to compel this high National character from an historian of the country which they had most afflicted." He writes: "Their dukes as they were superior to all others in war, so they as much excelled their contemporaries in their love of peace and liberality. All their people lived harmoniously together, like one great body of relations, like one family whose mutual faith was inviolable. Among them every man was looked upon as a robber, who by falsehood endeavoured to overreach another in any transaction. They took assiduous care of their poor and distressed, and of all strangers, like parents of their children, and they sent the most abundant gifts to the Christian Churches in almost every part of the world."

These quotations shew that a marked improvement became visible in their National character after the date of their arrival in Normandy; but if we consider them as they were at that time—nay, before—we cannot admit that they were barbarians in the sense some historical writers have too readily imagined, for they "were dainty in food, loved splendid garments and gorgeous ships, dressed their hair and bathed frequently, before they had left the Baltic." The following words have reference to Rollo.* Do they depict a savage?

"Paiz ama è paiz quest è paiz fist establir."

Peace he loved, and peace he sought, and peace did he establish. If the Northmen were really a part of Benjamin which had not embraced Christianity, might we not look for them to have been less sunk in idolatry than the other Tribes, seeing how much later than the eight Tribes they had been under the Mosaic law? Palgrave writes :† "Normandy does not offer a vestige of Danish Paganism."

In "Oxford Wrong" is an article from the pen of Captain Henry Edgcumbe Nicolls, in which appears a long list of Hebrew names common, as surnames, in England. Regarding these I would ask, How are we to account for their being amongst us, and amongst us only, as the writer of the article shews, otherwise than by admitting that the Christian Hebrews have settled in Britain? Having in the matter of the Identification accepted unexamined no important statement which I am capable of verifying, I can in this instance add my testimony to that of Captain Nicolls. In examining the list I was indeed surprised at the great number of persons I found bearing these and other Hebrew names, the majority of the names each representing so many families as to preclude entirely the opinion, should it be advanced, that all these names are those of converted Jews and their descendants.

Perhaps the reader is convinced that the Tribe of Benjamin is identical with the people of Normandy, yet considers it wrong to count this Tribe among the eight mentioned by Ptolemy, for do not these eight and the Octarchy correspond exactly? Why I suppose some of the names given by Ptolemy may have represented more than

* Roman de Rou, 1941.
† "Hist. Norm. and Eng.," vol. i., chap. iii.

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a single Tribe, as on the arrival in Britain, is, that I cannot, in Tacitus, find eight names as in Ptolemy. Is it not probable that the Benjamites were not in Europe in A.D. 98, and yet were there in A.D. 120? This would account for the discrepancy between Tacitus and Ptolemy.

We have observed that in A.D. 98 Tacitus does not mention the Saxons and kindred Tribes as inhabitants of the Cimbric Chersonesus, which they undoubtedly were in A.D. 141, and possibly as early as A.D. 120; but does he not speak of them at all? This is affirmed by Sharon Turner. I venture, however, to question the correctness of this statement. He names several Tribes—a part of the Suevi—for any indication of whose presence I have sought in the works of other writers in vain, unless they were identical with the people we have been considering. I will not positively assert that Ptolemy does not otherwise make mention of them; but I have failed to discover the passage, if he does. The Varini, however, whose name is linked with them by Tacitus are spoken of by Ptolemy—the Varini are mentioned also by Pliny the Elder,* but he seems to have known none of the other Tribes.

The peoples I refer to are—

Reudigni, Aviones, Angli,
Eudoses, Nuithones, & Suardones.†

These do not entirely, or even nearly, answer to the names in the list taken from Ptolemy; but this great, yet only partial difference in the appellations is, I argue, no proof that the two writers had not the same people in view. The names given by Ptolemy agree, only in two instances, with those borne by the same Tribes at a later date, and two only of the name recorded by Tacitus correspond either with those we find in Ptolemy, or those of the invaders of Britain. And why? Because the people assumed the name of their new country, or what is much the same, had it applied to them, but never to the exclusion of their grand National name of Anglo-Saxon; for, be it remarked, Engles and Saxons are found in Tacitus, in Ptolemy, and in the arrival in Britain. In Ptolemy we have Angeli and Saxones; in Tacitus, Angli and Suardones, or Angli and Saxones, if we concur with Langhorn,‡ "who intimates the Suardones of Tacitus to be the Saxon name distorted by negligent transcribers, because Saxones might easily slip into Sardones, and that into Suardones."§

To show that such an error is possible, I would point the reader to a passage in the "Saxon Conquest,"‖ where we find Guanis, Gryme, and Grahame declared one name. We are told, too, that Pierce Osbeck is but a corruption of Perkin Warbeck. Then there is another well-known corruption of which I must speak—that of

* Bk. iv., § 28.
† Germania, xl.
‡ Antiq. Alb., p. 333.
§ Ang. Sax., vol. i., bk. i., ch. i., p. 11 (see note).
‖ Haigh's Sax. Conq., p. 189.

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the fellow-name to Saxon, Angli or English corrupted to Yankee. But it is, perhaps, more to the point to observe that, in Strabo, a people spoken of in one passage as the Campsiani, is, in another, called the Ampsiani. Thus it requires no stretch of imagination to allow that Langhorn is right, especially as the apparently-distorted name stands so close to that of the Angli.

Let it not be supposed that the Angli and Varini of Tacitus were the Angrivari of Ptolemy, for this latter name is mentioned in "Germania"* too.

It has already been stated that these Tribes in Tacitus, which I seek to identify with the Anglo-Saxons, were a part of the Suevi. Now Strabo† speaks of the Suevi, using the name as a general one. I take it as equal to Scandinavian; but, though he mentions several of the Suevian Tribes or Nations, among them are none of these. Surely this helps to confirm the opinion of Mr. Hine that, at the time of our Lord, the Saxons were in Asia. It need not be thought that the Suevian Tribes must have had one origin, and that the Saxons, being a part of them, were therefore in Europe in Strabo's days, since Tacitus‡ has left it on record that the Semnones claimed the distinction of being the oldest of the Suevian peoples. I believe their union was nothing more than a rude confederacy for mutual protection.

I submit to the reader two parallel lists of names, leaving to him the decision as to what is the probability of their being but the varied designations of the same Tribes.

The Angles and neighbouring Tribes, from the works of Tacitus.	The Engles and kindred Tribes of the Octarchy.
Reudigini	Jutes
Aviones	Mercians [other name)
Angli	Engles (one Tribe without
Eudoses	Bernicians
Nuithones	Deirans [this name)
Suardones (read Saxones by Langhorn)	Saxons (three Tribes of

It is possible that the Normans were in Europe as early as any of the Saxon Tribes, for if the above names from Tacitus are indeed those of our Nation, one of them may represent the double Tribe.

(To be continued.)

Correspondence.

AN OLD TRUNK.

Mr. Hine, Liverpool.

DEAR SIR,—I thank God that ever your pamphlets got into my hands. Having gone into Derbyshire on a short stay (last summer) I happened to overhaul my father's trunk in quest of a book of some description to while away the

* Sec. xxxiii.

† Strabo, bk. vii., ch. i., sec. 4.

‡ Germania, xxxix.

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time. When, lo, the only books I could find were the "Flashes of Light" and the "Forty-seven Identifications," which I read, and am happy to say were the means of bringing me to a reconciling Saviour, for previous to that time the Scriptures had appeared so contradictory that I had thrown them on one side as the invention of man; but now they are my greatest treasure. And wishing to prove the matter for myself I began to search all kinds of histories, ancient and modern, making notes of them, and now I have not the slightest doubt that our Nation is the very Israel, the Ten Tribes. Being desirous also of promoting the work I beg to add my mite, which please insert, as you think fit, in either of your papers, NATION'S GLORY LEADER or "Life from the Dead"—being a contributor to those two journals through your friend Mr. Jubb, of Mirfield.

Trusting that our God will give you health and strength to continue in this marvellous work, and add many more believers to the Identity.

Near Dewsbury. J. G.

I AM in my 85th year and cannot see much more; but rejoice to think how the Identity subject is spreading through the world. I shall not see the full success; but may rejoice with the angels before the throne.

M. M.

SPECIAL NOTICE.

MR. EDWARD HINE has, by Divine help, completed his *advertised* programme in the North, by having finished his two years' residence in Liverpool. He has, during this time, been well throughout the North of England, whereby the Identity truth has not only become established, but popular. He has been enthusiastically received throughout the best part of Ireland, and his largest attendances, numbered by thousands, have been in Scotland. We thank God that our faith assures us, founded upon the well-known fact, that in most places people have not been able to secure admission; that in some, hundreds have been turned away, when in all, we have spoken one and a half, mostly two hours, amid rapt attention, when, to use a hackneyed phrase, a pin might have been heard to drop, unless, after protracted sittings, friends had to leave to catch the last trains; many to go sixty miles away, and that altogether we have stood before millions of people; that our faith is justified in believing as the North is well alive to the Identity, so the South must become.

We have now fulfilled the other part of our *long-advertised programme*, by returning to London, and by our

CHANGE OF RESIDENCE,

TO

No. 6, OXFORD TERRACE, EALING, NEAR LONDON,

where friends are requested to address all letters FROM NOW.

WHY HAVE WE REMOVED TO LONDON?

Purposely to prosecute our missionary work in the SOUTH. This refers to the matter of

LECTURING.

Our object is to form London the centre of a radiating circle. We desire now to give ourselves *for a time* to the *Midland*, the *Eastern Counties*, the *South-eastern District*, and *the South*. If ever we are tempted to touch the extreme West—and we have been asked for Exeter, Taunton, Gloucester, and other places—we shall consider that we are infringing upon the diocese of *Philo-Israel*, once our curate. Well, if our *late* friend won't do expanding work, it must be done. The day is short; night is already on. Address, EDWARD HINE, 6, Oxford-terrace, Ealing, near 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. VI. No. 179.] WEDNESDAY, JULY 3, 1878. [ONE PENNY.

THE RESTORATION OF THE HIGH PRIEST TO THE HOUSE OF JUDAH BY THE IDENTITY.

BY HARRISON OXLEY.

WE hold it to be according to the teaching of the Word of God that the high priest will be restored to the House of Judah. If, as we are taught from the Scriptures, the House of Judah—the Jews—will have to remain for a time, even a time clearly specified in Scripture, under Moses, then they require to have their Levites and their priesthood. And this God has promised to them in the latter days (Isa. lxvi. 21, 23; Jer. xxxiii. 19, 21; Ezek. xliv. 15). Therefore, by a Divinely-constituted authority, by the Word of God, the Jews will be instructed and directed in the way they have to go. Instead of being under the traditions of men, they will have to come under the pure teaching of the Word of God, and so become, what they are not at present, an accepted people.

The restoration of the priesthood and the high priests to the House of Judah must indeed form a marvellous and glorious event to the whole of that portion of Jacob's family. And there must evidently be a special time when it shall take place. By what means, then, will the priesthood and the high priest be restored? We have the firm impression by means of the Identity. The direction in which

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the House of Judah ought to be looking for the National salvation is the Identity of the British Nation with the Lost Ten Tribes of Israel. And as the two Nations have, by the Identity and restoration, to re-unite again and become one in the hand of the Lord, there is assuredly a Scriptural fitness in looking to the Identity as the ordained means for the manifestation of this glory.

It is by means of the Identity that the integrity of Scripture is most clearly and gloriously brought into National view. It by means of the Identity that we see, what never could be seen before, the glory of the mission of Jeremiah to the British isles "to build and to plant." It is by Jeremiah that we have the key to the foundation of the British kingdom and Empire. It is by Jeremiah that we have the key to the throne of David over Israel. And it is by Jeremiah that we obtain the key to the true line of the high priests. Therefore it has been justly said by Edward Hine that, of all the prophets, Jeremiah has rendered the most, by far indeed the most, personal services to the British Nation. It is with that great prophet's wonderful work that we have to do in a very special manner at the present time. As it was by his planting that we have the dominion of Israel and David's throne over Israel in the British isles, and Jacob's pillow, the stone of Israel, so it is also by Jeremiah we have the true line of the high priest. He to whom was undoubtedly given the custody of the ark of the covenant, the breastplate, the stone, and other things, was unquestionably the "last high priest of the Lord." And we have the impression that those holy were specially committed to Jeremiah, to serve God's glorious work in the latter days by the Identity. Therefore we can see that Jeremiah has special claims upon the earnest and prayerful consideration of both the House of Israel and the House of Judah.

In the Eastern Question and its solution there are two peoples that are more deeply interested than any other on the face of the earth. The first is the British Nation, the House of Israel. This Question is vital to the Empire. The second, the Jews, the House of Judah. Israel and Judah have the deepest interest in the settlement of the Eastern Question. The future of the whole world turns upon this Question, and the real solution of the Question is by the Identity. By the Identity and the Eastern Question the glory of Jeremiah's Divine mission to Ireland breaks forth upon our view, and we are led to see Nationally how much we owe to God by Jeremiah.

With the flight of Jeremiah from the ruins of the temple, may be said to have vanished the glory of the high priesthood, and the glory of that house which was built by Solomon. Therefore this part of the line of the high priesthood being specially exempt from the crucifixion, there is also a Scriptural fitness in the restoration of the high priesthood by the same sanctified line. Therefore, as the glories of the priesthood and of the temple were brought by Jeremiah to the British isles, with a special view to the work of the Identity in the latter days, we have the impression that, by this very work,

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this choice work, the way will be opened to the restoration of the line of the high priest of the Lord. If, by means of the Identity, we have the British people indentified with the Lost Ten Tribes; if, by means of the Identity, we have the throne of David over Israel, why may we not have also the high priest? Therefore, we must have Jeremiah's resting-place with us in the British isles. By Jeremiah's line, the restoration of the high priest, and with the high priest the glories that were brought away from the temple by Jeremiah. Therefore we have the impression that we see the true line—the line of Jeremiah, the son Hilkiah, the son of Aaron.

Now if the true line of the high priesthood was brought to the British isles by Jeremiah the prophet at the time of the replanting of the kingdom of Israel and the sceptre of David, and if those things are by the Identity found with us, then we are firmly persuaded by the Identity, the high priest also of Jeremiah's line. Therefore, we see a Divine wisdom and a marvellous glory in the work of the Identity, and those glories which were brought by the Lord's high priest, Jeremiah, are again to be brought forth at the time when the Lost Ten Tribes have been found. We are thus led to see how the way is beginning to be opened up for the re-union and restoration of the House of Israel and the House of Judah. We see how closely the restoration of the House of Judah to the Divine favour and the Identity of the Lost Ten Tribes of Israel are standing together; how by Jeremiah we have the high priest and the stone of Israel, Jacob's pillow, and what he planted thereon; and how, by the same line of the Lord's high priest, we have again the stone and the great things which have grown to world-wide and world-renowned dimensions, according to the sure word, almighty power, and everlasting love of God. And the sight thereof leads us to exclaim with the Psalmist, when he spoke of the same things: "The heavens shall praise Thy wonders, O Lord; Thy faithfulness also in the congregation of the saints" (Psa. lxxxix.). Therefore, "Behold the stone that I have laid before Joshua; upon one stone shall be seven eyes; behold, I will engrave the graving thereof, saith the Lord of hosts, and I will remove the iniquity of that land in one day" (Zech. iii. 9).

Now if Jeremiah, who was the last high priest of the Lord, brought the stone with him, why should not that very same stone, Jacob's pillar, now in the Coronation Chair, be laid by the work of Identity before the high priest Joshua, descendant of the same glorious line? The great connecting link is by the Identity taken up again, by the same direct line, and the glory of the Divine wisdom, and foreknowledge, and providence is brought into marvellous view. The connecting link is taken up in the throne with David, the royal Psalmist, the sweet singer of Israel. It is taken up in the priesthood with Jeremiah. It is taken up at the same spot where it was laid, at Tara, in Ireland. Therefore the Joshua before whom the stone is laid, is that Divinely-elected person chosen of God to make known the true and Scriptural Identity of the British Nation with the Lost Ten

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Tribes of Israel. The Eastern Question and the Identity of the British people with the Lost Ten Tribes of Israel go together. The Coronation Stone is the stone that is laid before Joshua; and by the Identity we have the stone, the engraving, and the elected person of God, before whom it is laid. By this person, therefore, we have evidently the true line of God's high priests brought out in God's own marvellous way into view. We are led to see by the Identity how the Scriptures receive a true and literal fulfilment; and seeing those things, we see the way by which the Divine favour is made manifest upon the House of Israel and the House of Judah.

The glory of Israel's Identification and Judah's restoration is brought into beautiful harmony with our National history and the Divine Word. And it is alone by the Identity and the means which God has evidently ordained for the glorious work, that we are led to see plainly, not only how the Scriptures have been strictly fulfilled to both Israel and Judah, but also how the Scriptures will be clearly and strictly fulfilled to the same peoples by the Identity and the future united restoration. We see, therefore, that by the work of the Identity the House of Judah will be brought into that Scriptural position which the Word of God has marked out to them by the prophets. The Eastern Question is in intimate connection with the Identity. By that Question the way is being prepared for the future re-possession of the land of Palestine by the seed of Jacob, the Twelve Tribes of Israel. By means of the Identity the Lost House of David has been found. By the Identity the Lost Ten Tribes of Israel have been found. By the Identity we expect the ark of the covenant will be found, and the breast-plate, with other precious and glorious things connected with our ancient National history. By the Identity we have Jacob's pillow, the stone that is laid before Joshua; therefore we have also opening upon our view the Divine and wonderful way by which the Lord's high priest shall be restored to the House of Judah; even he who "shall build the temple of the Lord, and he shall bear the glory, and shall sit and rule upon his throne: and he shall be a priest upon his throne" (Zech. vi. 13).

With the restoration of the House of Judah, the Jews, to the Divine favour and to the land of their fathers, along with the House of Israel, there is also clearly given to Judah the restoration of the priesthood, and one in particular, elected of God, who is to be "a priest upon his throne." And as it is by the work of the Identity that we have more light upon the whole of the Scriptures than by any other subject, so by this light we have the impression that we see the way by which the high priest of the Lord will be made manifest. That way indeed, we think, can only be by the Identity, by the descendant of him who brought with him the ark of the covenant and the stone; by him, we say, before whom the Lord has laid the stone, who alone has truly found the long-lost Ten Tribes of Israel, and who, by the grace of God which is in Christ Jesus our Lord, has disseminated more true and glorious light upon the Old and New Testament writings than any man from the days of the apostles unto this day.

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THE ORIGIN AND HISTORY OF THE BRITISH NATION.

By "Meni."

(*Continued from page* 255.)

Who Were the Picts?

Under the heading "Arrival in Britain" it is stated that the primitive inhabitants of this country were the Cymbri, and the name borne by the Welsh amongst themselves testifies to the truth of this statement, unless the great majority of historical writers are wrong in looking upon the people of Wales as the descendants of the Ancient Britons, a circumstance certainly improbable. But has the reader observed that the Nation which was in Denmark previous to the Saxons—those people who were on the neck of the peninsula when Strabo wrote, and had reached its very point in Ptolemy's days—bore this name too?

In history we read of warrior after warrior endeavouring to extend the Roman power over that little country, ever by God's providence without success, the Elbe being to the Cimbric people what the "silver streak" is to ourselves, not that whereon our safety depends, but that beyond which it pleases God to forbid our foes advance. Witness, in the one case, the death of one Roman general, the spirit of fearfulness which seized another, the recall by imperial jealousy of a third, on reaching or approaching that river. Witness, in the other case, the great Spanish Armada (Elizabeth) overthrown by a violent storm; the second Spanish Armada (Geo. I.) "dashed to pieces by a storm when it had only just put to sea;" and the French fleet of Charles Edward totally wrecked by a great storm off Dungeness in 1744.

Turner speaks of the continental Cimbri of Ptolemy's time as a remnant, for the great body of that people were then in Britain. Was not this remnant left to keep the land in possession until the Saxon arrival? That these people subsequently came into Britain is, I think, plain, inasmuch as about the end of the first century a new people appeared in the North, whose number seems to have increased until the date of the Saxon arrival here. Sir William Betham, in his work upon the Gaelic and Cimbric (chap. x.) races, informs us that the Picts, the new people in question, were a colony of the Cimbri from the Cimbric Chersonesus. This author is of opinion that the Picts were the same people as the Welsh, and thus far all will agree with him, for, it being proved that they were the Cimbri, the Identity is established by the name; but when, in opposition to most other writers, he argues that the Welsh are therefore not the Ancient Britons against whom Cæsar and the Picts fought, you will, I am persuaded, concur with him. On what, however, does he base the opinion? It cannot be on the fact that the Picts did not arrive in South Britain until the end of the first century and beginning of the second, and yet were the same race as the people of Wales; as well might we declare that the English are not the Saxons, seeing that the Danes, identical in race with the English, arrived only in

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the reign of Egbert and subsequently, whereas the Saxons against whom they fought had then occupied Britain several centuries. Nay, there is a much weightier reason advanced. Between the Gaelic tongue and the Cimbric this author discovers a difference so wide, so marked, that he contends that they cannot be, as is usually thought, dialects of one language; while, in the names of places in Wales, he finds evidence of what he calls a Celtic dialect having been spoken there—that is to say, the Gaelic tongue—for he greatly condemns the opinion of General Vallancy that the Gaels are not Celts. From these Gaelic words he argues that a people of the same race as the Irish once dwelt in South Britain, and that they were the Ancient Britons, but not the progenitors of the Welsh. I am not at all wishful that it should be proved that the Irish and Welsh languages are closely allied, but would say, "Supposing the Cimbri who entered Britain between the beginning of the Christian era and the Saxon arrival to have been the same as the Ancient Britons, might not the tongue spoken by the latter have suffered on the re-union, as great an alteration as English on the Normans being re-united to the Saxons? Granting the Welsh language to have been thus transformed, would there have existed previously a difference between it and Gaelic in excess of what might be expected after the languages had been separated a thousand years? The British language was, doubtless, to some extent affected by the presence of the Romans during five centuries.

There are in England a vast number of places whose names sound quite homely and yet have to the untaught no meaning whatever, though once very expressive to every ear. Who will tell us these names are not English? What influences have been in operation here that are unparalleled with regard to the Ancient British tongue and its names of localities?

With little trouble, there might be drawn up a list of differences between Anglo-Saxon and English well nigh as formidable as that given by Sir William to prove that the Gaelic and Cimbric languages are unallied, then how much more readily if the comparison were between English and one of its kindred dialects of the continent? The latter comparison would very fairly represent the case if, as highly probable, Gaelic and Cimbric are the offspring of Phœnician and Hebrew respectively.

When the Saxons took possession of Britain, a part of its inhabitants fled from before them, and the Picts to Gaul, where they settled and preserved their speech, therefore, we have but to inquire, Do their descendants in Brittany speak a dialect of the Cimbric tongue? or does their language more closely resemble Gaelic? We all know that their speech differs little from Welsh or Cimbric. So that if the Welsh are not the Ancient Britons against whom the Picts and Saxons warred, but the Picts themselves, we are compelled to allow that the Picts and Britons spoke the same language, or, if they did not, all historians are wrong in telling us that a part of the Britons fled from before the invaders, and took refuge in Gaul, whereas, it

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was the invaders themselves who were driven out of the land, notwithstanding that their new home was called Brittany.

Were not the ancient Britons the ancestors of the Welsh, as most historians, with the inhabitants of the principality themselves, believe; and the Picts, as Sir William declares, a Cimbric people, a remnant of the same Tribe, that remnant whom we found on the peninsula in A.D. 141?

Though differing in opinion on some points from this writer, I must acknowledge that the work he has given us is a most valuable one to the Identity question, inasmuch as it shows—

That the Welsh are not Celts—that is to say, they are not the same people as the ancient inhabitants of Gaul (chap. i., p. 14).

That another writer, admitted by this author to be a man of learning, insists that the Irish are not Celts, quite as strongly as he himself contends for the same opinion with regard to the Welsh, and that they were acquainted with a great number of Oriental words and terms of expression, to all of which the Celts were strangers (chap. i., pp. 10, 14).

That the Irish came from Syria, the Gael from Galilee (chap. iii., pp. 82, 84).

That the Gaelic tongue is one with the Phœnician, and the latter a Hebrew dialect (chap iii, p. 79; chap. v., p. 159).

That no Nation, the Jews, perhaps, excepted, has been so much attached to its genealogies and keeping up the knowledge of its descent, as the Irish (chap. v., p. 168).

Another valuable proof of our Identity I see in his remarks upon the passage in Cæsar's writings, where we are informed that the Britons had their wives in common. This, if we overlook, as is often done, what Cæsar adds, or understand the matter no better than this Roman, seems to betoken a sad state of immorality; but hear the explanation of Sir William Betham. "The wives were not in common during the lives of the husband, but a woman was given, *on the death of her husband*, to his brother, 'that he might raise up seed to his deceased brother,' for 'the children were,' says Cæsar, 'counted his to whom the mother was first given in marriage.'" Sir William adds, "It is unnecessary to point out the Phœnician origin of this custom; Holy Writ supplies it" (chap. v., p. 158).

With reference to Cæsar's statement that the Britons considered the hare unclean, he remarks, that it was probably regarded as unfit for food by the Phœnicians (chap. v., p. 157). But why is this thought probable? Is it simply because the hare was unclean in Israel? and are we, therefore, to suppose that the animals forbidden by the Mosaic law, for the purpose of keeping the children of Israel separate from the neighbouring Nations, were those already rejected as food by these very peoples, or that the customs ordained by the Omniscient One, with this object, were such that they would be adopted by these Gentile inhabitants of Phœnicia, and thus rendered ineffectual? Can we for one moment entertain either supposition? I trow not.

There is yet another passage to which I cannot help calling

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attention, from its blind pertinence rather than its value to our subject, though it proves the author acknowledges that a veil of mystery hangs over the Ten Tribes of Israel, and that they are not now in the midst of Judah. It runs: "The Picts disappear from history altogether with the Roman province, and are apparently as much lost as the Ten Tribes of Israel." Truly just as much.

To revert to the name Celt. We have seen that this appellation is applied by one modern writer to the Irish, but withheld from the Welsh, whilst by another, this mode of employment is just reversed. Further, we have observed that Strabo, who was a contemporary of our Lord, speaks of the people of Gaul as Celts in distinction from the Britons. Now, how can we reconcile these authors? Easily, I affirm. Let us admit that this designation extended beyond the people of Gaul to the inhabitants of these islands, in precisely the same way as the name of the present occupants of Gaul, the French or Franks, extends to-day. In the East, it may be truthfully asserted that the English, Welsh, and Irish are Franks, and as truthfully may one gainsay this assertion. Thus, to allow that the Britons and Gauls were Celts in one sense, involves no admission of unity incompatible with the doctrine of Mr. Hine.

Who were the Danes?

We have observed that historians consider this people to have been a branch of the Nation which had sent forth the last of the former conquerors of Britain, and in this opinion all must concur. I will, however, tender one more authority in a quotation which, notwithstanding its brevity, declares the same thing with respect to the Normans:—"It is remarkable that the three different conquests of England, made in the course of six centuries, were all the work of one race of men, bearing different names at different epochs."*

The Danes were certainly no new people, their language was quite intelligible to the Saxons; by their speech, indeed, they could not be discovered to be foreigners—they were a remnant re-united to their kindred after a separation of four centuries. But can we not more clearly define them? Let us endeavour to do so.

Deira was a State, which, together with Bernicia (Saxon Scotland), formed the twofold kingdom of Northumbria, sometimes called one, sometimes two.

Manasseh was a Tribe, which, together with Ephraim, formed the twofold Tribe of Joseph, sometimes counted as one Tribe, sometimes as two.

Now, Manasseh was sub-divided, and so were the Deiri. We have remarked that when the Mercians went out of Northumbria, they established a separate State, within the borders of which was another smaller people—the Mid-Engles—whose presence, I think, it was that gave rise to the distinction between the North Mercians (the people of Derby, Notts, &c.), and the South Mercians (the people of

* "Comprehensive History of England," vol. i., bk. ii., chap. ii., p. 82.

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Salop, Hereford, Oxford, &c.). This smaller people, the Mid-Engles, constituted a sub-divison of the Deiri. Let not the reader regard this as a bold and unjustifiable proposition; it has the support of the majority of historical writers, inasmuch as what is here claimed for this portion of the Mercian people, is generally stated of their whole kingdom.

The Mid-Engles were very unequal in number to the Deiri, if we we may judge by the territory each held, whereas the opinion advanced that these two peoples were the representatives of the Two half-Tribes of Manasseh requires them to have been equal. Were not the Danes then a remnant of one half-Tribe of Manasseh?

When speaking of the Cimbri, I ventured an opinion as to why a part of this Tribe were left in Denmark, and now would suggest that such a remnant of Manasseh may have been kept behind, in order that on arriving in Britain at a later period than their fellows, they might be scattered over the land pending the formation of the American States. Here I must again draw attention to the prophecy concerning Simeon and Levi: "I will divide them in Jacob and scatter them in Israel." As before remarked, Levi we know to be scattered in Judah, and if Simeon and Dan were the two first Tribes to reach these islands, Simeon (the Cimbri) is divided or scattered in Israel—in Wales, in Cornwall in Devon, and in Cumberland, to say nothing of those who remained in the dwellings of the conquerors throughout the land. But though thus scattered, the Cimbric Tribe has not lost its individuality, and in this it corresponds with Simeon, a Tribe, notwithstanding the scattering, to occupy a distinct place in Palestine after the restoration. We can understand why Levi was scattered and mixed up with Judah, because if it had not been thus, men would continually have had the fact before them that there were only Two Tribes of Israel composing the Jews, and the veil which so long covered the Ten would have been far more transparent than as under existing circumstances; but why was Simeon to be scattered? I am not going to dispute with the learned about the great benefit our Nation is thought to have derived from this scattering, this amalgamation of two distinct races—the Cimbric and the Saxon, less distinct than is generally supposed, yet distinct. Nay, probably our Nation has been benefited thereby, and a bond of natural sympathy created between the different Tribes; but, such being the case, did not the Almighty in His wisdom combine this blessing with another purpose? Was it not that on the order going forth for Manasseh to depart from Ephraim (the United States to spring out of the English Nation) the exodus might be invisible? If all the Engles of Deira, as being the representatives of Manasseh had emigrated, and there had been no other people within the Deiran border, what would have become of the land? Besides, the truth might then have been discovered prematurely. Undoubtedly this could have been prevented by the will of God; but He ever brings His purposes about by ordinary means, such as may afterwards be read and appreciated by man. As regards the other half of Manasseh's Tribe,

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they were the scattered ones, and in consequence their removal was imperceptible. What part of England is so closely connected with the United States as Deira? Again, what part has received so great a number of strangers from other counties as the shires within ancient Deira? Though this large influx of population into Deira must be a fact patent to all, I would draw the reader's attention to Macaulay's "History of England," where we are told that "Scottish adventurers poured Southward," and "a constant stream of emigrants began to roll Northward."* This was beginning with the reign of James I., coeval with the first British settlement in America, and continuing to the date at which this author wrote. Thus, during the formation of the branch Nation, representing half of the twofold Tribe of Joseph, there was a constant stream of people flowing into the very counties occupied by half of the double State of Northumbria —the counties most nearly allied to America.

It is worthy of note that, the United States are, like Manasseh and the Deiri, divided into two parts. If, then, the Anglo-Saxon portion of the inhabitants of Deira, the descendants of those who occupied it in early times, are removed, where, it may be asked, is the force of the argument based upon the difference between the dialects of the Mercian counties and those of the present inhabitants of ancient Deira? When it is remembered that the old British language ceased to be spoken in Deira 700 years ago, or in other words that the Saxon dialect has been the only one used during that period by the Cimbric population of these Northern counties, and that the English there spoken bears a greater resemblance to the Northumbrian (Bernician) dialects than to those heard near the borders of Wales, the argument will still appear reasonable; but before the absence of the Saxon Deiri can be opposed thereto with much weight, their absence must be admitted, and, if admitted, will in itself prove the distinction I have been endeavouring to establish.

(To be continued.)

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 land of Palestine, with other vast wealth and blessings. There are now discovered to be forty-seven proofs of the 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

* Vol. i., chap. i., iii.

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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.

The following are some of the signs or marks (with Scripture references) which God has given us for our learning. The Holy Scriptures predict that—

1st. Israel shall be found a "multitudinous" people, "as the sand which is upon the sea-shore," "which cannot be numbered for multitude" (Gen. xxii. 17, xxxii. 12; Hosea i. 10; Romans ix. 27). The British answer to this description exactly. They double their population faster than any other races extant.

2nd. Consequently, that Israel would become "A Nation and a company of Nations" (Gen. xxxv. 11), which is the very fact as regards Queen Victoria's Empire. The company of Nations are—1st, Canada; 2nd, the six States of Australia; 3rd, Tasmania; 4th, New Zealand; 5th, the South African States; and 6th, the Fiji Islands. There are besides sixteen heathen nations in India, as well as the "United States of America," all distinctly "of" Great Britain, and acknowledging (with one exception) her paramount authority.

3rd. Israel must be discovered a people whose colonies are in all zones, and represent the "desolate heritages" of the earth "promised to Israel" (Isa. xlix. 8—10). The British occupy just that position. Their colonies —Australia, Canada, New Zealand, Tasmania, and the Fijis—cannot better be described than as once the "desolations of the earth." They are in all zones.

4th. A race who, as a rule, are kind to the aborigines of their colonies, but to their dismay find them "dying out" before them (Jer. xxx. 10, 11, xlvi. 27, 28), just as the Tasmanian and Australian blacks, the Red Indians, Fijians, and Maoris have all died, or are "dying out" before the British colonist.

5th. A Nation ever living under a monarchy (Numbers xxiii. 21; 2 Sam. vii. 13—16), just as the British have always done; impatient even of the rumour of a change of title of the Sovereign, from "Queen" to "Empress."

6th. A people called by Isaac's name, *Isaac: Suna;*" "Saxons" (Amos vii. 16; Rom. ix. 7)—the designation of the British and of Americans in the United States.

These are but a few more of the evidences of the "Identity," as derived from God's Word. Future leaflets may develop the subject farther. We trust enough has been said to lead the reader prayerfully to pursue this glorious theme. Let him be sure it has the honour and glory of God the Father, and of the Lord Jesus Christ His blessed Son, for its aim and object.

THE PRESENT CRISIS.

"ISRAEL" writing to the *Kinrossshire Advertiser*, of May 25, in closing a lengthy and able correspondence, says:—"But again we ask, 'If Turkish rule should cease, who is to be the master?' and we reply Turkish rule has ceased, the glory of the Ottoman Government has departed, or, as one has well put it, 'Turkey to all intents and purposes is in the bankruptcy court, we are the principal

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creditors and are, without war, entitled to claim, by way of dividend, Constantinople and the Turkish fleet; ' these we know right well have for long been coveted by the aggressive, rapacious, blood-thirsty Russia; but she may not have them. We know too well the value of Constantinople, the Dardanelles, the Suez Canal, Egypt, our Indian possessions, and Acre to allow the said Russia one inch of standing room in Constantinople. And, moreover, we verily believe that it is destined by the Almighty who rules the destinies of Nations, that we, the British people, representative of 'Lost Israel,' shall yet one day 'hold the Gates of her enemies' (all which we already have but Constantinople), that it is ours to shew forth His glory. 'The Lord is a man of war.' 'Praise ye His name.' 'God save the Queen.'"

GOD SAVE JUDAH'S QUEEN.

GOD save old Judah's Queen,
Preserve old Israel's Queen,
Yea, bless our Queen.
Make it, indeed, appear
Right soon and very clear,
That truly she's the dear
Old Lion Queen.

Show by Thy providence
What is the true sequence
Of David's line;
Unbroken let it stand
Direct as from Thine hand,
And as Thy words command,
O! let it shine.

Lift off the veil that hides
The house that still abides
In our lov'd Queen;
Prove to the world afar
That now old Jacob's star
Must rise again, and her
As head be seen.

Take hold of Palestine
By that strong hand of Thine;
Hold Ephraim's Queen;
Cast out th' offensive Turk,
Nor longer let him lurk,
Nor do his treading work
In Israel's sheen.

Clear out again that land,
Let Israel once more stand
With Israel's Queen,
Where he alone hath right,
By Thine own pow'r and might,
With Judah, Thy delight,
As once they've been.

Thus, bring our Queen and we
Thy providence to see
As 'fore was seen;
And open out our way
To Palestine straightway,
That we may still more say
God save the Queen.

S. STANDRING.

THE RUINS OF PERSEPOLIS.—In a lecture to the members of the Midland Institute, Birmingham, Mr. Arthur Arnold said that two distinguished Englishmen who had written upon the ruins of the Halls of Darius and of Xerxes, at Persepolis—Professor Rawlinson and Mr. Fergusson—had never seen them. "Had Professor Rawlinson seen the buildings of Italy, of Greece, of Egypt, and of Aria, he never would have written in his 'Five Ancient Monarchies' of the ruins of Persepolis, and in particular in the Hall of a Hundred Columns, as 'the great pillared halls which constitute the glory of Arian architecture, and which even in their ruins provoke the wonder and admiration of modern Europeans familiar with all the triumphs of Western art, with Grecian temples, Roman baths and amphitheatres, Moorish palaces, Turkish mosques, and Christian cathedrals.' This is just the point in which the buildings of Persepolis fail. They are deeply interesting as records of the Archæmenian dynasty; they are illustrated books of priceless value in their inscriptions and sculpture; but for grandeur, and even solidity, they never were comparable to some of the contemporary buildings of Athens, nor among modern and Christian buildings to the Church of St. Isaac in St. Petersburg."

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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. VI. No. 180.] WEDNESDAY, JULY 10, 1878. [ONE PENNY.

THE MANIFESTATION OF THE LORD'S SALVATION TO ISRAEL AND JUDAH BY THE IDENTITY AND THE EASTERN QUESTION.

BY HARRISON OXLEY.

IT is the teaching of Scripture that there is evidently a way by which the Lord has been working for the special manifestation of the glory of His name in the earth. And we understand that way to be in harmony with the word God has declared of Himself from the days of old: "I am the God of Abraham, the God of Isaac, and the God of Jacob." It was no part of the mission of our Lord and Saviour Jesus Christ to break that word, and to substitute another way. The mission of Christ was neither to destroy the law nor the prophets, but to fulfil them; and, by the glorious revelation of the Gospel, to carry out to glorious fulfilment the promises which God had made to the fathers.

It was certainly in this light that Zacharias, filled with the Holy Ghost, prophesied, saying, "Blessed be the Lord God of Israel; for He hath visited and redeemed His people; and hath raised up an horn of salvation in the House of His servant David: 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

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hand of all that hate us; to perform the mercy to our fathers, and to remember His holy covenant: the oath which He sware to our father Abraham" (Luke i. 61—73). So also the apostles, when preaching the glad tidings of salvation through the faith of Jesus Christ to the people of Israel, directed the mind of their hearers to the same truth. Therefore, said the apostle Peter on that great day of Pentecost, "Let all the House of Israel know assuredly that God hath made that same Jesus, whom ye have crucified, both Lord and Christ" (Acts ii. 30). And, again, to the same effect, "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. Unto you first God, having raised up His Son Jesus, sent Him to bless you, in turning away every one of you from his iniquities" (Acts iii. 25, 26).

As the work of Christ was the most glorious manifestation of Divine grace to Israel, and was a confirmation of what Moses in the law and the prophets had written concerning Israel and the Gentiles; so also by the work of the Identity we have a still further manifestation of the Divine mercy and faithfulness of God. The glorious light and work of the Identity is not contrary to Moses and the prophets, nor yet the New Testament, but is the most sublime confirmation of both. It is the most glorious National manifestation of the Divine mercy to the House of Judah, because it reveals to them that which they have been looking for so earnestly and so long. It opens to their eyes what cannot fail to be a thing of the greatest possible interest to them—namely, the Lost Ten Tribes of Israel. It shows at one splendid view of overpowering glory how faithfully and truly the British people respond to the description given of Israel in the writings of Moses and the prophets. It reveals to them the deep and unsearchable wisdom of the Almighty in the dispensations of His providence. It brings to their view the God of Israel, by the working out of the glory manifested to our father Jacob, at Bethel, when he slept on the pillow of stone. It directs to the way which God has devised for their gathering together from all parts under heaven, and proclaims throughout the world their National salvation from all oppression.

The Identity of the British people with Lost Israel is unquestionably the dawning of the day of salvation—of God's promised salvation to the House of Judah. Is it not, indeed, by this means, in connection with the settlement of the Eastern Question, that the Lord, the God of Israel, has put into operation that Divine work which will assuredly bring salvation to the dispersed of Judah throughout the whole earth? Does not this explain the reason why Queen Victoria is of the Tribe of Judah and of the House of David? Does it not show gloriously why a man of the Tribe of Judah (Earl Beaconsfield) has been placed at the head of this great Nation and Empire at the most critical time in British history? Is there not Divine light upon the Prime Minister's mission to the Berlin Congress? All these, and many more, we take to be special mani-

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festations of the Lord to the House of Israel (the British Nation) and the House of Judah. We say distinctly that, by the light of the Identity, we see the working of the Divine arm for the National salvation of both Israel and Judah together, and the land of our fathers.

By the Identity and the Eastern Question, the two Houses are brought together in a way they did not know. The finding of Lost Israel in the British people opens to view the way of salvation to the whole House of Judah from the coming storm of Divine wrath upon the Nations and kingdoms of the earth. And the work of the Identity is no less one of the most glorious manifestations of God's mercy and lovingkindness to the British people, the House of Israel. If ever there was a time when Divine and special interposition was necessary to the National salvation, it is now. That Divine interposition God alone has evidently been giving. It has been given to us as the God of Israel alone could give, and as He promised to give it by the holy prophets—given in the way of truth, of peace, of righteousness, of mercy, of light, of power, and glory. The glory of the British power at the present time is the glory of the power of Israel, and the glory of Israel's power is to show forth the praise of God. Hence the glorious work of the Identity by which God's two chosen witnesses appear again together before the world, in confirmation of the truth of Scripture.

By Identity light, therefore, we see the glory of the Lord's mercy and power coming into active and universal operation upon Judah and upon Israel. The glory of the depth of the wisdom and knowledge of God, in the creation of the British power and its bearing upon the great Question of the day (the Eastern Question), is revealed by the Identity. We see how wonderfully this great crisis of affairs in the earth at the present time has been anticipated by the Almighty, the God of Israel. And by Identity light a blaze of Divine glory breaks forth from the Word of God upon the Nation and the throne. Henceforth, British history and the Bible go hand in hand together. We become a sacred people, and, along with Judah, we stand together for special manifestations of Divine glory in the earth. And as with the two Nations, so with the land. The great future and glorious destiny of Israel and Judah is evidently inseparably connected with their joint re-possession of the land of their inheritance.

The eyes and the hearts of all the Tribes of Israel gather around that sacred spot of earth which the Lord has chosen to put His name, and where He has also promised to dwell in the midst of them for ever. The British kingdom is the kingdom of Israel; the British Empire is Israel's Empire; the British throne is the throne of David; the British sceptre is the sceptre of Judah. The land of Palestine is the land of our inheritance to both Judah and Israel; our ties, our home, our prosperity, are the same through all time. We are the children of one family, the flock of one shepherd, the citizens of one city; our song is the song of Moses and the Lamb. All this is

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certainly promised to the House of Israel and the House of Judah in the sure Word of prophecy. And it is in this direction alone that we have any hope for the future of the British Nation (the House of Israel), the future of the House of Judah, the salvation of Zion and Jerusalem, and, with these, peace, truth, righteousness, and praise, established in the earth.

Therefore we are still under the firm impression that leading the Nation to glory is by what we conceive to be God's glorious way, the Identity of the British Nation with the Lost Ten Tribes of Israel. And under such impression, we look up to our Father who is in heaven, even the Rock of Israel, and cry, "Return, we beseech Thee, O God of hosts: look down from heaven, and behold, and visit this vine: and the vineyard which Thy right hand hath planted, and the branch that Thou madest strong for Thyself. It is burned with fire, it is cut down: they perish at the rebuke of Thy countenance. Let Thy hand be upon the man of Thy right hand, upon the son of man whom Thou madest strong for Thyself. So will not we go back from Thee: quicken us, and we will call upon Thy name. Turn us again, O Lord God of hosts, cause Thy face to shine: and we shall be saved" (Psa. lxxx. 14—19).

ISRAEL'S DESTINY.

By J. Harris James.

CHAPTER IV.

IN THE WILDERNESS.

(*Continued from page* 243.)

With a heavy heart Moses turned away from the Promised Land, which, a few days before, had seemed within their grasp, rewarding him for all his labour; and well might the faithful leader have felt the burden of the people's sin was laid upon him. The next thirty-eight years that follow of their wanderings up and down in the wilderness are almost a blank in the sacred narrative; these years of exile must have been years of heartfelt sorrow to Moses; he evidently had no heart to record these years of shame. But the Divine presence did not forsake them, "the pillar of the cloud departed not from them by day, to lead them in the way; neither the pillar of fire by night, to shew them light, and the way wherein they should go;" nor did the manna and the supernatural supply of water fail them all these years (Neh. ix.; 1 Cor. x.).

Moses was, indeed, sorely tried with the people's frequent murmurings; even again, in the midst of these wanderings, Korah, one of the heads of a Tribe, and many others of considerable dignity, gathered themselves against Moses and Aaron, upbraiding them for lifting themselves above the congregation, and attempting, by seditious tumult, to deprive them of their authority. But their rebellion

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was punished in a wonderful manner; the Lord caused the earth to open, "and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods," so that these sinful people "went down alive into the pit, and the earth closed upon them, and they perished from among the congregation." And all those who were round about them fled, fearing the earth would swallow them up also; not yet could they put their trust in Jehovah; they were distrustful of that power and goodness which had so often and so wonderfully manifested in their favour. Again, on the morrow even, "all the congregation of the children of Israel murmured against Moses and against Aaron, saying, Ye have killed the people of the Lord," and gathered themselves against them, which might have had a serious result, but lo, suddenly looking towards the tabernacle, they beheld that awful fiery cloud which betokened the Divine wrath, and Moses and Aaron hastened thither, and Jehovah calls to them, saying, "Get you up from among this congregation, that I may consume them."

Yet again the faithful Moses supplicates and requests Aaron to "take a censer, and put fire therein from off the altar, and put on incense, and go quickly unto the congregation, and make an atonement for them; for," says Moses, "there is wrath gone out from the Lord; the plague is begun." Aaron did as Moses commanded, "and ran into the midst of the congregation; and, behold, the plague was begun among the people; and he put on incense, and made an atonement for the people. And he stood between the dead and the living; and the plague was stayed;" but they that "died in the plague were 14,700," besides those who were swallowed up of Korah's band (Num. xvi.). After reciting certain laws, Moses again resumes his narrative in Num. xx., and we find them once more in the sandy desert of Kadesh; but it was a younger generation now, all the elder generation had died in the wilderness in the eight-and-thirty years. Here, in the very spot their fathers had sinned, Jehovah re-assembled them within sight of the hills of the Land of Promise; and the appointed time of their wanderings were all but expired, when lo, again the sound of clamorous complaints reached Moses, complaining that "there was no water" for them; "and they gathered themselves together against Moses and against Aaron. And the people chode with Moses, and spake, saying, Would God that we had died when our brethren died before the Lord!" (In the plague, after Korah's rebellion.) "And why have ye brought up the congregation of the Lord into this wilderness, that we and our cattle should die there? And wherefore have ye made us to come up out of Egypt, to bring us in unto this evil place? It is no place of seed, or of figs, or of vines, or of pomegranates; neither is there any water to drink." From these remarks, it seems that this younger generation had lost faith in the great destiny in store for them, and of inheriting the Promised Land, and looked upon the wilderness as their home, therefore the failure of the miraculous supply of water distressed them. But God's directions for their further march appear to be clear, and

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ought to have explained to Moses the cause of the failure of the supply of water, but "Moses and Aaron went from the presence of the assembly unto the door of the tabernacle of the congregation; and they fell upon their faces, and the glory of Jehovah appeared unto them. And Jehovah spake unto Moses, saying, Take the rod, and gather thou the assembly together, thou and Aaron thy brother, and speak ye unto the rock before their eyes; and it shall give forth his water, and thou shalt bring forth to them water out of the rock" for them and their beasts to drink. "And Moses took the rod from before the Lord, as He commanded him," and gathered the congregation before the rock; "and Moses lifted up his hand, and with his rod he smote the rock twice; and the water came out abundantly." And God was so highly offended with Moses and Aaron, that He declared they should not enter the Promised Land, "Because," says Jehovah, "ye believed Me not, to sanctify Me in the eyes of the children of Israel; therefore ye shall not bring this congregation into the land which I have given them." Instead of Moses and Aaron clamouring with the people for the continuance of the supply of water, and carrying the complaints of the people to Jehovah, they ought to have rebuked them for their impatient unbelief, that by this failure of water Jehovah was remembering His holy promises, and that they were to bid farewell to the wilderness (Psa. cvi. 33). In Deut. ii. the Divine directions appear clear, that Moses and Aaron ought to have known the cause of the failure of the miraculous supply of water at Kadesh, for they were near the watered district of the valley of Areba, this valley being overhung on the East by the mountains of Edom (Mount Seir), and through this well-watered and fertile valley Jehovah intended them to pass, and so make an Eastern circuit around the Dead Sea. "Ye are to pass through the coast of your brethren the children of Esau, which dwell in Seir; and they shall be afraid of you: take ye good heed unto yourselves therefore: meddle not with them; for I will not give you of their land, no, not so much as a foot breadth; because I have given Mount Seir unto Esau for a possession. Ye shall buy meat of them for money, that ye may eat; and ye shall also buy water of them for money, that ye may drink" (Deut. ii. 4—6). Thus it can been seen, for as Jehovah had blessed and provided for them throughout the forty years' wanderings, providing the manna and water, so He would see that the Edomites should supply them with meat and drink now that they were quitting the unhabited wilderness, and were getting in a plentiful land.

(To be continued.)

EDWARD HINE'S Last New Work.—"Cui Bono? or, The Political, Social, and Religious Uses of the British being Identical with the Lost Ten Tribes." Price 6d. Post free, 7d.

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THE ORIGIN AND HISTORY OF THE BRITISH NATION.

By "Meni."

(*Continued from page* 267.)

But for the great influx of strangers into the Deiran counties, we should, I believe, perceive a more marked difference between the English spoken in the Mercian counties and that heard within the borders of Deira.

We do not lack historical evidence in support of my opinion concerning the part of Britain who gave birth to the United States. It was not Scotland—nay, to the new land the early settlers gave not the name Novia Scotia, nor did they call it Wales, but in fond remembrance of their home—the home referred to on their departure, so affectingly in those words: "Be not unmindful of our Jerusalem at home, whether you leave us or stay at home with us, O pray for the peace of Jerusalem, they shall prosper that love thee"—they bestowed upon the country of their adoption the name of New England. Yes, it was from England that the "Pilgrim Fathers," the founders of that mighty commonwealth, went forth. "We esteem it," they said, "an honour to call the Church of England, from whence we rise, our dear mother, and cannot part from our native country where she specially resideth, without much sadness of heart and many tears of our eyes, even acknowledging that such hope and part as we have obtained in the common salvation we have received in her bosom and sucked it from her breasts."* From England then they went—but whence? The place of their origin was Scrooby (a Danish name forsooth!) on the borders of Yorkshire and Nottinghamshire, six miles from the boundary of Lincolnshire. The first embarkation took place between Hull and Grimsby, whence the pilgrims sailed for Holland, and after sojourning there awhile proceeded by way of Southampton to America. One of the chief men among them was Miles Standish, whose family had for 700 years been residents of Lancashire. The second exodus was under the leadership of one John Wintrop. The fleet sailed from Boston direct for America, and in regard for this town the place of landing received the same name; these emigrants, too, were from Yorkshire villages.

Thus the germ of the American Nation belonged to the Deiran and North Mercian States of England.

Is the name of New York significant of nothing? If we were to examine the nomenclature of the *primitive* settlements, we should, I believe, find therein strong evidence of the North English origin of the inhabitants. A small gazetteer I have been conning shows that York has given no less than nine names; Lancaster, 3; Lincoln, 3; Newcastle, 3; Manchester, 2; Derby, 2; Notts, 2; the Trent, 4. Besides these, Durham, Cumberland, Leeds, Sheffield, Chesterfield, Harrington, Sunderland, and Shields, have all namesakes in the States I must here explain that the first pilgrims bestowed the name

* "Pilgrim Fathers," p. 26. By W. H. Bartlet.

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Plymouth upon their place of landing for this treble reason: The harbour bore a certain resemblance to that of Plymouth, into which port they had been compelled to put on their way down the channel; Plymouth was the last English town they had seen, and they had been "kindly entertained and courteously used by divers friends there dwelling." In this expatriation, to some extent, the people of other and more Southern counties were involved, but only of those counties, I think, into which, 800 years earlier, the Danes had immigrated.

Mr. Hine believes that the Republic set up in England in 1649, was representative of the then unformed American Nation. Let us, for argument's sake, concede this point and that of the Deiran identity. Now where should we look under these circumstances for the Parliamentary forces to have been strongest, and the collision between them and the king first to have been felt? In the North undoubtedly; and this was the case. Practically the *commencement of the civil war was* in June, 1642, when a gathering of Roundheads took place on Fulwood Moor, *in Lancashire; the first shot was fired and the first blood drawn*, in July, *at Manchester*,* a town secured for the Parliament, *though the king did not unfurl his standard* until August *at Nottingham*. In September we find the Royalists repulsed with considerable loss at Manchester. *The preponderance of the inhabitants of Liverpool*, that now highly-conservative town, *was on the side of the Parliament*, and in no part of the kingdom was neighbour more set against neighbour and family against family than in the county of Lancaster.

"The authority of the Parliament was supreme in the North, Oct., 1644."† The spirit of loyalty remained alive much longer in the West and the South than in the North; the first civil war came to an end in 1647; but in the following year a Royalist re-action broke out in London, in Kent, and in Wales. What further opposition Cromwell met with in the North was owing principally, though not wholly, to the Scots who had espoused the king's cause.

Let us briefly review the case:

Mr. Hine regards the Americans as the representatives of Manasseh—half Joseph's Tribe, and we find that the home of those whom the Yankees honour as the founders of their Nation, was in Deira—half of the Northumbrian State.

Further, he regards the Commonwealth under Cromwell, in the 17th century, as representative of the same half-Tribe; and we, on inquiry, discover that the insurrection broke out within the borders of the same half State, and that there, too, the Republican Parliament first became dominant.

I leave the reader to draw his own conclusion from these facts, andwill now pass on to the next subject.

Divisions of the Israelites compared with those of the Saxons.

The reader has probably discovered that I spoke with reference to

* "Historical Memorials of Liverpool," vol. i., chap. ii. By J. A. Picton, F.S.A.
† "History of England," chap. xxvi., p. 211. By Wm. Smith, LL.D.

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the maternal bonds of the patriarchs, or their more perfect brotherhood, when I said that the closer unions, which existed amongst the Saxon Tribes, were, in accordance with certain ties, binding, and at the same time separating, the Tribes of Lost Israel, Dan and Simeon being those which escaped. I cannot say why the Israelites should be found more closely allied among themselves in accordance with the nearer consanguinity of the various Tribes, yet it would not be contrary to reason to suppose that they so allied themselves in ignorance, did we choose, for a moment, to forget the guiding hand of God, for the more closely men are related, the more do they generally resemble one another in character ; now, men similar in character associate, and a natural law that operates between individuals must be active between bodies of men.

Let us, then, compare the bonds existing in the above sense, among the Israelitish Tribes with the unions in the Saxon States, as indicated by their names.

Naphtali	Bilhah	Kent -	Jutes
Zebulon	Leah	Wessex	Saxons.
Issachar		Sussex	
Reuben*		Essex *	

If we turn to Numbers xxxii. or Joshua i. or xxii., we shall observe that Reuben assisted the other Tribes to conquer Canaan, and then withdrew to their own possession. Was not this exactly the part Essex took in the conquest of Britain ? We have seen that the East Saxons suddenly assumed the position of a distinct State—a position they appear not to have held at first in Britain, though they were a distinct Tribe in Denmark.

Gad*	Zilpah	Mercia*	South Engles. (see note)
Asher		East Engles	

Gad, like Reuben, as the reader will find in the same chapters of Numbers and Joshua, lent assistance during several years in gaining possession of the land, and then, when the conquest was complete, returned to their own portion beyond Jordan. The Mercians, in the conquest of Britain, took exactly the same part,* in consequence whereof their State has been called, as I previously said, a ramification of Deira. Doubtless this people in part occupied Mercia before the final establishment of the Kingdom in A.D. 586, even as a part of the Tribe of Gad remained on the other side of Jordan, while their brethren were assisting in acquiring possession of the whole land. This would account for the difference of opinion between historians regarding the date at which the Mercian Kingdom was founded.

Joseph or	Ephraim and Manasseh* — Rachel	North-umbria	Bernicia and Deira* — North Engles.

We have before observed that Ephraim and Manasseh were sometimes spoken of as a single Tribe, and also that Deira and Bernicia

* " Sharon Turner's Ang. Sax.," vol. i., book ii., chap. vii., p. 254.

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were often considered one State. Was not this Northumbrian State, which, from its twofold character has caused the Saxon Powers to be termed an Octarchy by some writers, and a Heptarchy by others—was not this State the representative of that Tribe of Israel whose division led to Israel being spoken of now as Twelve Tribes, anon as thirteen? But there is the further proof of this identity in the facts previously mentioned regarding the half-Tribe.

Half the Tribe of Manasseh, like Reuben and Gad, helped to subdue the land before retiring across the Jordan. This the reader will have seen in the same chapters of Numbers and Joshua, and he will remember that, when inquiring whom the Danes probably represented, attention was drawn to the fact that among the Mercians who came out of Deira, there was a little people called the Mid-Engles that settled with them across the Humber.

I ask the reader to examine carefully the following list, to note the very great resemblance between Israel, to whom so many blessings were promised, and the population of these Islands on whom the blessings are showered, then to weigh the probability of this being the result of chance.

In the full arrangement of Tribes I may not be right. I may have misread the token in part, yet surely we have here one of the marks set upon His people by the Almighty for the purpose of Identification; so wonderful a similarity cannot be fortuitous.

THE ISRAELITES.	THE BRITISH.
Dan. This Tribe was divided (Judges xviii.).	Gael. This people is divided (Ireland and Highlands of Scotland)
Simeon. This Tribe was to be scattered in Israel, yet always to remain distinct (Gen. xlix. 7; Rev. vii. 7).	Cimbri. This people is scattered throughout England, yet remains distinct in Wales.
Joseph. A double Tribe.	Northumbrians. A double Tribe.
Zebulon, Issachar, Reuben } 3 sons of one mother.	West Saxons, South Saxons, East Saxons } 3 Tribes of one name
Naphtali { The only son of Bilhah among the 7 captives.	Jutes. A single Tribe.
Gad, Asher } 2 sons of one mother.	Mercian Engles, East Engles } 2 Tribes of one name
Benjamin. A Tribe that remained in Palestine 8 centuries longer than the others (see dates).	Normans. A Tribe united to the English 8 centuries after the Saxon arrival (see dates)

Psalm lxviii. 27 seems to point out the pre-eminence of certain Tribes—thus, "There is little Benjamin, their ruler; the Princes of Judah, their council; the Princes of Zebulon, the Princes of Naph-

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tali." Now the corresponding Tribes have been the dominant ones of our land.

Benjamin	the Normans	the Tribe of the Conqueror
Zebulon	the West Saxons	the Tribe of Alfred
Naphtali	the Jutes	the Tribe of Hengist

What harmony have we here, to say nothing of Queen Victoria and her Councillor of the Tribe of Judah.*

Since the component Tribes of our Nation are proved to agree numerically with those of Israel, we may reasonably inquire whether or not this numerical resemblance is retained by our race in the company of Nations which have sprung from Great Britain. A continued existence of this harmony in number would greatly weaken the possibility of its having had a fortuitous origin. That it does continue I will now demonstrate, premising that I contend only for the number of Nations, and not for their arrangement; the number is unalterable, the distribution is submitted to the reader.

ISRAEL.	GREAT BRITAIN.	COLONIAL NATIONS.
Dan	Ireland	South African
Simeon	Wales	New South Wales
Naphtali	Jutes	New Zealand
Issachar	South Saxons	South Australia
Zebulon	West Saxons	West Australia
Reuben	East Saxons	North Australia
Asher	East Engles	Victoria
Gad	Mercians	Queensland
Ephraim } Joseph	Bernicians } North-	Canada } America
Manasseh } Joseph	Deirans } umbrians	United States } America
Benjamin	Normans	Tasmania

(To be continued.)

Correspondence.

E. Hine, Esq.

DEAR SIR,—I humbly beg to thank you for your wonderful works of Identification, "Life from the Dead" and GLORY LEADER, of which I am proud to be a subscriber. I have given several copies of "Forty-Seven Identifications" to friends here and at Cardiff, who, like myself, cannot repeat the joy they feel by the glorious light of the Scriptures afforded by them. I feel a great desire for the furtherance of the grandest of causes.

Your humble servant,

GLAMORGAN.

* The Engles were all allied, but there was a closer connection between the Bernician and Deiran Engles, than that uniting the four Tribes, hence my division into North and South Engles.

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THE SALVATION OF ISRAEL OF THE LORD.

"Hear the word of the Lord, O ye Nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock. For the Lord hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he. Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord."—Jer. xxxi. 10—12.

Tune—EGYPT.

Great God and King arise,
Thy glorious arm make bare;
Creator of the earth and skies,
And seas and all that are.
Hallelujah, Hallelujah, Hallelujah!
Let Thy arm salvation bring,
Lord of hosts and Israel's King.

Thy name to Israel show,
In glory and in might;
Then truth and righteousness shall grow,
And fill the world with light.
Hallelujah, Hallelujah, Hallelujah!
Israel's God and Mighty King,
Let the world Thy glory sing.

The Tribes of Israel bless
With peace and light Divine;
Bestow the riches of Thy grace,
On us Thy glory shine.
Hallelujah, Hallelujah, Hallelujah!
Lord of glory with us dwell,
Then Thy praise our lips shall tell.

On David and his seed.
Mercy and truth abide;
Thy shepherd of Thy flock to feed,
Thy mighty arm his guide.
Hallelujah, Hallelujah, Hallelujah!
On him let Thy Spirit be,
And the heavens give praise to Thee.

Glory on Zion's hill,
For ever cause to grow;
The earth with Salem's praises fill,
That God all flesh may know.
Hallelujah, Hallelujah, Hallelujah!
Men and angels all adore,
Bless the Lord God evermore.

HARRISON OXLEY.

CHANGE OF RESIDENCE,
TO
No. 6, OXFORD TERRACE, EALING, NEAR LONDON,
where friends are requested to address all letters FROM NOW.

WHY HAVE WE REMOVED TO LONDON?

Purposely to prosecute our missionary work in the SOUTH. This refers to the matter of

LECTURING.

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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. VI. NO. 181.] WEDNESDAY, JULY 17, 1878. [ONE PENNY.

DR. WILD, BROOKLYN.

WE have great pleasure in presenting our readers with a report of a remarkable sermon from Dr. Wild, of America. We extract it from the *Champion*, published in New York. We have the more pleasure in presenting it, as a few months ago Dr. Wild invited us to Brooklyn, offering us the use of his pulpit for four Sundays, and engaging to organise for us a tour of lectures round the capital. We look forward to the time when we can partly fulfil Dr. Wild's kind invitation; for the present, we are only too happy to know that the work is prospering under his hands, and that he is indeed a *Champion* in the cause, and one of the forerunners *in the cloth*—one that we can testify to, has never laughed or tom-fooled before the Identity phalanx of truth; and as we have said from the very first, so we say again, all those in the *ministry*, who have laughed like hyenas over Identity lore, *shall yet be compelled* to come forward to give unwilling testimony in favour of the greatest and most vital truth on earth—the one and only truth that harmonises Scripture, of which they have known little or nothing, though in the *ministry—i.e., the truth of the Identity of the British with Israel.*

We append at the close of Dr. Wild's sermon, a few extracts also from the *Champion*—one adding to the many hundred of testimonies

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we have received as to the power of Identity truth to win from the ranks of infidelity.

The annual subscription to the *Champion* is *one dollar* (English postage extra), and it is published at 132, Nassau-street, New York.

We have sent an Identity sermon of Dr. Wild's through the pages of *Life from the Dead.*

SIGNS AND WONDERS.

THE STONE PROPHET IN THE WILDERNESS—NO WAR FOR FOUR YEARS—THE GREAT STRUGGLE TO COMMENCE IN 1882—PRUSSIA ANCIENT ASSYRIA—ENGLAND, GERMANY, AND EGYPT TO BE ALLIES —THE FUTURE HISTORY OF THE WORLD—THE PHILISTINES THE SOUTHERN IRISH—WHO THEIR GREAT ANCESTOR WAS, ETC., ETC.

The most startling, yet strictly logical, sermon yet delivered by Rev. Joseph Wild, D.D., was that uttered by him, last Sunday evening, in his church, Elm-place, Brooklyn, which was as usual crowded by the most intellectual of the citizens of that city. There is a very efficient choir attached to the church, but their musical performance is usually superior to the selections chosen for chants and anthems. This was notably the case in the first piece sung last Sunday evening, which, though chanted as well as it could be, was a very inferior musical composition. In a church like Dr. Wild's, so rapidly coming into universal renown, the leader of the choir must be alive in future as well to the nature of his selections as to the manner in which they are performed. The lesson read was Daniel v., upon which the learned preacher descanted rapidly and interestingly as he coursed through it upon the most recent discoveries made at Babylon. His sermon was delivered as follows :—

"The Great, the Mighty God, the Lord of hosts, is His name, great in counsel, and mighty in work; for Thine eyes are open upon all the ways of the sons of men; to give every one according to his ways, and according to the fruit of his doings; which hast set signs and wonders in the land of Egypt, even unto this day" (Jer. xxxii. 18—20).

Egypt is intimately connected with Palestine in providential history, both past, present, and future. No student can have a proper knowledge of the Jewish and Israelitish Nation unless he be familiar with the early civilisation and power of Egypt. From this land went forth the Caphtorim to settle Palestine, led forth by the great and good Melchizedek, after he had built the Pyramid. Under his reign they first settled Palestine, built and made Jerusalem their capital. On the death of Melchizedek they lost their allegiance to God, they became an idolatrous people and were rejected by Jehovah as His special agents. They are known in after history under the name of Philistines, which simply means the followers or subjects of Philitis—a name which the early historians of Egypt gave to the builder of the Pyramid, which was none other person than Melchizedek. By the Israelites they were driven out of Palestine, and finally settled in the South of Ireland, as Irish historians allow.

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Another member of the family of Shem was called—namely, Abraham—from whom came God's chosen people—Israel and the Jews. They also had to sojourn in Egypt, and they too were sent to Palestine, and grafted on to the purpose of God, where the Philistines had been broken off.

"Have not I brought up Israel out of the land of Egypt; and the Philistines from Caphtor?" (Amos ix. 7).

Egypt has played a noble part in the providence of God through Melchizedek, Abraham, Joseph, Moses. Even the blessed Jesus is said to be called from this land. "Out of Egypt have I called My Son." The Egyptians gave to the world the first translation of the Hebrew Bible, and was for centuries the stronghold of Christianity after the destruction of Jerusalem. The best of the Christian fathers were Egyptians, and in the coming struggle, the great war, which will begin about 1882 again, Egypt will become conspicuous with England and Prussia. For the Prussians are the Assyrians, as the English are the Lost Tribes of Israel. Bismarck may manœuvre as he please, and be as pro-Russian as Dr. Storrs, yet, when the time comes, he and his people will fall in with the providential purpose, and become an ally with Israel-England; and timid and bankrupt Egypt will then come forth to take her place once more among the Nations of the earth as an independent Power. Hear what the prophet Isaiah says in chapter xix.:—

"And the Lord shall smite Egypt; He shall smite and heal it; and they shall return even to the Lord, and He shall be entreated of them, and shall heal them. In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians. In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land; whom the Lord of hosts shall bless, saying, Blessed be Egypt My people, and Assyria the work of My hands, and Israel Mine inheritance."

The Suez Canal is the highway spoken of, and "*in that day*" refers to this day, now at hand. To this the Great Pyramid is a witness. For in the 19th and 20th verses of this chapter we read: "In *that day* shall there be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord. And IT shall be for a SIGN and for a WITNESS unto the Lord of hosts in the land of Egypt."

The word translated pillar is from the Hebrew word Matzaybhah, and means a large structure—some monument that is pre-eminent. The Hebrew word Ammood is translated pillar also, and corresponds to the English word pillar much better.

The word *altar* in Hebrew means lion, carrying with it the same meaning of pre-eminence. And is not this Pyramid pre-eminent? and is it not the lion of monuments, pre-eminent as being the oldest, pre-eminent as being the highest, pre-eminent as being the largest, pre-eminent in location, being *central* to all the land surface of the earth, pre-eminent in construction, unlike any other buildings, except

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such as have been modelled after it, pre-eminent in orientation—that is, being exactly East, North, West, and South.

Perfect orientation men in past ages and countries have tried to express in temples, churches, observatories, and monuments, yet none have succeeded so well as the Pyramid builders.

The famous Uranibourg Observatory, built by aid of the European Governments under the skilful supervision of the learned Tycho Brahe, was found to be five minutes of a degree askew in its orientation when finished.

A few years ago our Government determined to have one point of perfect orientation, fixing upon Mount Agamenticus, in the State of Maine. They, at great cost of time and labour, concluded their work, and found that they were in error somewhere about the four-hundredth part of a second; although they tried to solve the problem by three distinct processes—namely, differences of zenith distance, absolute zenith distances, and by transits in prime vertical.

How, then, came these ancient architects so early in the world's history and progress to build so skilfully? How were they able some four thousand years ago to find the poles, and determine the latitude and longitude so precisely? Answer, ye godless scientists, and tell us how these monkey men were so skilled. How did they know, without your instruments and instruction, which parallel of latitude to choose so as to be on that line which would mark the half-way of the world's surface between the equator and the poles?

And why did they lay bare and make smooth the limestone table rock on which they built close to its Northern edge? Why press so closely to the brink of the hill on the North side when there was plenty of room on the South side?

Truly this witness of God is against you. In this building are "signs and wonders" even to this day, and as surely, also, are the eyes of Jehovah open upon all the ways of the children of men.

Know ye not that the accumulated forces and results of centuries have been bequeathed to the present generation as a legal heritage for our culture and profit?

Happily for us, God has not left Himself without witnesses. Long before God made bare His arm through Moses, and wrought miracles to convince Pharaoh and the Egyptians, He had wrought one miracle—a miracle which would cover the ages; not to be seen by a few only, or last for a day, but to be seen by the millions and last for centuries.

In this Pyramid we have a valuable inheritance. Its finish, its beauty, its magnitude provokes our criticism and yet must command our admiration. This watchman on the walls of time, this sentinel in charge of the secrets and treasures of the sires of long ago, this prophet in the wilderness in rugged garb proclaiming the will of Heaven as then made known and now manifest, this Daniel who can interpret for us the future, this mile-stone of the ages, we do revere.

By it we are enabled to adjust our chronological dates, rectify history in some of its most important points, and judge more certainly of the attainments of our ancestors; nay, more and better, to form a

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truer estimate of ourselves, and discern the finger of God in the manipulations of men, and an overruling Providence in the rise and fall of Nations.

These signs and wonders confirm God's Word, for they prove inspiration a fact—inspiration of a kind and in the very manner demanded by the unbelieving scientists. Here is a building superhuman, and of course in part supernatural, like the Bible. In this building the human and the Divine blend.

If any deny this, it remains with them to account for it and show how a people so far back in the world's history could be so wise and learned; how they could embody so much of the sciences. One thing is certain, if the Divine had nothing to do with this building, then we are left to the conclusion that man was much superior to what the Darwinian theory admits. If void of the Divine, then the development theory is destroyed. If we admit the Divine, then it follows that inspiration is a fact.

The building is there, and it was there in the days of Egypt's oldest historians. It has been counted as one of the seven wonders of the world.

It did not embody the ideas of the Egyptians in science, astronomy, meteorology, or religion. As their historians allow, it was built by foreigners which they hated.

Nothing idolatrous was carved on it, within or without. It was a witness pure and clean. The Egyptians proclaimed and believed the earth to be square—this building proclaimed the earth round. The builders bevelled the face of the rock in a ratio of eight inches to the mile—the very quantity that science to-day admits to be the curviture of the earth—and accepts in surveying. It was their knowledge of this act that kept the building sound, without the cracking of a joint, through centuries, though so high. The Egyptians did not use the sacred amma or cubit, which is about twenty-five of our inches. They used a profane cubit—as Sir Isaac Newton shows.

This sacred cubit was a well and easily-established proportion of the earth's diameter—the very standard now used by the English Government in surveying.

The stones of the Pyramid were twelve feet long, eight feet broad, and five deep, making twenty-five total. The building itself was a five-faced figure. The Egyptians hated five. No wonder that Moses harnessed the Israelites in fives as they left Egypt, or that he should divide his book into five parts.

No wonder that the queen's chamber should be on the twenty-fifth course of masonry, and the king's chamber on the fiftieth course, which is the year of jubilee or deliverance—which year, as indicated in the Pyramid, is the year 1935.

The Egyptians calculated from the moon in their chronology. But this building takes its calculations from the sun circle. The Egyptian year was 354 days, with an intercalary month of thirty-three days added every three years.

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The year embodied in the Pyramid was 365 days, five hours, forty-eight minutes, forty-seven and seven-tenths seconds. If a person took a rod of a cubit length, and measured one of the base sides of the Pyramid, he would find this twenty-five inch measure to be contained as often as there are days in the year, with the same fraction in inches as the hours, minutes, and seconds.

Is it impious to ask how these builders knew the solar year so completely? They knew the sun's circle of 448 years, which completes a circle of time without any excess or deficiency. This they ran into weights and measure as God's religion does.

The Pyramid having four sides would divide this circle into four parts, which makes 112 pounds or a hundred-weight, or, if multiplied by five, the faces of the Pyramid, 448 would give 2,240, or a ton.

And more, 2,240 inches is the length of the first descending passage to the junction of first ascending, and thence to the Grand Gallery. In the descending and ascending passages, a person must stoop to pass through them, but when the Grand Gallery is reached, they can stand upright, for this gallery enlarges seven times the proportions of the other. The first passages are only four feet high, this is twenty-eight.

The first ascending passage is 1,542 inches in length—the time, taking inches for years, from the exodus of Israel from Egypt to Christ.

Christ brings enlarged liberty. He was symbolised by the ton—the end of weight scale. "When the fulness of time was come, God sent forth His Son."

Again, thirty-three inches in this gallery is an open sepulchre with fifty-six empty graves in miniature, carved out, telling again, by a strange coincident, the life years of the Saviour and His resurrection; also, the number of those who rose immediately after. For "the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after His resurrection" (Matthew xxvii. 52).

Another remarkable feature is that at the end of this gallery the wall bulges forward about four inches, as if it were going to fall in. This gallery, on the floor, is 1,882 inches; on the roof, 1,878 inches. This explains to us our very times. The shadow of war—Russia and England appearing as if they would fight every day. But they know not the counsel of God, nor His sublime purpose. Surely, as the text declares, "Our God is great in counsel, and mighty in work; and His eyes are open upon all the ways of the sons of men." More next Sunday evening, God willing, about His own marvellous witnesses. Let us praise and adore Him.

Thus ended this wonderful discourse, which is only the forerunner of others equally astonishing. Professor W. N. Ried, of Brooklyn, sat in the pew with us while the Doctor was preaching. Turning to him, we observed, at the conclusion of the sermon, "that it is a thunderbolt for the *Champion*." "Astounding," he replied; "the most astounding thing I ever heard in all my life." There were

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more than this gentleman who thought so, and who will probably be still more astounded as the light breaks forth upon them through the future sermons of Dr. Wild. Of course we shall continue, with God's blessing, to make them the leading feature of the *Champion* week to week.

As we intimated last week in the *Champion*, the most interesting discourse ever delivered to the Christian public anywhere, or by any one, was unquestionably that spoken by the Rev. Dr. Wild, last Sunday evening, on "The Rugged Prophet in the Wilderness," as he graphically and appropriately termed the Great Pyramid. And indeed he showed it to be truly a great and amazing prophet, which has stood as a subject of ordinary wonder for ages, and yet those who were astonished by its great proportions and wonderful construction, little imagined till within the last few years that the history of our world from the date of its erection, to the second coming of the Messiah, is indicated within its wonderful recesses, as well as all the most important events of history, past and future. To-day we lay that wonderful sermon exclusively before our readers and the world, and feel satisfied that all will agree that we did not promise a whit too much concerning its merits and importance. It contains the greatest blow that modern scepticism has yet received, extinguishes infidelity in the minds of all reasonable men, and shows forth the glory of God, in His care for His people, in such a manner that even the most casual observer cannot help beholding it. Next Sunday, Dr. Wild will continue his great theme, as well as on many future occasions (D.V.), and we shall likewise continue to furnish the Christian public with full and precise accounts of his discourses in a manner so complete and strictly accurate as no other paper in the country can possibly publish.

Rev. Dr. Wild plainly proves that war will be threatened for the next four years in the world, but that there will be no great European war till 1882. His sermon is our editorial on the European question this week. Where can you read such another ?

The ton being the complete and perfect weight, Dr. Wild intimates that while all true weights and measures are indicted in the Pyramid, this one is pre-eminent, being, in its completeness and greatness, the emblem of Christ.

A gentleman called at our office this week, and informed us that his brother, who has for many years been a determined infidel, has had a complete revolution created in his opinions by the wonderful sermons of Dr. Wild.

Talk about reading the Bible, who can fail to do so now with the new light thrown upon its pages by the Pyramid ?

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J. A. ROEBUCK, ESQ., M.P., AND MR. EDWD. HINE.

To the Editor of the "Sheffield Daily Telegraph."

SIR,—The Sheffield Anglo-Israel Association has for some time been trying to make arrangements with Edward Hine, Esq., of Liverpool, to visit Sheffield for the purpose of giving a lecture on "The Solution of the Eastern Question by the Identification of the British Nation with the House of Israel."

On account of his numerous engagements, he wrote to say that he could only give Monday, the 17th June, for this purpose.

The committee of the S. A. I. A., on being informed that Mr. Roebuck would honour Sheffield by a visit on that day to address his constituents, at once informed Mr. Hine of the fact, and told him that on that account it was considered not expedient to hold a meeting on that date.

Mr. Hine, in his reply, said:—"I certainly think it would not do to have a lecture on Mr. Roebuck's night. I would be the last to wish to be a counter attraction to so good and useful a man, for he deserves the sympathies of entire Sheffield, and all Sheffield ought to turn out to honour him."

On learning the objects and principles of the Anglo-Israel Association, it will easily be seen that it is not only logical, but inevitable, that its members should be ready to give an earnest and enthusiastic welcome to the distinguished and veteran statesman, whom, as Mr. Hine truly says, all Sheffield ought to turn out to honour. The association is not a sect, either religious or political, but a combination of persons to obtain and disseminate information of the highest importance to Great Britain and her world-wide Empire; and while not taking cognisance of the political opinions of its members, yet manifesting the keenest interest in the action and policy of our public men as bearing on our hopes and aspirations for England's future greatness and glory. We believe that her Majesty's Empire is the Stone Kingdom of Daniel's vision, which, being cut out of the mountain without hands, is to become a great mountain and fill the whole earth, and to which is to be given "the kingdom, and dominion, and the greatness of the kingdom under the whole heaven." Believing this, we are not prepared to surrender an iota of the honour, integrity, or territory of our great Empire, and those statesmen who are foremost in maintaining them are nearest to our hearts. It is possible Mr. Roebuck may not have even heard of the principles of our association, but if so, without knowing our object, he has probably done more to promote it than any other living statesman, with the exception of Earl Beaconsfield. In considering the present state of affairs, we at once acknowledge Mr. Roebuck's presence when, in the far off time, he stood almost alone in supporting the project of the Suez Canal; and which foresight goes far to justify the opinion that Mr. Roebuck is one of the greatest statesman of the age.

Mr. Gladstone is the very antithesis of Mr. Roebuck, and just as it is impossible for two suns to shine in one hemisphere, so it is im-

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possible for the principles of Mr. Roebuck and of Mr. Gladstone to prevail at one and the same time. When one rises, the other sets.

Mr. Gladstone, by his words and actions, is our greatest enemy; by his readiness in surrendering our interests and territory on principles liberal to every one but ourselves, his policy would frustrate our hopes and glorious destiny. At a time when Mr. Gladstone's character was not so well understood as now, Mr. Roebuck uttered his famous warning, "Beware of Gladstone," and, as the sequel shows, entitled himself to the gratitude of the Nation for pointing out the rock ahead upon which, since then, our splendid vessel of State had well nigh been wrecked; when England became alarmed at Mr. Gladstone's daring audacity, and hurled him from power, she regained possession of herself, and Sheffield regained her Roebuck.

Mr. Hine has been the great pioneer and advocate of our principles; Mr. Roebuck, by so nobly championing the honour and interests of the Empire, has been assisting them. Earl Beaconsfield is carrying them out, and will soon, we believe, bring them to a successful and triumphant issue. His proposal to take the Turkish Empire in Asia under British protection shows that our hopes are on the point of realisation, and that shortly we shall be in possession of our promised inheritance—the land from the river of Egypt to the great river Euphrates—which, being accomplished, will bring us a period of unbounded commercial prosperity, fill our homes with plenty, and our land with rejoicing.

The action of Mr. Roebuck will then be seen to have been in accordance with our true interests, and he will then be the man whom the Nation and the Empire will delight to honour.

I am, yours truly,

AN ANGLO-ISRAELITE.

[*Extracted from the "Sheffield Daily Telegraph," June* 17, 1878.]

THE ORIGIN AND HISTORY OF THE BRITISH NATION.

BY "MENI."

(*Continued from page* 279.)

HISTORICAL DATES OF ISRAEL COMPARED WITH THOSE OF OUR NATION.

THE early history of our Saxon fathers in Britain is much clouded, doubts innumerable besetting the student on every side. So irreconcileable did the accounts of their early warfare seem, even to the mind of Milton, that from him they called forth the remark, that we might as well trust to accounts of skirmishes between kites and crows as give heed to these. In his day he may have been justified in saying this, but the laborious investigations of modern historians have since then thrown light on much that once appeared inexplicable, and render such a statement now quite unreasonable.

I prize the works of authors who have never too readily given

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credit to the assertions of previous writers, yet not to the extent of admiring the scepticism displayed by some historical writers of talent.

In "Saxons in England," by J. M. Kemble, M.A., &c., we read: "I confess that the more I examine the question the more completely I am convinced that the received accounts of our migrations, our subsequent fortunes, and ultimate settlement are devoid of truth in every detail."

I will not accuse this writer of having been too sceptical; I cannot, for it must have required a great amount of credulity to pen the above. These "received accounts" are not, however, rejected by all writers of to-day, and certainly none have had so much light on the subject, and, therefore, none can speak with so much significance as those who, while allowing that A.D. 449 was not the date of the Saxon arrival, admit the truth of the Chronicles.

I have elsewhere given a quotation from the work of Daniel H. Haigh, entitled, "The Saxon Conquest of Britain," showing that, if we take A.D. 428-9 as the date of Hengist and Horsa's arrival, instead of A.D. 449, and allow for the discrepancy of 21 years in the dates of events belonging to the first 70 years after the Saxon arrival—the dates during that period being based upon the year of arrival—we find that the Saxon history agrees exactly with that of the Welsh. It is not, however, a bare statement that is made by this author, for he lays before his readers a series of facts illustrative of the subject, and in a very elaborate, yet clear, argument proves that the error arose from the assumption that the date of Vortigern's accession was A.D. 449, whereas it was the year 449 of submission and tribute to the Romans.*

But, though this opinion has only lately received general support, it is not so new as some may think. To show this, I extract an argument from the writings of an author who flourished in the time of Elizabeth and James I., not that I suppose that the first discovery of the error, but because the date therein so cleverly fixed coincides with that for which the author of "The Saxon Conquest of Britain" contends. I refer to "Britannia," by William Camden; the work was written in Latin; the extract is from an English translation made by Dr. Philemon Holland in 1637. On folio 132 we read:—

"About the time when they (the Saxons) were admitted into Britain by Vortigern, writers do not agree; but to omit others, Bede and those that follow him, make this computation of those most confused times.

"In the one-and-thirtieth year of Theodosius the Younger, and of Christ, 430, the Britons piteously crave aid, but in vain, of Aëtius, the third time consul, for that they were sore oppressed by the Picts and Scots.

"Under Valentinian, the third St. Germain once or twice came into Britain against the Pelagians, and, after he had poured out his

* Page 171.

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prayers unto God, led an army (of Britons) against the Picts and *Saxons*, and gained the victory.

"In the first year of Martianus and the year of our Lord 449, the Nation of the English arrive in Britain.

"But seeing that it appeareth for certain by the Kalendar of the Consuls that the third consulship of Aëtius fell out to be in the 39th year of the said Theodosius, and after the birth of Christ 446, as also by the best and most approved authors, that St. Germain died in the year of grace 435, justly we may suspect that those numbers in Bede were corrupted, and that the Saxons had footing given them here before the year of our Lord 449. For, otherwise, how could it be that St. Germain, who departed this life A.D. 435, should conduct the Britons against the Saxons when they were not yet come? Ninnius also writeth, *that St. Germain returned out of Britain into his own country after the death of Vortigern*, who received the Saxons into Britain, so that, of necessity, their coming in was before the year of our Lord 435, which was the year wherein St. Germain ended his life. In like manner, in the second year after that, Leo Magnus was created Bishop of Rome, which was in the year of Christ 443. Prosper of Tyre, who then lived, writeth that Britain, after sundry overthrows, was brought into subjection to the Saxons, so that they doubtless must needs come in before that time—namely, the year of Christ 449. But to take away all scruples and clear all doubts on this point, this one note of computation, adjoined unto some copies of Ninnius, which is unto me instead of all, may suffice.

"From the consulship of the two Gemini, Fusius and Rebellius, unto Stilicho the consul, are reckoned 373 years.

"Item: From Stilicho unto Valentian, the son of Placidia, and to the reign of Vortigern, be 28 years.

"From the reign of Vortigern unto the discord (or battle) of Guitolin and Ambrose, 12 years, which battle is Guoloppum—that is, Cathguoloph.

"Now, Vortigern held the kingdom of Britain when Theodosius and Valentinian were consuls, and in the fourth year of his reign the Saxons came into Britain, and were entertained by Vortigern when Felix and Taurus were consuls.

"From the year wherein the Saxons came into Britain and were received by Vortigern, unto Decius Valerianus, are 69 years.

"By casting, therefore, the accounts thus, the coming of the English-Saxons into Britain was in the twenty-first year of Theodosius the Younger; and this *cometh nearest to the computation of Bede in the year of our salvation* 428. For then Felix and Taurus bare their consulship, and so all circumstances of persons and times do well cohere."

Thus A.D. 428 is fixed as the year of the Saxon arrival by two authors, each having adopted a distinct argument. Though Haigh has not overlooked the last-mentioned points, his reasoning is quite independent thereof. I think it can be proved from the Chronicle, too, that this date is correct. According to common chronology.

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Cerdic arrived 46 years after Hengist—that is (449 + 46) in A.D. 495; but if 428-9 was the date of Hengist's coming, Cerdic's arrival took place, as Daniel H. Haigh contends, in (428-9 + 46) A.D. 474-5. Now, in giving the genealogy of Alfred, a Saxon chronicler says, after mentioning the other sons of Ethelwolf, "Then succeeded Alfred, their brother, to the government; then had elapsed of his his age three and twenty winters, and 396 *winters from the time when his kindred first gained the land of Wessex from the Welsh.*" Again we are told that he became king in 871. Take, therefore, 396 from 871, and there remains 475. This, then, was the year of Cerdic's arrival, the very year given by the above author. To me it matters not on what authority these words found their way into the chronicle, since they are incontestibly those of a writer in Saxon times.

(To be continued.)

SPECIAL NOTICE.

MR. EDWARD HINE has, by Divine help, completed his *advertised* programme in the North, by having finished his two years' residence in Liverpool. He has, during this time, been well throughout the North of England, whereby the Identity truth has not only become established, but popular. He has been enthusiastically received throughout the best part of Ireland, and his largest attendances, numbered by thousands, have been in Scotland. We thank God that our faith assures us, founded upon the well-known fact, that in most places people have not been able to secure admission; that in some, hundreds have been turned away, when in all, we have spoken one and a half, mostly two hours, amid rapt attention, when, to use a hackneyed phrase, a pin might have been heard to drop, unless, after protracted sittings, friends had to leave to catch the last trains; many to go sixty miles away, and that altogether we have stood before millions of people; that our faith is justified in believing as the North is well alive to the Identity, so the South must become.

We have now fulfilled the other part of our *long-advertised programme*, by returning to London, and by our

CHANGE OF RESIDENCE,

TO

No. 6, OXFORD TERRACE, EALING, NEAR LONDON,

where friends are requested to address all letters FROM NOW.

WHY HAVE WE REMOVED TO LONDON?

Purposely to prosecute our missionary work in the SOUTH. This refers to the matter of

LECTURING.

Our object is to form London the centre of a radiating circle. We desire now to give ourselves *for a time* to the *Midland*, the *Eastern Counties*, the *South-eastern District*, and *the South*. If ever we are tempted to touch the extreme West—and we have been asked for Exeter, Taunton, Gloucester, and other places—we shall consider that we are infringing upon the diocese of *Philo-Israel*, once our curate. Well, if our *late* friend won't do expanding work, it must be done. The day is short; night is already on. Address, EDWARD HINE, 6, Oxford-terrace Ealing, near London.

London: Printed and Published for the Proprietor by ROBERT BANKS, Racquet-court, Fleet-st., 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. VI. NO. 182.] WEDNESDAY, JULY 24, 1878. [ONE PENNY.

THE UNION OF THE TWO STICKS, ISRAEL AND JUDAH (ONE NATION), AND THEIR RE-POSSESSION OF THE LAND OF THEIR FATHERS.

BY HARRISON OXLEY.

IT is one of the glories of the latter days, which God has promised to the House of Israel and to the House of Judah, that He will join them together, will make them one Nation. It was an evil day when they were separated and divided into two kingdoms. Both Israel and Judah suffered from their separation. It was a mark of God's anger upon them and the House of David. It was the beginning of National calamities, after a brief period of surpassing glory. But it is one of those Divine and cheering promises which the God of Israel has made to His inheritance, that He will heal them, and that He will also do it effectually. We have the impression, therefore, by the light of the Identity, that this Divine and exceedingly precious promise which the Almighty has made, will be speedily fulfilled. We have the idea that by the glory of the work of the Identity, and the solution of the Eastern Question, this glory of lasting union of the two families of the House of Israel will be an accomplished fact.

It is certain that the Identity brings to view the House of Israel

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and the House of Judah in a very special manner, both witnessing to the truth of Scripture. By the Identity of the British people with the House of Israel, we have one stick—the stick of Ephraim. By the Jews, we have the other stick—that is, the stick of Judah. One of the sticks has been lost long ages ago, and it was impossible that the joining could be effected until that lost stick was found. There was evidently a special time when that lost stick would be found. By Identity light and power, the lost stick of Joseph—that is, Ten-Tribed Ephraim—is found. The lost stick being found at a special time, is brought forth into National view, to answer a very special purpose in the dispensations of Providence towards the House of Israel and the House of Judah. The bringing forth of the two sticks is clearly a Divine and glorious work of the Lord upon the two Nations. And certain it is, that this work is in connection with the Identity, since it is by the Identity alone that the stick of Joseph, which is in the hand of Ephraim, is brought to light.

By Identity light alone, the two sticks are placed in their true and Scriptural position. The two sticks are to be "joined together," "and they shall become one in thine hand" (Ezek. xxxvii. 17). The two sticks have been separated from each other for a long period of time. But the work spoken of by the Lord clearly shows that there is a time when the separate sticks become one. "Thus saith the Lord God, 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 they shall be one in Mine hand" (ver. 19). The joining together of the two sticks is clearly, therefore, a great National work, and shews the return of the Divine favour to both Israel and Judah. For as their disunion and separation was a mark of God's displeasure upon them, so is their union a sign of His blessing and tender mercies.

The Word of the Lord clearly teaches, therefore, that the House of Israel and the House of Judah must come together; and, being joined together, they shall be divided into two kingdoms no more. This is clearly one of the choice glories which the Lord has laid by Him in store for the good of His people in time to come, and which, by the glory of the Identity, and solution of the Eastern Question, we see approaching to a rapid and glorious realisation. The Question of the day and the Identity work have immediate vital bearing upon the union of Israel, the British people, and the Jews, and their future combined course of action together under the crown. God says, in doing this work between Ephraim and Judah, that He will put the stick of Ephraim, with the Tribes of Israel his fellows, with the stick of Judah (ver. 19). It is evident, therefore, to accomplish this that a Divine and special work would be brought into operation upon the Nations named Israel and Judah; and we are also told that the stick of Ephraim (Ten-Tribed) is put with the stick of Judah, and that the result will be, "they shall be one in Mine hand."

We think we are justified in saying that the Identity, and the

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Identity alone, supplies the light which shows us the way by which this Divine promise shall receive a strict and literal fulfilment. The joining of the two sticks we take to be connected with the glorious work of the Identity. The British people being identified with the House of Israel (Ten-Tribed Ephraim), the way becomes manifest for the joining of the two Nations together. There is a time spoken of when the House of Judah shall walk to the House of Israel (Jer. iii. 18). This will evidently be the time when the great union between the long-separated Nations will be gloriously effected. The outlines of this union are already rapidly being developed by the hand of God in the wonderful dispensations of His providence. In the days of old, Israel and Judah were one—yea, they were one in the hand of the Lord; and it is declared of them in Scripture that they shall be one again. The Identity, therefore, of the British people with the House of Israel, must clearly lead to the uniting of Israel and Judah; and their becoming one in the hand of the Lord leads also to the glory of their joint re-possession of the land of Palestine.

When the two sticks become united, then they are planted by the hand of the Lord in the land of their fathers. Therefore, the solution of the Eastern Question must clearly bring out the possession of the Holy Land by the British. The future of Israel and Judah (one Nation) is in the land upon the mountains of Israel. It is impossible, therefore, that either Turkey or any other Power can hold possession of the Holy Land. The Word of the Lord declares that it shall be possessed by Israel and Judah, and, when so possessed, they shall be one Nation. The time of such possession is clearly at hand, and is unquestionably given forth by the revelations of the Great Pyramid. The work of the Identity, according to our impression, clearly leads to the union of Israel and Judah. By the Eastern crisis we see the way opening for the restoration of the land into the hand of the British people, the House of Israel; and by the Identity, we have the way revealed, also at the same time, by which the Lord will cause Israel and Judah to become one in His hand. The union, therefore, of the two sticks, and their becoming one in the land upon the mountains of Israel, is a glorious and Scriptural truth by which the manifestation of the Divine power, mercy, and faithfulness comes into glorious operation upon the Jews, and the British people, and the land which God has given them for an inheritance.

If, by the light of the Identity, we can see—and in truth we think we do see already—the dawning of National salvation by His Divine work, the grace and lovingkindness already beginning to take effect; if by the events arising out of the Eastern Question we see something of the flushings of that cloud of glory which once overshadowed the camp of the Twelve Tribes of Israel; if by the Identity work we see the Scriptures speaking so clearly, so surely, and so gloriously of that long-promised glory to Zion and Jerusalem; if Israel and Judah shall be made one, shall dwell together in the land, shall be no more divided into two kingdoms, shall enjoy the blessings of God's Spirit—un-

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rivalled prosperity, righteousness, peace and glory—then let the British Nation and the Jews, the House of Israel and the House of Judah, see to the work of the Lord their God, and glorify His name. Let not one boast against another; let not one envy another; but let the two families of Jacob imitate the spirit of their father Israel when meditating on the goodness of the Lord in a day of trouble. He said, with thorough feelings of self-abasement:—

"O God of my father Abraham, and God of my father Isaac, the Lord which saidst unto me, Return unto thy country, and to thy kindred, and I will deal well with thee: I am not worthy of the least of all the mercies, and of all the truth, which Thou hast shewed unto Thy servant; for with my staff I passed over this Jordan; and now I am become two bands" (Gen. xxxii. 9, 10).

"And He shall set up an ensign for the Nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim" (Isaiah xi. 12, 13).

"Oh that the salvation of Israel were come out of Zion! When God bringeth back the captivity of His people, Jacob shall rejoice, and Israel shall be glad" (Psa. liii. 6).

Shall be Thy hand upon the man
  Thou strengthenedst for Thee;
Upon the chosen son of man,
  Thy arm his strength shall be.

And not from Thee will we go back.
  But follow evermore;
Thou art our God, and Thou our Rock,
  Our Father we adore.

O turn to us, in mercy shine
  The glory of Thy face;
O bless Thy plant and glorious vine
  With holiness and peace.

MOTHER SKIPTON AND THE DIVINE ORIGIN OF THE GREAT PYRAMID.

MANY of us, most probably, have heard of Mother Skipton and her "remarkable prophecies;" but how few of us realise the wonderful fact that the last verse of her prophecy affords, to "those who believe in her," a most telling proof of the Divine origin of the Great Pyramid, and, consequently, also of the Israelitish origin of the British people!

I cannot do better than quote the principal lines of the prophecies, and it will be at once seen how very remarkable they are:—

1. Carriages without horses shall go,
2. And accidents fill the world with woe.

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3. Around the world thoughts shall fly
In the twinkling of an eye.
4. Water shall yet more wonders do;
New, strange, yet they shall be true.
5. The world upside down shall be,
6. And gold be found at the root of a tree.
7. Through hills men shall ride,
8. And no horse or ass be at their side.
9. Under water men shall walk,
Shall ride, shall sleep, shall talk.
10. In the air men shall be seen
In white, in black, in green.
11. Iron on the water shall float
As easy as a wooden boat.
12. Gold shall be found and shown
In lands that are not known.
13. Fire, water, shall wonders do;
14. England shall at last admit a Jew;
15. And the world to an end shall come
In eighteen hundred and eighty-one.

1. There can be no doubt that this prophecy refers to the locomotive engine, which most certainly enables "carriages without horses to go."

2. I am sure that every one will be willing to admit that the accidents which almost daily occur are sufficient to "fill the world with woe." Even a bare enumeration of some of the most apalling accidents which have recently startled us would fill several pages, and many of them were so awful as to baffle all description, and to freeze the blood even of the stony-hearted.

3. This prophecy evidently refers to that most wonderful of all modern inventions—the electric telegraph. "Around the world" we have a net work of metallic threads, and along these threads our thoughts fly "in the twinkling of an eye."

4. Water in the form of steam has certainly done "wonders," and is likely to do many more.

5. If ever the world was "upside down," it is so at the present time, and I venture to predict it will be still more so within the next few years—that is to say, till our—*i.e.*, the Israelites—return to their "Promised Land."

6. Gold miners will tell us that gold has often been "found at the root of a tree," particularly in Australia.

7. In railway tunnels men "go through hills" without (8) "a horse or an ass being at their side."

9. By means of the diving bell, men can walk, sleep, or talk under water, and with the recently-improved diving dresses they can easily work even at a great depth under the sea.

10. The balloon enables men to ascend into the air clothed "in white, black, or green."

11. We have become so accustomed to iron, yea, and even steel, "floating on the water as easy as a wooden boat," that we no longer think it wonderful; and yet, a century ago, had any one proposed to build an *iron boat* to float on the waters of the sea, he would, I fear, have been looked upon as an idle and foolish dreamer.

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12. Gold has been found, and is being found, at the present time, "in lands" that have only (comparatively) recently been discovered, and which were quite unknown in Mother Skipton's time. Such are the great Australian continent, the New Zealand islands, &c., &c.

13. More wonders have resulted from the united action "of fire and water," and the world at large has been more surely benefited by them than by any invention, discovery, or "combination."

14. The wonderful way in which this prophecy has been realised does not require a word of explanation or a single proof from me.

15. And now I come to the most remarkable prophecy of all; the only one which has not, and, of course, could not yet have been fulfilled. The great question is—*Will it be so?* If we take the words in their *literal meaning*, I confidently assert that it will not; but if we take the words *figuratively*, I say that it will—that is to say, a very great and suprising change will take place in the existing order of things, and the prophetic interpretation of the Great Pyramid's mysteries will be found to be the correct one. In other words we, the British people (identical with the Israelites of old), will return to take possession of "our inheritance," the "Promised Land," "the land flowing with milk and honey" (as it—Palestine—undoubtedly did, and will again do), "the land that I have given thee;" and thus, we may say, an end will be put to the Mussulman *world*, and we, being restored to our land, will, as it were, introduce a new order of things, a complete change, so that, virtually, the old world will come to an end. The different religions will be united into the one pure and acceptable *religion of the Lord*, and all Nations shall "see and know that I am God," as the Lord Himself tells us.

Looking, then, at Mother Skipton's prophecy in this light, we must acknowledge that it is a most astounding and convincing proof, firstly, of the Divine origin and intended use of that imperishable stone monument "*in* but not *of* Egypt" (as Professor Piazzi Smyth says); secondly, of the truth of prophecy; and, thirdly, of the imminent and certain return of the Israelites to their land, which will be the crowning event of this most wonderful nineteenth century.

THE LOST TRIBES AND THE ANGLO-SAXON RACE.

WE have been requested to publish the following:—"An Incontrovertible Identification of the 'Ten Lost Tribes of Israel' with or in the British Nation or Anglo-Saxon Race, being the substance of a lecture on that subject, first delivered at the Young Men's Institute, Auckland, 20th June, 1867, the anniversary of our glorious Queen's ascension; and with some variations at Devonport Hall, North Shore, 26th March, 1878, by the Rev. James Sprick Hudson, of Warkworth, Auckland, N.Z." "I speak as unto wise men," began the lecturer, "judge ye what I say." He then proceeded to show that God had condescended to reveal to Nebuchadnezzar, and to all men through him, in a dream which Daniel interpreted, these interesting facts:—

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That under the figure of an image composed of four different metals—gold, silver, brass, iron—four great and almost universal monarchies were intended, and which had accordingly been seen in in succession upon the earth—namely, the Babylonian, the Medo-Persian, the Grecian, and the Roman: and that at the decline of the Roman Empire, another kingdom, compared to a "Stone," should, without hands, or by invisible power, arise and be made to strike the image on its feet and destroy it, while the Stone itself should expand into a great mountain or kingdom, and fill the whole earth. That this meant a temporal kingdom was proved by various arguments, and specially by the vision of Daniel in the seventh chapter, where, under the figure of four great beasts, &c., precisely the same truths are reiterated. The kingdom of the Stone, he insisted, was also plainly predicted in Matt. xxi., by our Saviour, who there foretold the advent of a "Nation," which He calls "this Stone;" and says, "That on whomsoever it shall fall, it shall (like the Stone in Daniel) grind him to powder." Thus were exhibited, by the pen of the seer, and the parable of the Saviour, the future grandeur and coming glory of a great Nation which in these latter days should, urged onwards with irresistible energy, crush under it every opposing power, and spread and grow till it "filled the whole earth."

The next point stated was: The present existence of the Nation of the Stone, in the Anglo-Saxon race. This he proved by its name (and in Hebrew, great significance exists in names): Sax, in Latin, signifying a stone—a great stone, a lock—by its origin. According to the gleams of light in ancient history, collected by Sharon Turner, and others, it was "cut out of the mountain"—Asia, the mountain quarry, or the first home of all the ancient people (coming, be it here observed, from the very place where the Ten Tribes of Israel were lost). By its early history, urged by unseen power, it came rolling down from its place in ancient Media towards the North and West of Europe, and was amongst the tribes of barbaric men, who helped to break up the Roman Empire, or "smote the image on its feet," by its vast expansion. It continued rolling on till it reached the British Isles, then spreading Westward to the Americas, Southward to the Indies, Eastward to Australasia, filling or occupying many vast regions of the earth: so that in almost every degree of latitude, from the Northern to the Southern Pole, and in every degree of longitude (as with the sun) you travel round the globe, there is found some territory owning to the sway of the Anglo-Saxon race. And those territories—mark it well—become populous and powerful at an unprecedented rate. Nothing, hitherto, has been able to arrest the progress of "this Stone." Those "who fell on it have been broken to pieces;" on "whom it fell it has ground him to powder" (Daniel ii.; Matthew xxi.). And it is now literally becoming "a multitude of Nations" (Genesis xlviii.).

From the "Lost Tribes of Israel" who were carried away captive, and placed in Media, it was next argued, had the "Nation" of "this Stone" come—From Joseph, of whom his father said, "Thence is

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the Shepherd, the Stone of Israel" (Gen. xlix. 24); from Joseph, who was the "Stone rejected by the builders"—cast out and sold as a slave by the other patriarchs—but yet made by God, in His edification of the Israelitish Nation in Egypt, "the head of the corner;" from Ephraim, the youngest son of Joseph, of whom was uttered the marvellous prediction: "He shall become a multitude of Nations" (Gen. xlviii. 19), and of whom, as well as of his father Joseph, many great things were spoken both by Jacob and by Moses in his dying song of blessings on the Tribes; which things were not fulfilled before the captivity of the Ten Tribes, but which—be it well observed—have been, and are now, being manifestly fulfilled in the "Nation" of "this Stone," or the Anglo-Saxon race.

The prophecies of the future, too, plainly shew (Ezek. xxxvii. 1—17) that at the time (now apparently approaching swiftly) when the Jews, including the Tribe of Levi, are to be restored to the land of their fathers as a resuscitated Nation, then also another Nation—it is positively stated as a literal fact, and in such a way that there is no possibility of allegory or spiritual meaning in the case—another Nation, even the long-missing Tribes of Israel, shall be included in this resurrection, and the "two Nations" shall then become one, be governed by one prince, and he of the Tribe of Judah, or "My servant David"—to whom, say some of the Anglo-Israelites, the ancestry of our own most gracious Queen may be very clearly traced. To deepen the impression this statement would naturally make on his audience—to fasten, yea, rivet on their minds this truth, Ezekiel was directed to enact a scene. "Take," said Jehovah; "Take one stick, and write upon it: For Judah, and for the children of Israel his companions. Then take another stick and write upon it: For Joseph, the stick of Ephraim, and for all the House of Israel his companions; and join them one to another, and they shall become one in thine hand" (Ezek. xxxvii. 16, 17). Thus was displayed to the eyes of people an ocular demonstration of the certain, destined, inevitable re-union of the "two Nations," never to be dissolved any more (Ezek. xxxvii. 23). Now let this that follows be well weighed. We all know where one stick, that of Judah, is to be found. But where (tell us ye who justly look for the speedy restoration of the Jews, where) is the other stick or Nation to be found? The congruity of the Scripture requires another "Nation," definite and distinguishable, like the Jews, to be produced, that they, as the sticks in the hands of the prophet, may, in the hands of Divine providence, be indissolubly joined into one. Look around the world and tell us, where is this people to be found? Where, but in the Anglo-Saxon race? No other people do, and at this time of day, no other people can, answer to the description given of "the Stone of Israel," of the lost "Ephraim, and the children of Israel his companions;" of the "Nation" to be placed as head "husbandmen" in the "Lord's vineyard"—a position once held, but long since lost, by the Jews, but to be gained, our Lord said, by a people described as "bringing forth the fruits of God's kingdom,"

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called by Him "a Nation," named by Him "this Stone," and described by Him as "breaking in pieces" its assailants, and "grinding to powder" its opponents; even as the British Nation, or the Anglo-Saxon race—a "people terrible from the beginning hitherto"—has done!

Now, as we said before, so say I now again, "I speak unto wise men, judge ye what I say." We appeal to your candour and good sense. Fully and fairly test the statements that have been adduced. Is there any flaw in the argument? Is there any unsound link in the chain of reasoning? If there be, you will do a good deed and confer a favour upon many by pointing it out. If there be an unsound plank or a rotten timber in the vessel, pray expose it to view. We would not keep the sea in a crazy ship. But if no unsoundness can be found, then step into the gallant bark, for she is bound, we believe, on an important, a beneficial, a God-blessed voyage.

THE ORIGIN AND HISTORY OF THE BRITISH NATION.

BY "MENI."

(*Continued from page* 292.)

WE need not be surprised at an error having crept into the dates of the early English chronicles, for the chronology of the Christian era was not used until A.D. 532, the Welsh or Britons, as we have seen, having reckoned their time, at the date of the Saxon arrival, from their first payment of tribute to Rome; and, had it been otherwise, the Saxon records could not have been kept in accordance with a Christian chronology prior to the Saxon conversion to the Christian faith. Moreover, at the time of Bede, who is generally supposed to have performed the same office for the English, in arranging their chronicles, as Ezra did for Israel, there was much confusion in dates, owing to the fact that, on the adoption of a Christian chronology, there lacked a fixed starting point. Some dated from the Nativity of our Lord, some from His Passion, and various periods besides were used.

Truly they must be credulous who can believe that the independent accounts of Welsh and Saxon writers, reconciled after the lapse of 1,400 years, are only fables. Be it remembered that the writers were foemen, and, as we may reasonably suppose, never saw each other's chronicles. I speak advisedly when I say after the lapse of 1,400 years, for, as the language of the chronicles testifies, they were, from the arrival in Britain, written contemporaneously with the events recorded. What! can these be fables, in such varied style, continued through so many hundreds of years? Nay, reader, they cannot be, yet they are not the first chronicles to be spoken of thus by the learned; nor were Hengist and Horsa the first two brothers to lead a people into a new country, and to be placed, in after ages, among the heroes of fable.

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Those who accuse the early chroniclers of writing fables will scarcely charge them with assimilating the date of the Saxon Exodus from continental Europe to that of Israel's departure from Egypt, for the very mistake we have been examining would suffice to refute this accusation, if made. Let me emphasise the fact that this mistake was not discovered by one who contends for the opinion of Mr. Hine; it was not detected to-day only, but centuries ago. There is, I say, indisputably a great resemblance between the dates of both events. The year of the Israelitish Exodus was 431 of the call of Abram—that is, including the year of the call, or 430 exclusive thereof.

The first great body of our Saxon fathers left the continent in A.D. 428—9, difference, two years. If we add four years for the supposed chronological error in the Christian era, we have 432-3 from the birth of our Saviour, the difference being still two years. We will consider this discrepancy in another place, here let us examine the dates of later events.

Some authors I have stated are pleased to regard the brothers Hengist and Horsa as fabulous heroes, yet they must of necessity allow that the Saxons did arrive in this country, and must also assign a period from which credence may be given, in some measure, to the records of our fathers, and accordingly we find the most incredulous acknowledging the personality at least of Cerdic, if at the same time saying, with Dr. Reinhold Pauli, "Even he is surrounded by the twilight of fable." Perhaps we should be justified in regarding the arrival of Cerdic and his people as *the* Saxon arrival, for the West Saxons were the people upon whom devolved the supreme power—Cerdic, their leader, being the ancestor of Egbert and Alfred, yes, and of our present beloved Sovereign, Queen Victoria. This was pre-eminently the Saxon arrival, and how near the date of it, A.D. 474, is to that of Israel's arrival—474 + 4 years, the very year in which Israel settled in Canaan. That this is the correct date of Cerdic's arrival I prove from the Saxon chronicle.

I could demonstrate that the Saxon dates of arrival agree under four aspects with those of Israel's, but refrain, lest it should be thought fancy had been played upon; therefore, I trust the following dates and events therewith connected will be the more readily examined. There is certainly nothing whimsical in producing these figures; be the merits what they may of the cases, I abstain from submitting to the reader.

On turning to 2 Kings xvii. 6, we read:—"In the ninth year of Hoshea, the King of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Habor, by the river of Gozan, and in the cities of the Medes." Then, in the succeeding chap., ver. 9: "And it came to pass in the fourth year of Hezekiah, which was the seventh year of Hoshea, son of Elah, King of Israel, that Shalmaneser, King of Assyria, came up against Samaria, and besieged it. And at the end of three years they took it; even in the sixth year of Hezekiah—that is, the ninth year of Hoshea, King

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of Israel—Samaria was taken. And the King of Assyria did carry away Israel into Samaria, and put them in Halah and in Habor, by the river of Gozan, and in the cities of the Medes."

It would require more quotations than I have space for to prove what year the ninth of Hoshea was, since the date of accession of each king is called such a year of the reign of the contemporary monarch of the other House, but the above suffice to show that there is no doubt at all about the time, *with respect to other events*, at which Israel was carried away. We may therefore accept the date given in our English Bible as correct—that is, B.C. 721—for, in this case, it is not of the slightest importance whether the year B.C. be the real date or not, seeing that the year of the call, in the margin of the Bible, is based upon the same calculation, and it is simply the difference between these periods we are wanting.

God called Abram in B.C. 1921, so that B.C. 721 is the year 1201 of the call. Was that period in the Christian era an important one in the history of our country? It was, indeed, a most important epoch. We may say that, in A.D. 1199, the event occurred which caused England to become England—'twas the birthday of our freedom. In that year John ascended the throne; he separated us from the continental Nations, for he lost Normandy; he did much towards making England, Scotland, Wales, and Ireland one; and, finally, he signed the Great Charter. Historians have been obliged to go to Israel for a parallel to Magna Charta. England, remarks one, seemed delivered from an Egyptian yoke.

The following is an extract from "England in the Middle Ages":—"But though he (John) lost his continental dominions, he contributed to extend the power of England over its contiguous, and then separate and independent, kingdoms of Scotland, Ireland, and Wales. The Scotch king agreed to pay him 15,000 marks on his advancing against him in arms. He landed in Ireland with a powerful force, and twenty of its princes came to Dublin to pay him homage. His residence here advanced the civilisation of the country. He divided the part which had become the English province into counties, and established the laws of England among those who had conquered and colonised it. He invaded Wales as far as Snowdon, and received from Llewellyn twenty-eight noble youths as the hostages for his submission."*

If we add four years to 1199, we have 1203—thus the date of the event which led to England becoming England, the date of our freedom, would, were there an error of four years in our present chronology, be two years later in the Christian era than the date in the era of the call, of the event leading to Israel's ceasing to be Israel—the date of their captivity. The reader doubtless perceives that this is exactly the same difference as between the dates of our fathers leaving the continent and the Exodus of Israel. Had I shown the mean date of settlement, a like discrepancy would have appeared.

* Chap. xii., p. 408.

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The learned are divided in opinion respecting the beginning of the Christian era, some contending that the first year of the common era was actually the year of our Saviour's birth, others arguing for various periods ranging from one to five years earlier, the majority, however, of those who reject the adopted date assert that there is an error of four years, and this opinion was held by the translators of the English Bible. But what does the Pyramid say on this point? Alone nothing, it may be answered, but, in conjunction with the Holy Scriptures, perhaps something important.

(To be continued.)

Correspondence.

SUGGESTIVE.

CAN it be that the bloodless conquest of Syria, &c., just achieved by the Earl of Beaconsfield for England, is a fulfilment of the prophecy of Zech. vi. 6?—"Not by might (or an army, margin), nor by power, but by My Spirit, saith the Lord of hosts." The great mountain to be destroyed by Zerubbabel, the prophet Jeremiah (chap. li.) tells us, is Babylon, when the land of Canaan is restored to Israel; and the name Zerubbabel means "the banished one," according to Cruden. Does it not confirm Mr. Hine's views of the Identity with startling accuracy?

July 13, 1878.

SPECIAL NOTICE.

MR. EDWARD HINE has, by Divine help, completed his *advertised* programme in the North, by having finished his two years' residence in Liverpool. He has, during this time, been well throughout the North of England, whereby the Identity truth has not only become established, but popular. He has been enthusiastically received throughout the best part of Ireland, and his largest attendances, numbered by thousands, have been in Scotland. We thank God that our faith assures us, founded upon the well-known fact, that in most places people have not been able to secure admission; that in some, hundreds have been turned away, when in all, we have spoken one and a half, mostly two hours, amid rapt attention, when, to use a hackneyed phrase, a pin might have been heard to drop, unless, after protracted sittings, friends had to leave to catch the last trains; many to go sixty miles away, and that altogether we have stood before millions of people; that our faith is justified in believing as the North is well alive to the Identity, so the South must become.

We have now fulfilled the other part of our *long-advertised programme*, by returning to London, and by our

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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. VI. No. 183.] WEDNESDAY, JULY 31, 1878. [ONE PENNY.

THE GREAT PYRAMID.

BY REV. W. H. DANIELS.

FIRST PAPER.

To the various ologies included in that wide-branching subject called theology, must now be added that newest of all the departments of sacred learning—to wit, Pyramid-ology.

The literature of this field, thanks to the researches and inferences of those distinguished Britons, Mr. J. Taylor, General Sir Howard Vyse, Professor Piazzi Smyth, the Astronomer-Royal of Scotland, and others, is now very considerable in quantity, and very admirable in quality, both as to its mathematics, its poetry, and its piety. These gentlemen would have us to believe that the Great Pyramid of Ghizeh, which, until the year 1859, was generally held to be the tomb of one of the ancient Egyptian kings, is, in truth, not a tomb at all, but a Divine revelation in stone, a prophetic monument set up by Melchisedek, or some other inspired person, under the immediate direction of Jehovah, as was the case with the tabernacle set up by Moses, and that its chief purpose was to give to the faithful in these last days an approximate date—not "the day nor the hour," but the decade at least—of the return of their Lord from heaven.

To conservative minds this is more than can be believed all at

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once ; indeed, it is more than most people will believe at all ; but it is nevertheless a fact worth the notice of the students of historic theology, that the number of those who have added the Great Pyramid, with its "sacred cubit," its "year inches," etc., to the writings of Malachi and John the revelator, is now very considerable, that it includes some men and women who are in the foremost rank of Bible students and evangelistic workers ; that a monthly magazine has been established, devoted to Pyramid-ology; and that the claim is set forth in respectable quarters that this great architectural wonder "is about to prove itself a sort of key to the universe—a symbol of the profoundest truths of science, of religion, and of all the past and future history of man."*

It is well known that the Pharaohs and their subjects believed in the resurrection of the body, hence those who could afford it made due preparations for the safe repose of their mortal frames till they should be wanted again ; but, alas for them ! their balsamed mummies are now used for fuel, as if they were only so much cord-wood. Even the tombs of the kings have been despoiled, and one of them, if his resurrection notions should presently prove true, would find his royal dust in the British Museum, instead of under his Pyramid by the waters of the sacred Nile.

It is not the purpose of these articles to enter upon the topic of the pre or post millennial advent of our Lord, but simply to set forth a class of interesting facts, and curious inferences thereon, taken from the literature of the Great Pyramid, concerning which facts and inferences the writer makes no claim either of discovery or invention.

In theological disquisitions it is both pleasant and popular to have a text of Scripture as a point of departure. In this case, fortunately, the text is not wanting. In Isa. xix. 19, 20, are these words : "In that day shall there be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord. And it shall be for a sign and for a witness unto the Lord of hosts in the land of Egypt : for they shall cry unto the Lord because of the oppressors, and He shall send them a Saviour, and a great One, and He shall deliver them." It is claimed that Isaiah here had the Great Pyramid in mind, that the words "altar" and "pillar" refer to the same thing, and that the connective "and" should be rendered by the word "even." The peculiarity of location thereby pointed out—namely, a pillar, even an altar, which is both "in the midst of the land of Egypt" and "at the border thereof"—is accounted for by the fact that it stands at the hub or centre of the curved shore-line of Egypt, from which point a radial line could be swung that would sweep over the whole delta of the Nile. It is thus, mathematically speaking, both at the centre and at the border of the sector-shaped land of Egypt, for a sector has its centre in one corner of its area.

The art of building Pyramids did not grow with Egyptian civilization, as appears from the fact that the oldest is by far the largest and

* Preface to "Miracle in Stone."

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most perfect. There are dozens of other Pyramids in the Nile valley, but they are all mere imitations of the Great Pyramid, and are not only inferior in size and workmanship, but are wholly wanting in those mysterious mathematical and astronomical correspondences which prove the architect of this monument to have been the equal of the best astronomers of modern times, unless, indeed, he were working under the direct inspiration of the Divine mind. Dr. Seiss, in his lectures on "The Miracle in Stone," says: "The Pyramid bursts upon us in the flower of its highest perfection. It suddenly takes its place in the world in all its matchless magnificence; without father, without mother, and as clean apart from all evolution as if it had dropped from the unknown heavens. We can no more account for its appearance in this fashion on ordinary principles, than we can account for the being of Adam without a special Divine intervention."

The age of this vast pile, as indicated by data wrought into its own structure, is 4,048 years, it having been built B.C. 2,170, about the time of the birth of the patriarch Jacob, and only a little more than 500 years after the deluge.

On its Northern side, some fifty feet from the ground, is a narrow, descending entrance, which remained undiscovered for 3,000 years, whose straight, smooth, polished interior surfaces, suggested to Sir John Herschel in 1839 the idea of a huge telescope levelled at some star in the Northern heaven; and, reckoning backward along the celestial cycle, he found that in the year 2,170 B.C. the star Alpha, in the constellation Draconis, which was the then polar star, was looking straight down this great telescopic tube, while, at the same time, Alcone, the central star of the Pleiades, which modern science names as the central sun of the universe, was on the meridian, in the line of the Pyramid's vertical axis.

This double star-pointing, which was remarkable in itself, and which could never occur again for 25,000 years, was thought to have been intentional, and, if so, it fixed, beyond dispute, the exact date of the Great Pyramid—more than this, it showed that the Pyramid builder understood that greatest of all time cycles, the precession of the equinoxes, whose dial is the circle of the heavens, whose hours are figured by constellations, and whose minutes are marked off by suns.

Another surprise which the Great Pyramid gave its explorers was the discovery that its four sides *exactly* faced the four cardinal points of the compass. It is easy enough to find the East and the West, the North and the South approximately, but to do it exactly is one of the most difficult problems in astronomy, yet the Pyramid builders solved it. It is said that the Greeks, in the height of their glory, could not find the cardinal points astronomically within eight degrees, while the orientation of this building, that was ancient before Homer was born, is true to the four quarters of the heavens to within only about one minute of one degree.

But this astronomical knowledge was not Egyptian, as appears from the fact, that while all the other Pyramids are evident imitations

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of the first, none of them show any such knowledge of the heavens.

Again, it is claimed that the scale of measurement used in constructing the Great Pyramid—that is, "the Pyramid inch"—is taken from the polar diameter of the earth, of which line, as given in the best recent authorities, it is a fraction which may be expressed by the decimal five ten-millionths. The square of this decimal gives, so they say, that singular and much-disputed measure, the sacred cubit of Moses, or rather, it gives the meaning between the two extremes of length thereof, as computed by Sir Isaac Newton. Now, taking this Pyramid inch as the scale, it is found that the sum of the two diagonals of the base of the Pyramid is 25,868 inches, which happens to be the exact number of solar years in the great astronomical cycle, also that the height of the Pyramid is an even decimal multiple, according to the most recent calculations of the distance from the earth to the sun.

The Pyramid builder also knew where to find the poles of the earth, which implies a knowledge of its spheroidal shape, or that its equatorial diameter is longer than its polar axis. Modern science ascribes the discovery of the true figure of the earth to Thales, who flourished about B.C. 600 ; but the location of the Great Pyramid, where it marks the exact middle parallel of latitude between the equator and the North pole, clearly points out the possession of this knowledge by its builder more than 1,500 years before Thales was born. There can be no mistake about this point, for the sides of the square base of the Pyramid record an even fraction of the earth's axis multiplied by the number of days in the year.

This is enough to be surprising. But there is much more to the same purpose in the works referred to, as, for instance, the indications that the Pyramid builders had weighed as well as measured the earth, which appears from the fact that the weight of the Pyramid is, as nearly as can be computed, "the even one thousand billionth part of the weight of this whole earth-ball of land and sea."

It is now proposed by professors of Pyramid-ology to adopt its standards of measurement instead of the French *meter* and the English inch, on the ground of its more scientific character—a position which is not very flattering to the vanity of modern science, but which it is impossible to deny. The French *meter* is the ten millionth fraction of the quadrant of the earth's surface, measured on the meridian of Paris, being the fraction of a curved line (equal to about thirty-nine and four tenths British inches, of "three barleycorns" each), while the ten millionth fract of the straight line of the earth's semi-diameter gives the "Pyramid cubit," the square root of which gives the "Pyramid inch," both of which measures, as we are told, enter very largely into the chronology and theology taught by the Great Pyramid.—*New York Christian Advocate*, June 20, 1878.

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CYPRUS.

By Edward Hine.

We have no wish to pander to the vicious taste of fanciful interpretations of Scripture; our prayer is to be enabled to be sober in all things, and not rush in needlessly to any corner; hence we have been quiet about Cyprus, and we trust wise in reference to the Berlin Congress. Cyprus is a grand fulfilment of Scripture. It is a leading step towards Identity glory. Nobody acquainted with the fact that *our Identity* is the ONLY solution to the Eastern Question, and especially the very many thousands before whom we have lectured upon the subject, could fail to underrate the intrinsic importance of our possession of Cyprus. Now, years ago, we published our judgment that we should possess Crete and Cyprus; we have the one, and shall yet have the other. Two years ago, good Mr. Davidson, of Seaton Carew, gave forth this veritable judgment, and now we are content to stand still and spend the time in bated breath, yet praising the Lord. We are asked, Do we give heed to the foolish nonsense so often talked about Cyprus not having settled the Eastern Question? We do not. Nobody efficiently acquainted with Scripture could possibly suppose this question could be settled before the outpouring of the Holy Spirit in 1881. Lord Beaconsfield could not have done more than he has done without he had disturbed the testimony of Scripture. This he could not do, and never has had the desire. God has honoured him by using him and permitting him to take in hand the preliminary steps, and they have been secured marvellously well. As to the Eastern Question of the popular conception, man will not settle this, but God Himself; this is a result of the outpouring which again begins the days of miracles—*i.e.*, of the Divine power at work unassisted by the little thing of human agency; hence the Eastern Question is not yet settled, though Cyprus paves the way. It never can be settled until we of Israel possess Palestine, which is the Gate of Scripture, the Gate of Abram's promise, the Gate of the world. Constantinople, as a "Gate," is a very little puny thing compared with the gigantic proportions of the Divinely-conceived *Gate* of the Holy Land, which alone is the *Sublime Porte*, the other being only a wretched counterfeit *outside* the limits of the land "*the Lord careth for*."

THE CONGRESS.

By Edward Hine.

We observe in the *Edinburgh Courant* of July 22, and adopted by "Philo-Israel" in the BANNER of the 24th, the very preposterous idea of the Congress being the fulfilment of Zech. viii. 23, as to ten men taking hold of the skirt of him that is a Jew. We are quite sure this Scripture has no connection with the Congress, and can never receive fulfilment until after Israel's return has taken place. If otherwise, then Scripture context would go for nothing—a dan-

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gerous thing to contend for. In the first place, we deny Lord Beaconsfield being a Jew. He is a Christian, baptized in infancy at St. Andrew's Church, Holborn Viaduct; as a Christian, he cannot be a Jew; and he comes by way of Ireland through the unsinning remnant of Judah. Then, even taking the idea of "two plenipotentiaries each," to make up the number *ten*, Russia's two men never have consented to go with us in the sense of the Scripture declaration, and Russia herself never intends to abide by the treaty, which literally stands for nothing, because Scripture emphatically requires that it shall not be respected. Our very possession of Palestine, which is decreed by Scripture in 1882, would destroy the supposed arrangements of the treaty, and our possession of Palestine will be directly in the teeth of Russia's inclinations—an event that shall determine her to be in everlasting enmity with us, as the great battle of Jacob's trouble, which is Russia against us at the time of Armageddon, over a hundred years hence, fully proves, The ten men of this Scripture is not a feigned converted impostor. but a man, who, in the actually-fulfilled time, shall be *then a bonâ fide Jew*, and required by the decree of Jacob to remain so, and to abide under Mosaical rites till the second coming. The time cannot refer to the *Congress sittings*, but alone to the setting in of the missionary glory promised after our return, when Gentiles shall go to Palestine to seek the Lord, and when we of the return shall be so full of missionary work in teaching these crowds of God-seekers that they will find it difficult to secure the services of a disengaged Israelite to teach of Christ that, rather than return untaught, after undertaking so long a journey, they would prefer the services of a Jew, in the sense of his services being better than nothing. So, in the crowds of seekers, many ten men shall "*even*" take hold of the skirt of him that is a Jew—a man then under Moses, and actually a Jew. The glory of the Scripture lies beyond 1882; has never yet had fulfilment; and will be an unspeakable glory when it sets in.

THE RUSSIAN PRESS ON THE CESSION OF CYPRUS.

THE Russian press is a good deal excited over the cession of Cyprus, and your readers will be interested in perusing an epitome of what they say:—

"When," says the *Exchange Gazette*, "it became known that Lord Beaconsfield was going in person to the Congress everyone knew positively that this veteran romancist would, in accordance with his passion for effect, conclude the work of the Congress by some striking *dénouement*. But whether it would take the form of a declaration of war against Russia, and the formation of a coalition against her, or that of an armed occupation of the Suez Canal or of Gallipoli, or some other point of Turkish territory, this, of course, no one could know. An experienced novel writer prepares for his

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readers a sudden, unforeseen ending. It is only young beginners who tell their story in the opening chapters. To the island of Cyprus, as an object of Lord Beaconsfield's attention, we did not meet with the least allusion in any of the European papers; though, according to these journals, as now enlightened, a secret agreement on the subject has existed since the latter days of May. The eyes of European politicians have looked in all directions except that of Cyprus. People spoke of Port Said, of Gallipoli, of the island of Lemnos. Cyprus alone was forgotten. The effect, then, as prepared by Lord Beaconsfield, was really surprising.

"The surprise is one of which England will not complain. In uniting Cyprus to her Empire—we say uniting, because the conditions under which the island of Cyprus is surrendered to England, and of which yesterday's telegrams brought us information, are evidently nothing more than a blind—she gains a very valuable possession. Cyprus extends over 149 square miles, has 120,000 inhabitants, and is one of the countries most richly endowed by nature on the earth. Under the Turks its riches were of course turned to no account. But this will not be the case with the English. Then it has several fine harbours, affording good stations for the English military and commercial fleet. Thirdly, it lies along the great naval route through the Suez Canal to India, and is much nearer the Dardanelles and Bosphorus than Malta. Cyprus becomes for England a third station on the naval route from the Atlantic to the Indian Ocean. Since, in 1864, the Palmerston-Russell Cabinet gave the Ionian islands to Greece, England, on this route, has only had two stations, Gibraltar and Malta. When Lord Beaconsfield purchased, two or three years ago, on account of the English Government, the greater portion of the Suez shares, England acquired in that Canal Company a preponderating influence. But between Malta and Suez there remained for the English a considerable open space, which is now broken by Cyprus. Fourthly, this island, from its proximity to Anatolia and Syria, is of great importance to England in connection with her protectorate over Asia Minor. And England has gained all this at the small cost of £6,000,000—supposing that sum to have been spent. It is not astonishing, then, that the English should be preparing a reception for Lord Beaconsfied on his return from Berlin—at so cheap a rate has he purchased Cyprus, and the right of exercising a protectorate over all Asiatic Turkey. The English people, fond of good bargains, will appreciate this. We cannot help at this moment thinking of the sneers uttered by the Chauvinistic portion of our Press, which laughed at the six millions of Beaconsfield as a ridiculous sum with which to defeat the policy of Russia. How it did laugh! How it declared that for such an endeavour to be seriously made hundreds of millions would be necessary."

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THE ORIGIN AND HISTORY OF THE BRITISH NATION.

By "Meni."

(*Continued from page* 303).

Professor Piazzi Smyth tells us that, according to its teaching, the next great event is to take place in the year 1881-2 from the coming of the Messiah. This great event is believed to be the restoration of Israel. Now Daniel (viii. 13, 14) has fixed the date of the restoration. In the book of this prophet we read: "How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto 2,300 days." But from when are we to reckon these 2,300 prophetic days—that is to say, years? There is no difficulty here, since in the succeeding chapter, 24th verse, it is written, "Seventy weeks are determined upon *thy people* and upon *thy holy city*, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and anoint the Most Holy" (see also verse 26). Thus in 70 weeks, or 490 prophetic days from the beginning of the 2,300 days, Jerusalem was to be destroyed. This prophecy was fulfilled, as all commentators allow, when Titus overthrew the Jews and reduced the holy city to ruins. Taking this as A.D. 70, we must deduct 70 years from 490 and that will give the date before Christ from which to count the 2,300 years—viz., B.C. 420. So that the date fixed by Daniel, if the holy city was destroyed in A.D. 70, is A.D. 1880. But here is a difference of two years or a year and half from that assigned by the Pyramid, and thus to make the Pyramid date agree with that revealed to Daniel, we must suppose that Jerusalem was destroyed in the year 72 of our Lord. This would seem indicative of an error of two years in our present chronology, and, if such is the case, the dates of the parallel events we have had under consideration co-incide exactly.

The prophecy of the 2,300 years, although contained in the chapter immediately preceding the one in which the period of 70 years is foretold, appears not to have been written at the same time as the latter, but this is no proof of error in reckoning each series of years from one epoch, for we know that the 70 weeks begin at the date of the going forth of the command to restore and to build Jerusalem, not at the time of the prophecy. I might give quotations to support the taking of both periods from a common starting point—the fact, however, of the difference of two years resulting from a calculation on this basis, being a shorter length of time than that which lapsed between the prophecies, renders it quite needless that I should do so.

The date of the Norman arrival in England might be expected to coincide with that of Benjamin's separation from all-Israel—the last-named event, however, took place in 947, or 119 years earlier, relatively, than the Norman arrival. Hence the Normans were exactly the same length of time too late in being rejoined to the Saxons for an agreement of dates, as the last of the Saxons in quitting

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the continent—the first Saxon Exodus was in 428-9 agreeing in date with Israel's, but the last was in 547, or 119 years afterwards.

Though the Normans reached England in 1066 the continental connection was not cut until 1204, when John lost his possessions in Normandy. Now A.D. 1204 was 1134 years after the fall of Jerusalem. Is there any resemblance in this period to that which lapsed between the previous fall of that city in B.C. 588 and the date at which the Saxons finally withdrew from the continent? A perfect resemblance.

Jerusalem fell A.D. 70

Norman continental connection severed } A.D. 1204 interval 1134 years { (exclusive of the year of the fall)

Jerusalem fell B.C. 588

English continental connection severed } A.D. 547 interval 1134 years { (exclusive of the year of the fall)

I am in ignorance of the true date, from the call, at which Jacob's stone was taken from Jerusalem, but it was in the days of Jeremiah the prophet. According to our English Bible this prophet in 1292-3 received the command: "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 plant." This I believe comprehends the removal of the stone. Now King Edward I. received a somewhat similar command comprehending the carrying away of the same stone—command I say, for all such events are under the ordering of Providence. But at what date? Was it not when, on the death of young Queen Margaret in 1290, there were thirteen competitors for the crown of Scotland, and the Scottish Parliament referred the decision to him? On the question being submitted to him, Edward marched to the borders with a great army, summoned the candidates before him, and finally, as suzerain of Scotland, decided in favour of Baliol, from whom he received homage. Baliol afterwards renounced his allegiance. The battle of Dunbar was fought, the Scots were defeated, and their prince surrendered himself to the English monarch, who marched on without opposition, seized the stone, and returned therewith to London (1296). In this act Edward both pulled down and replanted, replanted prospectively, the same throne which Jeremiah had been instructed to pull down and destroy, and to throw down and to plant.

Jeremiah, 1292-3 Edward, 1290 + 4 years = 1294.

The Jews were led into captivity at about the time of the stone being taken from Jerusalem—they were also banished from this kingdom in A.D. 1290, and were not re-admitted until the days of Cromwell.

Before shewing that our first king became king of England at the same date, relatively, as Saul became king of Israel, and before comparing the dates of events in the life of Alfred the Great with the eventful years of Israel's great king David, I wish to speak of Kemble's and Lappenberg's reason for doubting the truth of our early history, and to demonstrate that we might as well reject our

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modern history and declare that the records of Queen Victoria's reign are but fiction, as allow this to be a fair one.

The first of these writers to whom I have previously made reference, tells us that Lappenberg, carefully comparing the dates of the leading events,* as given from the soundest authorities, has proved, beyond a doubt, that all these periods are calculated upon a mythical number, eight, whose multiples recur in every year assigned, and that the periods 24, 16, 8, *and particularly* 40, meet us at every turn in the Kentish and West Saxon history, while the names of kings are given in series of eight.

I do not deny the recurrence of eight and its multiples; so frequent is it indeed that the most careless student of our history must be struck thereby; but I avow that I can see in this no reason at all for casting discredit upon the early chronicles. I abhor the horrible and false doctrine of predestination to eternal life or death—a doctrine which, it grieves me to observe, some who are most earnestly helping the Identity cause advocate. May God remove their blindness herein as fully as in matters concerning our true nationality. I say, I hate this doctrine, for it slanders, it belies our Creator, the God who is love; but I firmly believe in the truth from a misunderstanding of which it sprang—yes, I believe in predestination, and think that the recurrence of these numbers only testifies that our history, or national existence, has been shaped, not by chance, or what would be little better, man's unguided power, but by the unseen hand of Jehovah.

For the benefit of those who can realize the day when New Zealand's sons shall meditate on Britain's glories then no more, I beg to submit an analysis of English history, which the reader is to suppose written at that period. To those who cannot appreciate this, I submit another analysis: this is of Hebrew history, taken from Holy Scripture, and it, also, unquestionably displays the same "mythical number 8 and its multiples," "particularly 40," as Saxon history.

I begin with the last-mentioned of these analyses :—

Exodus ii. 1, 5,	B.C. 1571,	Moses born and adopted by Pharaoh's daughter
Do. ii. 11, Acts vii. 23	B.C. 1531,	"When full 40 years of age," having slain an Egyptian, he flees into Midian, and lives 40 years with Jethro
Exodus iii. 10, Do. vii. 7	B.C. 1491,	When 80 years of age he is sent to deliver Israel from Egyptian bondage
Deut. xxxiv. 7,	B.C. 1451,	When 120 years of age he dies, having led Israel 40 years
Exodus xxiv. 18		Moses 40 days in the mount
Joshua v. 12		The manna ceases on the 16th day of the month
Do. v. 6		Circumcision, a rite performed on the 8th day after birth, renewed after a disuse of 40 years

* "Saxons in England," vol. i., bk. i., chap. i., p. 32.

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Do. xiv. 7	Caleb 40 years old when sent from Kadesh-barnea to espy out the land	
Numb. xiii. 25	The spies return after 40 days' absence	
Joshua xviii.	The tabernacle set up in Shiloh, where it continues 328 years	
Do. xxi.	The Levites receive 48 cities.	
Do. xxiv.	B.C. 1443, Joshua dies 8 years after his predecessor, Moses (this is according to common chronology; some make it 24 years)	
Judges iii. 8	Israel is given over into the hands of Chushan-rishathaim, king of Mesopotamia, and oppressed	8 years
Judges iii. 9, 11	Israel is delivered by Othniel and the land rests	40 years
Do. v. 31	After the death of Sisera the land has rest	40 years
Do. vii. 28	The country is in quietness in the days of Gideon	40 years
Do. xii. 14	Abdon judges Israel He had 40 sons	8 years
Do. xiii. 1	The Lord delivers Israel into the hands of the Philistines for	40 years
1 Sam. iv. 18	Eli judges Israel	40 years
Do. xvii.	Goliath challenges the armies of Israel for	40 days
Do. xvi. 10	Until the 8th son of Jesse slays him	
Do. x., xxxi.	Saul reigns	40 years
2 Sam ii. 10	Saul's son Ishbosheth begins to reign at the age of	40 years
1 Chr. xxix. 27	David reigns	40 years
2 Chr. ix. 30	Solomon reigns	40 years
1 Kings vi. 1	Foundation-stone of the temple laid after the departure out of Egypt	480 years
Do. do.	The temple is finished IN the	8th year
2 Chr. vii. 9	And on the 8th day they make a solemn assembly	
1 Kings xii. 16	The kingdom is rent between Rehoboam and Jeroboam	80 years
2 Sam ii.	After its previous rending between David and Ishbosheth	
1 Kings xv. 33	Baasha reigns	24 years
Do. xx. 1	Benhadad comes up against Samaria with	32 kings
1 Chr. xvi. 13	Asa reigns (and a part)	40 years
Do. xxi. 5	Jehoram reigns	8 years
Do. do.	Jehoram lives	40 years
Do. xxiv. 1	Joash reigns	40 years
2 Kings xiii. 10	Jehoash, son of Jehoahaz, reigns	16 years
2 Chr. xxvi. 1	Uzziah begins to reign at the age of	16 years

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2 Chr. xxvii. 1	Jotham reigns	16 years
Do. xxviii. 1	Ahaz reigns	16 years
Do. xxxiv. 1	Josiah begins to reign at the age of	8 years
Do. xxxiv. 3	Josiah begins to seek after the God of David his father in the	8th year of his reign
Do. xxxvi.	Zedekiah ceases to reign at the age of	32 years
	Judah returns from captivity in B.C. 536, the	64th year
	(8 times 8) of their captivity, reckoning, as Ezekiel does, from the carrying away of Jehoiachin, King of Judah (the 70 years are counted from the time of his father Jehoiakim's submission to Nebuchadnezzar, at which date the king was put in chains to be carried to Babylon; he was afterwards set free.)	
1 Kings	We have in this book the lives of 8 kings of All-Israel—to wit, Jeroboam I., Nadab, Baasha, Elah, Zimri, Omri, Ahab and Ahaziah. By the way, did not the first king of Sussex and the first Englian king of Deira bear the same name as one of these monarchs?	

(*To be continued.*)

JUSTICE TO MOTHER SHIPTON.

WE, the Printer, according with justice due, are bound to state that the article on Mother Shipton, in No. 182 of this journal, wherein throughout we printed Mother *Skipton*, was an error of our own, for which Mr. Hine could not be responsible, as he never looks over the proofs, which are never sent to him on account of his numerous public engagements—our office undertaking to do all his reading.

LECTURES.

MR. EDWARD HINE will give Bible Expositions in Margate, Sunday, August 18; and Lecture on Monday, August 19th; will also Lecture in Ramsgate, August 20.

ALSO, IN SEPTEMBER,

Mr. Hine works in Blackburn, 15th and 16th; Ashton, 17th and 18th; Saltaire, 19th; Sheffield, 22nd and 23rd; York, 24th and 25th; Hartlepool, 26th and 27th; Kilham, near Hull, 29th.

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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. VI. NO. 184.] WEDNESDAY, AUGUST 7, 1878. [ONE PENNY.

THE POLITICAL SITUATION.

IT was in some quarters anticipated that Lord Beaconsfield would last night announce the intention of his Government to take the sense of the country upon their proceedings during the last two years and a half, now that the Treaty of Berlin has brought the business to a close. There is much to be said in favour of an immediate dissolution of Parliament. Not only are the constituencies enabled to estimate the results of the foreign policy of England as a whole, but Parliament has already passed the average age, and it is certain that the remainder of its existence will be passed in recurring alarms and in preparations which will entail all the disturbance of a contested election. Though the Premier made no statement of the kind last night, it must not be supposed that the imminence of such a crisis is long deferred. The attitude of the Opposition during the next few days will probably settle the question.

EDITORIAL NOTE.—We extract the above from the *Carlisle Patriot,* one of the most influential of the Northern papers. In the event of a general election, we can only say we hope some of the constituencies will be alive to the importance of having the Identity manifestation represented in Parliament. Two or three gentlemen pressing the subject before the attention of the representatives would be able to instruct them on many vital points, and show to many the

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nonsense of *the-wasting-time-twaddle* so much indulged in in St. Stephen's. We would heartily rejoice to find our good and trustworthy friend "Philo-Israel" returned for Bristol, and no solid reason can be advanced why he should not. He would consolidate and Nationalise, therefore ennoble, all the Nation's vital questions, whereas others might dissent, distract, and weaken everything interesting to the Almighty and perplex all things grand. There might be—*i.e.*, looking at things in the human point of view, always a dangerous point, therefore we simply suggest—but there might be a goodly service secured in passing Identity men to the next Parliament, because it *will be* within the range of the next Parliament that the grandest and most everlasting historical questions have to be settled in the very best interests of our Empire, which is God's Church, therefore THE ONLY CHURCH—*to wit*, such as the possession of Crete, of Troy, of the Dardanelles, in a *minor* sense, of Constantinople, but, in the grandest sense, the re-possession of Palestine; nay, we are somewhat wrong, because, as told in the *Carlisle Patriot's* article following this, the real POSSESSION by Israel of PALESTINE, never possessed before, in the boundaries promised by God, *covenanted* by God to Abram, therefore really the-very-first-time possession of Palestine by Israel in fulfilment of Scripture, hence surely one of the grandest epochs of the age since creation. Then we have need of prepared minds to prepare the Nation for the outpouring of the Holy Spirit, to arrange for the killing of the narrow and vexatious influences of Dissent and the creation of a purely National service of religious worship by the accomplishment of Disestablishment. Then we have to provide the cure for the Home Rule cry, to bring under proper subjection the sedition of Fenianism, to transfer our Parliament to the Holy Land, and incorporate therein the representatives of our colonies and possessions. We have to render vital help to Germany, and completely liberate the serfdom of the Egyptian. All this, and very much more appertaining to Scripture, has to come within the scope of the collective wisdom of the next Parliament, that surely it cannot be wrong to suggest that Identity-instructed men should be in its representation.

We also extract the following from *The Carlisle Patriot* of July 19, which must be interesting to all:—

"POLITICS AND PROPHECY.

"The grave measure of assuming the Protectorate of Asiatic Turkey by Great Britain, and the virtual annexation of Cyprus to the wide dominions of our Queen, afford grounds of hope and satisfaction to almost every class of our fellow-subjects. The merchant, who had seen his flourishing trade in the Levant almost destroyed by the war, now anticipates its revival under brighter auspices than ever, because the Nations of the East, not having yet heard of the maxim about 'buying in the cheapest market and selling in the dearest,' are accustomed to deal with those whose

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political prestige is paramount, and we may therefore expect prolific sources of business to be opened out among the races who occupy the region from the Jordan to the Euphrates. The military and civil services are cheerful in the prospect of new fields of advancement being provided for their activity. The enlightened philanthropist, undismayed by the weight of fresh responsibility, welcomes the duty of imparting the rudiments of civilisation and justice among peoples who are strangers to honest government, and who indeed have known no government at all save as it presents itself in the periodical visits of the extortionate taxgather. But there is another class who view this measure with profound interest—a class who are far more numerous than many of us have any idea of. Some time ago, it may be recollected, a gentleman visited Carlisle and other local towns, for the purpose of lecturing on 'The Identity of the British Race with the Lost Tribes of Israel,' and of indicating the bearing of events in the East upon the Old Testament prophecies. In the course of this lecture, Mr. Hine said that, 'by a bold, grand, and God-willed and directed policy on the part of the Government, this country had purchased an interest in the Suez Canal.' The theory which the lecturer put forward and supported with curious learning took hold of thousands in all parts of the North of England and Scotland. Classes were formed for its study in various places, in Carlisle among others; and it continues to be expounded in a serial literature which, we are told, has amazing popularity. The recent Convention of Alliance and Defence has naturally given the theory an immense impetus. All that England had hitherto done only pointed that way; but now a step has been taken, bold, definite, and emphatic, which it needs no casuistry to connect with the scheme of restoration the theorists have so seriously maintained. We, whom they identify with the ancient Israel, have practically now taken over the early seat of our race; and the fact that the bounds of our Protectorate extend much further than Palestine, so far from rebutting, will be used to strengthen their argument, since Mr. Hine, eighteen months ago, assured his Carlisle audience, and gave them Scriptural texts for the assurance, that 'the land which the children of Israel are appointed to inherit is seventeen times more in extent than the Palestine they formerly possessed, and will stretch from Egypt to the Euphrates'—that is, the very region which, by the new Convention, we have undertaken to administer and to protect. No wonder these exponents of prophecy are exultant with a gratification far exceeding that which inspires journalists and politicans who rest their claims upon the low ground of temporal foresight and necessity. When the latter urge, 'It is a prudent, sagacious, and courageous measure of precaution,' the former cry, 'That may all be; but it has not come to pass because it was prudent and sagacious, but because it accords with the long-declared and settled purpose of Heaven; and you poor politicians are but puppets in a mightier hand!'"

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THE TWO WITNESSES.

By Dr. Wild, of Brooklyn.

TROUBLOUS TIMES—APPEARANCE OF THE WITNESSES—WHO THEY ARE—HOW CAN THEY BE IDENTIFIED—THEIR MISSION, WORK, AND SUFFERING—THE TIME AND CIRCUMSTANCES OF CHRIST'S COMING, ETC., ETC.

As we predicted last week, Rev. Dr. Wild's sermon last Sunday evening was as startling in interest as the one which preceded it. We report it in full as follows:—

"And I will give power unto My two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth."—Rev. ii. 2.

We will all agree that the person and work of anti-Christ are yet in the future. For while anti-Christ is ruling in Jerusalem, and battling with the saints of the Most High, having conquered and plucked up by the roots three of the ten-horned kingdoms, by his victories and cunning craft, and his alliance with the beast, or Church of Rome, he will become proud, blasphemous, and arrogant, and will at once try to force the people to worship the beast. He will claim to be the promised Jewish Messiah. He will enter the new Jewish temple, and actually sit enthroned as God incarnated, commanding the people to worship him. He will be so received by the Jews, some of the Israelites, and the Romish Church. By the Communists and scientific infidels, and by "such as do wickedly against the covenant shall be corrupt by flatteries," men of understanding shall fall, indeed, Christianity will seem to be about destroyed.

Russia will aid by her influence his pretensions with a secret purpose to take the spoils and gain her long-desired object—Jerusalem and Palestine. England will stand aloof for a time, waiting an opportunity to interfere. Then will be a time to try men's faith, to test the Church. England and America will stand alone as representing freedom and religious liberty. (Applause.) "And then shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall arise and deceive many, and because iniquity shall abound, the love of many shall wax cold; but he that shall endure unto the end shall be saved." This is the time when Communism, infidelity, and Romish Jesuitism will combine against God and liberty, and, thank Heaven, this is the time appointed when they all will be destroyed. Then the kingdoms of this world will be given to the saints of the Most High. The struggle will be fierce, long, and terrible, but victory will be on the Lord's side.

In the very midst of these awful times, there will appear two famous persons as witnesses for Jesus—one who will specially appeal to the Jews, the other to Israel, and both testify for God and Jesus. These two witnesses will turn the tide of battle, confront anti-Christ and his host, and give to the world new views of God and Providence.

These two old men, or witnesses, will be endowed with miraculous

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power to bring fire down from heaven, or turn the water streams into blood, and smite the earth with all manner of plagues, as often as they will. Their presence and power will cast a gloom o'er the Nations of the earth, and anti-Christ and his allies. They will finally be slain in the streets of Jerusalem. At the time of their death, a great feast will be being held to commemorate the victories of anti-Christ, and to inaugurate the setting up of an image of him in the temple. So in the city there will be peoples, kindreds, and tongues of many Nations. And they will see the dead bodies of the two witnesses lying exposed and unburied in the streets for three days and a half, for anti-Christ will not suffer them to be buried. On the wings of the wind, by the telegraph and by signals, the news of their death will spread rapidly abroad to all the Nations of the earth. Infidelity, and Communism, and the Jesuits will be emboldened. Feasting and rejoicing will be the order of the day. "And they that dwell upon the earth shall rejoice over them and make merry, and shall send gifts one to another, because these two prophets tormented them that dwelt upon the earth." That will be the merry wake for you—a wake that will suddenly end, and that, too, before the corpses are buried. The victories will be cut short, and the rejoicing checked.

The spirit of life from God shall enter into the two exposed and corrupting bodies, and they shall stand upon their feet to defy anti-Christ and his host, and laugh at the pains of death. Great fear will fall upon them who saw the dead so raised. This time the telegraphs will be muffled, and the news is kept back from the Nations as much as possible; but astonishment ends not here, for over the destroying and now idolatrous city of Jerusalem hangs a peculiar cloud, and voices peal as thunder through the air, to call the attention of the multitudes. And when every eye is skyward, the cloud moves and opens as a chariot of fire and glory, and rising in majesty and composure up above roofs and temple pinnacles, will be seen the two witnesses of Christ; they enter in and are borne heavenward. "And they ascended up to heaven in a cloud, and their enemies beheld them." Then while the multitude are wrapped in wonder and all amazement, the pinnacles sway to and fro, the houses rock, the earth trembles, the walls of the city fall, and Olivet cleaves in twain. Then anti-Christ is slain with many of his followers, and the remnant fear unto repentance. "And the same hour there was a great earthquake, and a tenth part of the city fell, and in the earthquake were slain of men seven thousand, and the remnant were affrighted and gave glory to the God of heaven; and the seventh angel sounded, and there were great voices in heaven saying, The kingdoms of this world are become the kingdoms of our Lord and of His Christ, and He shall reign for ever and ever."

These are some of the wonders yet to come. Then, how say some that anti-Christ has already been? The witnesses have not yet appeared; they have not yet wrought their miracles. The Lost Ten Tribes and the scattered Jews have not yet been gathered from all

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countries whither the Lord God had scattered them, and placed in their own land, to go out no more, to be plucked up no more. Jerusalem is yet being trodden under foot; the land is comparatively desolate; no temple yet adorns the city, nor priest nor Levite attend at the altar. Pshaw! upon the Biblical interpreters of this day, who wilfully or ignorantly careen through the line of prophecies, despising the order established by God. They are like the girl with her novel who cannot wait to read through the book, and take events in their order, but she turns to the last leaf to find the destiny of her hero. So men borne by passion and choice, skip by several of the prophecies, and harp everlasting on the last—the coming of the blessed Jesus. "He whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began" (Acts iii. 21). The world is not ready for Christ; it is yet too much upside down, too much confused. But God is in Christ reconciling the world unto Himself. It does not now look like God, so God and Christ, providence and the Church, must work on till the house is in order for His return. "*Hon dei ouranon men dexasthai archri chronon apokataseos panton*" whom, indeed, heaven must retain till the time of restoration of all things. If things are not now restored, or reconciled, or in order, why, then, Christ cannot come. He will not come to put them in order; this He has left for and with the Church to do, and has promised to be with His Church to the end.

A few Sunday evenings ago, a brother kindly asked me where the Church would be while anti-Christ was reigning. I simply said anywhere and everywhere, wherever it happened to be. He thought the Church would be taken away by Christ; he referred me to several passages. I said come next Sunday evening, as those passages will be partly considered in my next sermon. He replied that he might be taken up by that time. All right I said, then we will excuse you. (Laughter.) Now, in the name of common sense, why have men, and why do men, down through the centuries, and now, entertain such views? Because every Bible-reader must see that there are many prophecies that must be fulfilled before Christ can come—one of which is the appearance of the two witnesses of the text. They will be specially sent and commissioned to testify for Christ, as against anti-Christ.

Let us now ascertain who these two witnesses are, or are to be. I find on examining the subject all manner of views entertained and set forth. And, as is often the case in studying a subject of this kind, I find few that agree, so much so that at last I found relief in turning from what men said and thought to what God, in His Holy Word, had written and said.

First—They are two men. Second—They are sent to Jerusalem which, because of the wickedness of the city at the time of their visit, will be called Sodom and Egypt, but, lest we should mistake the place from these names, John adds: "Where also our Lord was crucified." So Isaiah (i. 10) says: "Hear the word of the Lord, ye

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rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah." This fixes safely the place. Besides, the place is pointed out from the fact that they oppose anti-Christ, who at that time we know will be at Jerusalem. Third—They are sent. You ask, Where are they sent from? The answer is, from heaven, from standing before the God of the whole earth. Fourth—Who sends them? We answer Jesus—because the book of Revelation is "the Revelation of Jesus Christ, which God gave unto John." Fifth—What were they sent for? In the first place they were to be special witnesses for Jesus, for He calls them His two witnesses. In the second place they were to prophesy, to be prophets in the fullest sense, to forecast the future, to interpret past and present. To work miracles. To assume control in directing State affairs. Sixth—It is worth your careful notice to note that they are not constituted witnesses by being sent, they are sent because they are witnesses. They are not then to be endowed with miraculous power; "these have power" in the present tense. These facts, if nicely considered, will at once suggest the persons.

Whoever they are, they must have gone from earth to heaven with their bodies, two persons who have escaped death, for their death takes place in Jerusalem. They must have been prophets before they left earth for heaven the first time. And in the third place they must at some time and place have been special witnesses for Christ. In fact, they are two anointed ones, or, in other words, they are two persons who have been set apart and prepared for the very visit spoken of in the text.

Daniel, when speaking of them, and the visit spoken of in the text, calls one "the Ancient of Days;" the other one was "like the Son of man." He represents these two persons as sitting in judgment on anti-Christ, and the seven horns, or kingdoms. "And of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows (this is anti-Christ). I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of Days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom" (Dan. vii. 20).

Many interpret "the Ancient of Days" and the "one like the Son of man" to be Christ. They stagger not at the fact that they are two persons, and that they are introduced one to another, and that the Ancient of Days seems to be the greatest. It is nothing to such interpreters that there are two persons; these they make one. The one looking like the Son of man they make out to be the Son of God, although Daniel says he only looked like Him. The judgment spoken of by Daniel they make out to be the general judgment, when, in fact, Daniel tells on what and where they sat in judgment—namely, at Jerusalem. About anti-Christ—and that anti-Christ is soon destroyed after this—and "as concerning the rest of the beasts (that is, the seven horns), they

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had their dominion taken away; yet their lives were prolonged for a season and time." The vision and scene of the whole chapter belongs to this world, and the kingdom of the saints here spoken of is as much material and political as the other. The difference is, the rulers and people are Christians, they are called saints.

Every throne shall be double-kinged; that is God's purpose, that is Heaven's plan. Christ wants no earthly throne excepting that way. As the Creator is Lord of lords, and King of kings, so Christ after His resurrection assumed His Father's place, and stands to us as God to the Jews of old. All power was given to Him in heaven and in earth, therefore, He, Christ, has long since begun His reign, and He must continue to reign until He hath put all enemies under His feet. When David was king over Israel and Judah, so was God. We repeat, every throne should be doubly-kinged.

To this end will come these two witnesses. Who will they be? We answer, Moses and Elijah; these are the two brave old men now living and waiting to fulfil their mission. For hundred of years they have been anointed. Moses is "the Ancient of Days," the "one like the Son of man" is Elijah the Tishbite. This interpretation chimes in with the Divine Word without twisting and distorting to make both ends meet.

We said these two were to be human; so they are. They being sent from heaven, we said they must have passed by death with their bodies; so they did. They were to be prophets; so they are, two of the grandest prophets of all. They were to have power over fire and water; so they had when they lived on earth. The bloody stream of the Nile gives witness for Moses. The parched land and time of drought speaks of Elijah in Ahab's time. They both called fire down on them who sought to hurt them. They were to be special witnesses of Christ; so they were on the Mount of Transfiguration. These two olive-trees stood one on each side of the golden candlestick, Jesus. Peter, James, and John testify to having seen Moses and Elijah. These two old veterans know Christ well, hence they will be sent to testify for Him against anti-Christ. Moses is a Jew. He will appeal unto the Jews, who will be found in the new temple performing according to the old Mosaic law. He will change and lead his people from anti-Christ to Christ. Elijah is an Israelite. He will specially bear testimony to the Israelites, his long-lost but then restored brethren.

More next Sunday evening on these two Christian heroes.

THE BERLIN CONGRESS.

I VENTURE to call attention to the prophecies of Daniel vii., beginning at verse 24, which, with the 25th, gives the history of the Turkish Empire divided into four epochs:—1, "Time," signifying 360 years as its rise; 2, "Times," 720 years, its continued greatness; 3, "Dividing of time," 180 years, its gradual decay. Taking therefrom the 4th, 1,260 literal days, its death-throes and complete

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destruction as an Empire. Therefore, dating from the commencement of its era, A.D. 621, and adding thereto 360, 720, and 180 years, shows its end to be A.D. 1,881 (see Ezek. xxxv. ; Obad.).

Further, verse 27 : "But the judgment shall sit (*i.e.*, the Congress), and they shall take away his dominion, to consume and to destroy it unto the end." I watched very anxiously and with great expectancy the reports of the progress and discussion at the Berlin Congress as given in the daily papers, and now the whole Treaty is authentically published. Surely every one must acknowledge they have commenced the taking away his dominion towards consuming and destroying it unto the end of the 1,260 days. The next verse (27) seems to me a grand glory for our Nation, the Anglo-Saxon Israelitish kingdom—the stone of Daniel ii. 34—"the people of the saints of the Most High." "And the kingdom, and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him" (see also Isaiah lx. 12 ; Zech. xiv. 16, 17).

The Anglo-Turkish Convention gives us the protection of Asiatic Turkey as a safeguard from usurpation by any other Nation ; aided and guarded by us from the island of "Cyprus," together, gives us the means of finally possessing the dominion and greatness of the Turkish Empire in Asia ; so that we may for many years expect to grow in greatness and power far in excess of what was ever before known, and which we now see commenced under the leadership of our God-taught and inspired "Prime Minister, Lord Beaconsfield" —the lawgiver of the Tribe of Judah (Gen. xlix. 1, 10): "And unto Him shall the gathering of the people be"—from whose speech delivered in the House of Lords on the 18th inst., on the policy supported by Lord Salisbury and himself, after reference to the expressions of the illustrious Duke, to the spirit and patriotism of the Indian troops, we get the following remarkable expression, as reported in the *Standard* paper : "But it is not upon our fleets and armies, however great they may be, that we mainly depend, but on that enterprise on which this country is about to enter ;" or, in Biblical language, "Through God we shall do valiantly : for He it is that shall tread down our enemies" (Psa. lx. 12)—the significance of which Psalm I leave to your readers.

As we now see the signs of the restoration to our own land—the land promised to the seed of the House of Israel out of the North country and those countries whither God had driven them (Jer. xxiii. 8)—so beautifully looming in the close future, with all the great blessings consequent thereto coming upon us for God's own glory, and for His own holy Name's sake, ought we not to be constant in our inquiries from Him to do it for us, giving "Him no rest till He make Jerusalem a praise in the earth ?" (Ezek. xxxvi ; Isa. lxii.).

Ever praying God may continue to bless you with health and strength to complete the great mission of your life.

THOS. FLETCHER.

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THE ORIGIN AND HISTORY OF THE BRITISH NATION

By "Meni."

(*Continued from page* 316.)

It may not be considered right to divide the books of Kings, as they were formerly one, but if we put them both together we shall find that there were 16 kings before Pul came up against the land—namely, the above and

Jehoram, Jehu, Jehoahaz, Jehoash,
Jeroboam II., Zachariah, Shallum, and Menahem.

There are many other examples in Biblical history of numerical design, based on the "mythical number 8 and its multiples, particularly 40"—for instance, at the Flood, 8 persons were in the ark, and it rained 40 days and 40 nights.

I may not be thought justified in terming this an analysis of Hebrew history, but I believe it is quite sufficient to support my argument.

The following seems an apposite quotation to conclude with :—

"How and when shall these things come to pass?" "How long shall I hope on in this fashion?" "Even when the number of seeds is filled in you; for He hath weighed the world in the balance. *By measure hath He measured the times. He doth not move them nor stir them until the said measure be fulfilled.*"

I now lay before the reader the analysis of English history down to the present day; should I not succeed in convincing him of design in every page, providential design, then he certainly cannot admit that there is an artificial arrangement of dates in the Saxon Chronicle, and if successful only to the extent of thus refuting this allegation, I shall not consider my labour wasted.

Let the great historical events speak for themselves.

Extract from the Preface to a History of the Ancient British Empire.

After many years of research, I have succeeded in compiling a trustworthy history of the British people from the earliest times of which there are any authentic records. It may surprise those acquainted with their literature, vast in its extent, that so little information is given in these pages respecting the earlier period of the National existence of that great people, whose island was the market of the world and the birthplace of most of the scientific discoveries and inventions which Europe has bequeathed to us, and whose fleets were on every sea, and flag on well nigh every shore. I have said little of that period, having throughout abstained from mentioning anything of a mythical character, and on this I rely for a successful issue to my labours. We have the testimony of some of their own authors that, all the history they possessed of times anterior to the Norman epoch was what might be gathered from legends and monkish fables; and, alas! it is evident that many chapters of their so-called history, even after the Norman Conquest—nay, down to the reign of Victoria the

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beloved—are but mythical stories, entirely unworthy of credit, or are so interwoven with fiction as to be valueless.

This probably appears a very sweeping assertion ; let me then support my words. The chief cause of doubt being thrown upon the authenticity of their historical statements, is the recurrence in the various periods assigned of a mythical number, 8, and its multiples, 16, 24, 32, 48, 56, 64, &c., and particularly 40. An English historian of the nineteenth century, speaks of this ever-recurrent number 8, restricting his remarks, however, to the Saxon period, and indeed to the earlier part of that, whence some of our modern writers conclude that the passage is an interpolation, arguing with much apparent reason that an author would not speak of a practice of his own time as if it were a thing of the almost forgotten past. Howbeit, to those versed in the ancient Brito-English tongue there is much difficulty in looking upon the passage alluded to in this light—the context requires it. For my own part, I am inclined to believe that this author wrote in condemnation of a custom of his contemporaries ironically ignoring that it was such ; there is one thing only casting improbability on this—namely, that he makes another speak ; but, when we examine the name given to this individual it appears to be a foreign one, so that the remark may have been originally made in all simplicity, through a supposition that the custom had never extended beyond Saxon times, a misapprehension certainly impossible for a British historian to have laboured under. Why this superstitious usage, for such I conceive it to have been, was continued to so late an age among a people so highly civilised, will ever perplex the learned.

To illustrate my meaning I have made the following dissection of their history. For brevity's sake statements are here simply repeated as though unquestioned.

NORMAN LINE.

William I. received the crown	A.D. 1066	
Last king of this line died	1154	
Duration		88 years
Kings of this House separate.		
William I. began to reign in his		40th year
„ became by right Duke of Normandy in his		8th year
William II. died (according to most writers) aged		40 years
Henry I. began to reign in his		32nd year
Stephen „ „ „		40th year
Norman Conquest of England by William I. 1066 English Conquest of Normandy by Henry I. 1106		40 years
Oath of fealty to William the Norman was taken in 1086 ; in 1126, or after a lapse of		40 years
we find the nobles swearing fealty to the representatives of the Saxon line, though this line was not restored until after the fall of Harold.		88 years
Of the House of Plantagenet there were		8 kings
Henry II. lived		56 years

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Richard I. began to reign at the age of	32 years
John „ „ „	32 years
Henry IV. „ „ „	32 years
The 8th king after the Conquest reigned	56 years
The 8th Henry lived	56 years
His predecessor, Henry VII., reigned	24 years
His successor, Edward VI., lived	16 years
Henry VI. ceased to reign at the age of	40 years
This king, the last of Lancaster, in 1461, was deposed in favour of the House of York. In 1845, or later, Henry VII., the first of the House of Tudor, came to the throne.	24 years
John was crowned in 1199	16 years
afterwards, at the age of	48 years
he signed the Great Charter; this was ratified by 7 kings, so that it bore the names of	8 monarchs
Habeas Corpus, an act which was the necessary supplement thereto, was passed	464 years
later—1679.	
The 24th monarch was James I., under whom England and Scotland were united in 1603. He was the representative of an Anglo-Norman family who had held the hereditary office of steward to the Scottish Sovereign until united with the royal family in the days of Robert Bruce, by the marriage of Walter the High Steward, with Marjory Bruce, whose son, as Robert the Second, came to the throne in 1371, and "from whom the crown had been transmitted in the direct line of descent for 8 generations,"	232 years

(*To be continued.*)

Correspondence.

LORD BEACONSFIELD.

HAS the remarkableness of Lord Beaconsfield's *title* ever struck you—*Beacon* being a signal erected to give notice of danger, especially a light to direct *seamen?* The force of your invaluable proofs of our Identity with the Lost Tribes of Israel, and of the Identity of our beloved Queen and our present Prime Minister with the House of Judah, drew my attention to this minor point, which, to my idea, loops itself to the golden chain. God bless his return from his successful mission, where God's Word has been again signally ratified through this His own prepared instrument.

Lymington. A. H. DUNSFORD.

LECTURES.

MR. HINE lectures near Southampton, August 6; at Margate, August 18 and 19; at Ramsgate, 20; at Deal, 21; at Blackburn, September 15 and 16; at Saltaire, September 19; at Sheffield, September 22 and 23; at West Hartlepool, September 24 and 25; at York, September 26 and 27; at Kilham, near Bridlington, September 29.

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THE

Nation's Glory Leader,

BY

IDENTIFYING THE BRITISH PEOPLE

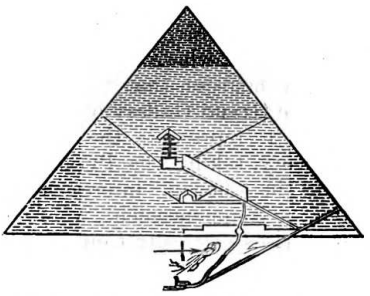
WITH THE

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. VI. NO. 185.] WEDNESDAY, AUGUST 14, 1878. [ONE PENNY.



THE GREAT PYRAMID.

BY REV. W. H. DANIELS, OF AMERICA.

SECOND PAPER.

"SIX hundred years had this Pyramid been built before Moses began to write the Pentateuch. What if it should prove itself an earlier and independent duplicate of God's volume of inspiration?"

Just this is what the Pyramidologists believe, and when to the mathematics and astronomy of the Pyramid is added its religious character, and possible prophetic value, they make out rather a strong

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case. The builder of this "altar" was not a believer in the religion of Egypt, as appears from the fact that it has none of those idolatrous hieroglyphics with which the other Pyramids abound. They are also evidently built for monuments of the dead, with a single chamber cut into the bed-rock, and approached by a sloping passage-way, in which kings were actually buried. The other Pyramids are solid structures, with the exception of this one subterranean vault, and the descending passages leading thereto; but in the Great Pyramid there is an ascending passage leading from the descending one, which leads to two remarkable halls, the first of which is reached by a third passage leading off from the main ascent in a line parallel with the base of the Pyramid. This is called the Queen's Chamber. The second, which is reached by continuing the main ascent, passing through the Grand Gallery, and then through a low rough gateway, also parallel with the Pyramid's base, is called the King's Chamber.

Of the first, the limits of this article only allow the general statement that it is held to be a prophecy in stone relative to the Lord's own peculiar people, the Jews; which inference rests on a certain system of sevens in its measurements, on which account it has been re-christened the Sabbatic Chamber.

The feature of chief interest to us is the Grand Gallery, which Professor Smyth and his co-labourers hold to be a prophetic record of the Christian era, commencing with the birth of Jesus Christ, and ending with His return a second time to take His believing ones out of the world: which thereafter passes through "the great tribulation," and then emerges into the grand millennial glory, of which the King's Chamber is held to be a type.

In 1865 Professor Smyth received a letter from Robert Menzies, of Leith, a Christian Israelite, whose studies of the Pyramid literature had led him to the conclusion that "the immense superiority in height and finish of the Grand Gallery over every other passage is owing to the fact that it represents the Christian dispensation." On the basis of this theory, taking the Pyramid inch to stand for a year, this Gallery gives the following interesting suggestions:—

1. Measuring from its commencement, where the ceiling of the ascending passage-way rises vertically from a height of about four feet to about twenty-eight feet, thirty-three inches brings us to a cavernous, irregular descent, like a well, which leads down to the subterranean vault in the rock far below the Pyramid's base, which bears the name of the Bottomless Pit, and which may also be reached by the sloping passage already mentioned as the "Huge Telescope" levelled at the pole star Draconis. This vault doubtless suggested to the copyists of the Pyramid a place of burial, and in the later Pyramids similar vaults were put to that use; but in this instance there is no indication that it was ever designed or used for a tomb. The only other probable theory of its purpose is to serve as a suggestion of the descent into hell of the crucified Lord Jesus Christ, whose death occurred in His thirty-third year.

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The resurrection of Christ is indicated, so they say, by the fact that the mouth of the well-like descent above mentioned is partially covered by a stone which has the appearance of having been burst upward from below; while the general doctrine of the resurrection of the dead, which is the glorious destiny of Christ's followers, is thought to be suggested by the row of cavities like open graves, with stones in an upright position let into the wall beside them, with which the whole length of the base of the gallery on both sides is lined.

In this Grand Gallery the system of sevens appears again. Each side of the wall is composed of seven courses of finely-fitted and polished stones, and the gallery itself is just seven times the height of the other passages. This, we are told, suggests not the Sabbatic idea, as in the Queen's Chamber, but the whole Christian dispensation, which is symbolised by the "seven stars which are the seven Churches."

There are several other chronological and doctrinal ideas which, it is claimed, are cut into the walls and floor of this singular hall; some of them strikingly obvious, and others as evidently the fruit of fanciful interpretation. People who go to the Bible to look for the proof of a favourite doctrine usually have no difficulty in finding it; and when once a scholar like Professor Smyth has struck out the startling and portentous theory that a "Pyramid inch" is Divinely ordained to stand for a year, when measured along the length of this Grand Gallery, there is a large class of persons whose faith and imagination will keep even and rapid pace in reaching very remote and fanciful correspondences and conclusions along that line. But, as has already been pointed out, there is enough of solid mathematics here to give the Great Pyramid a leading place among scientific topics, and to raise a reasonable inquiry whether it be not something more than scientific.

If it be true that this wonderful chamber in the mysterious depths of this artificial mountain of stone has a prophetic character; if the theory is correct that it was intended to stand for the era of the Christian religion on earth; if the unit of its measure of length has been properly estimated; and if that unit is Divinely fixed as a measure of time, an inch to a year, then the Great Pyramid makes a somewhat minute revelation of what, in His written Word, God has carefully concealed.

At once the great question springs up, How long is the Christian era to be? and, with all the "ifs" properly certified, the Grand Gallery of the Great Pyramid answers: Eighteen hundred and eighty-one years; for that is the number of "Pyramid inches" as measured along its ascending floor.

The King's Chamber, as it is called, whose prophetic significance the Pyramidologists have not fully set forth, though the most natural one on their theory would be the millennium (only it is not a thousand "Pyramid inches" long), is reached through a low narrow passage, which opens forward from the farther end of the Grand

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Gallery. This passage, whose walls are rough and ragged, is put down as a type of "the great tribulation" which is predicted in the Scriptures, after which "the good time coming" is expected to arrive. The King's Chamber is elegantly finished within, and the old theory used to be that it was the place in which the King who built the Pyramid finally concluded to be buried; his original intention of being laid in the tomb cut in the bed-rock having been changed as the work on the vast pile progressed.

But the old theories go for nothing now, for not only is there no evidence to prove that the subterranean chamber was planned for a tomb, but the King's Chamber is also shown to have been designed for some other purpose, as appears from the fact that the stone "coffer," which is the only thing this room contains, is not of the proper shape or size for a sarcophagus, and no cover for it has ever been found.

The interesting thing about this coffer is that its interior dimensions very nearly correspond with the exterior measure of the Ark of the Covenant, while the capacity of the chamber in which it stands is the same as that of Solomon's brazen sea.

The writer of these articles has no theory of his own to offer. He sets forth this brief outline of the main features of the Pyramid literature as among the most interesting religious developments of our day, hoping that they may not only claim attention as pious curiosities, but also prove of practical value in reading the signs of the times.—*New York Christian Advocate*, June 27, 1878.

THE STONE WITNESS.

By Dr. Wild, Brooklyn.

THE GREAT PYRAMID—WHO JOB WAS—WHO BUILT THE PYRAMID—WHAT IT WAS BUILT FOR—AN EPITOME OF THE EARTH—THE HISTORY OF MAN CONTAINED IN IT PAST AND FUTURE—SCIENCE AND THE BIBLE, ETC., ETC.

THE wonderful lectures of Rev. Dr. Wild, of Brooklyn, were continued last Sunday evening before a thronged congregation in Elm-place church. Under the organ gallery behind the pulpit was a representation of the Pyramid, or, as the learned doctor terms it, "the stone Bible," its massive rectangular dark stone foundation and some of the most interesting of its interior passages, chambers, and mysteries. All eyes were fastened in scrutiny upon it, well knowing that some revelations of unusual Christian interest would be made by the doctor from it as soon as his lecture commenced.

The preliminary exercises of singing by a well-trained choir and prayer were therefore impatiently listened to by many whose thoughts were concentrated on the wonders of the Pyramid and its astounding confirmation of the prophetic Scriptures. Dr. Wild read a lesson from Job xxxviii., remarking that the author of that book was

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also the engineering director or architectural author of the Pyramid and identical with Shem and Melchizedek. The book of Job is the oldest book in the world by 200 or 300 years. Shem or Job was ninety-eight years old when he entered the ark, and he lived thirty years after Abraham, with whom therefore he shook hands, as well as with Methuselah who shook hands with Adam. Only one man, therefore, stood between Adam and Shem, and only two or nor quite two between Adam and Abraham—of the book of Berosus of Babylon is the only one that compares with Job in antiquity. This was the age of tradition before the Bible was written, or before Moses compiled the first portions of it. In the days of Abraham, Shem was the patriarch or oldest of his family, and it was therefore to him he did homage according to the patriarchal custom under the name of Melchisedec when returning from the slaughter of the kings. Shem had brought with him from the days before the flood much of the knowledge and wisdom which had been accumulated in the earth during the 2,000 years previous to that event, and which was swept away when only eight persons were saved in the ark.

We had been told that the human race has gradually improved, and that our ancestors in far off ages were monkeys or something of that sort, but the remains of the ruins and knowledge antiquity show everything of the reverse of this to be the truth. Look at that Pyramid. We could not build it to-day with all our boasted science. It will bear in every respect the closest scientific scrutiny. Our greatest scientists are only beginning to comprehend the depths of its mysteries, yet it is over 4,000 years old. The capstone on the top of it is a Pyramid in itself in miniature, unlike anything of the kind or any other building on the earth.

The reverend gentleman then continued to read from Job xxxviii., and show that the writer of it was master of astronomical and geographical, science and the builder of the Pyramid which is a miniature of the measurement of the earth and indicates the history of the human race. After this preliminary dissertation he took for his text Isa. xxviii. 29: "This also cometh from the Lord of hosts, which is wonderful in counsel and excellent in working," and continued his sermon as follows:

The Bible is a growing Book, being more read and better understood as the years pass by; and as men shall increase in knowledge and power, so the Bible will gain in influence and authority. Opposition to its teaching and vaunting denial of its authority shall be made subservient to its interests by goading on the Church to a wiser and more noble defence and exposition of the same. Now theology can levy upon the well-defined facts of science and confirmation of the sublime teachings of inspiration. The Christian student need not hold himself in timid dread for fear the scientist will discover aught in the realms of Nature that will contradict the Word of God; for as sure as God is the Author of both, so surely shall we find an agreement between revelation and science at every point truly understood —increased light means increased evidence. Nations and men, Nature

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and Providence, are united witnesses for God and the Scriptures, and the more we know of the past the better shall we understand the present and forecast the future. Let us recognise the imported difference between the Bible subjectively and objectively—that is, between what the Bible really is and what men think it is. Let us be free enough, bold enough, and wise enough to claim the Bible itself. Let us unyoke it from tradition which claims to be superior or even equal. Let us divorce it from councils, from creeds, from sects, and denominations ; let us lift it up out of the ecclesiastical rut of the ages. Let us with a commendable pride count ourselves worthy and able to formulate our own creeds, make our own prayers and confessions, accounting that the liberties of our fathers have been bequeathed to the children, and that the same God who gave them liberty and power is no less gracious to us, their offsprings. Traditions, councils, creeds, and degrees are worth much unto us as aids to a higher life and a nobler civilisation. The Christian fathers, the Luthers, Calvins, Knoxs, Wesleys, and others were our servants, as we will be the servants of coming generations. They worked grandly, they wrought well, they procured for us a goodly heritage : to them we are indebted. Yet it was not their purpose nor the design of Providence to enslave us or to stereotype the Church for the ages to come.

Increased light is increased evidence, only enabling us the better to understand the Word of God. When a publisher has stereotyped a book he is naturally loath to make any change or correction ; so Churches who have stereotyped the Bible are very unwilling to change, to receive light. Hence they are sometimes found opposing the march of a better civilization, proving and sustaining all manner of institutions and tyrannies, the torturing and terrible inquisition of Spain, the punishment and hanging of supposed witches by England and New England, the bondage and slavery of the South. So to prove their creeds and systems correct, they each have had a mode of their own, Catholic, Episcopalian, Baptist, Congregational, Methodist, etc. *So also,* theologians have often been impatient to reconcile the Scriptures with history, even to suggest mistake in the Sacred Record. Instance Daniel being made the THIRD RULER. They supposed it meant second, but later researches show that Babylon had two rulers at that time—namely, Nebuchadnezzar and Belshazzar—so Daniel was made a third. See the remains of Borsippia near Babylon (Dan. v. 29.) Now we know that both Daniel and Berosus, the old Babylonian historian, were right, and the Bible was right in using the word third. God in His revelation has always been equal to man's need. Tradition—Abraham saw Shem, for Shem lived some thirty years after Abraham's death. Shem and Melchizedek and Job are likely the same person. Certain, Shem and Melchizedek are the same, and by Egyptian historians called Philitis. This Philitis was the builder of the Great Pyramid. Now Shem saw Methuselah and Methuselah Adam. Thus then tradition would be sufficient. As tradition failed, the written Word

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began. There is little doubt now but that *Shem*, called also Melchizedek, was the builder of the Pyramid, being instructed of God, as his father Noah had been in building the ark, and as Moses with the tabernacle, and Solomon with the temple. As the prophet in the text and context shows that the wisdom of man is often the gift of God. *See Moses also:* "And the Lord spake unto Moses, saying: See, I have called by name Bezaleel, the son of Uri, the son of Hur, of the Tribe of Judah; and *I* have filled him with the Spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship. To devise cunning works, to work in gold, and in silver, and in brass, and in cutting of stones, to set them, and in carving of timber, to work in all manner of workmanship. And, behold *I* have given with him Aholiab, the son of Ahisamach, of the Tribe of Dan; and in the hearts of all that are wise-hearted *I* have put wisdom, that they may make all I have commanded thee" (Exod. xxxi. 1). Let us look at this building, for it is a special revelation for these times. For this precise and scientific day God has provided; science and the Bible are interlocked in this building; they agree, they testify for the same God, yet they witness to the same Christ, the Providence and history of His chosen people. This stone Book could not be read till now; it even takes the most precise scientific men of the day to read it. For thousands of years there has been no one in the court of the world able to question and interpret this witness of the Lord in Egypt. The scientists have been asking for some other revelation than the Bible, for the supernatural in a scientific form, for something beyond man, for something all could see, for something that would answer to pure science, for something that could be seen, handled, measured, tested, and amenable to mathematics, something superhuman, for something in which the human and the Divine blend. Thank heaven, all they ask is granted in this stone monument. Here we have science forecast for thousands of years; here we have the grandest problems in science solved, and the sublimest phenomena of religion and science crystalized, symbolising and teaching the most marvellous facts in religion, sociology, and astronomy. It is not a tomb, nor granary, nor temple, but a pillar and witness unto the Lord of hosts.

Think of a few facts 1. Its location the centre of the land surface of the whole earth. Hence the best zero point on earth for meridional and latitudinal calculations. Central to clime, here no rust, moths, nor frosts to destroy, nor earthquake—a well-chosen spot for such a pillar. 2. Its form and size—symbolising the earth quantity in its weight of five millions of tons—the freight of 1,250 of the largest steamers leaving New York. Its shape, or inclination from base to apex, the same as from the pole to the equator. To express this, the builder sloped in ten feet for every nine in height. On this building the sun can shine upon the whole of it twice per year without a shadow. This building is the most correct orient of any structure on the earth. It is the highest, largest, and oldest

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building on earth, rising to the height of 486 feet and a fraction, which height, if multiplied by ten nine times, gives the distance of the earth from the sun. Or pile a thousand million Pyramids one on the other and the last would touch the sun. As it stood perfect, it was the circle squared. For the height is the radius of a circle, whose circumference, if divided into four equal parts, each part would equal one of the square sides of the base. Closer in approximation than Walli's indivisibles, or Newton's fluxions, or Liebnitz's calculus. The door of entrance was some forty-nine feet from its base and 300 inches East of the centre, so as at once to express the tilt of the earth's axis from the plane of its orbit, and by its height from the ground express the procession of the equinoxes. What a witness outwardly, when complete, of polished marble, covering some thirteen and a half acres; within and without clean, and free from idolatrous marks. But God foretold the place and purpose of this huge pile through the prophet Isaiah (xix. 10): "In that day shall there be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord. And it shall be for a sign and for a witness unto the Lord of hosts in the land of Egypt." Here we see the altar and pillar are one and the same, and a scientific fact is expressed when the prophet says it shall be in the midst and on the border. The position of the Pyramid is such, being at the sector point of Upper and Lower Egypt, thus being on the border of both, yet in the midst. The sector point of the arm is where the wrist joins the hand. The spreading hand represents Lower, and the arm Upper, Egypt.

The Rev. Dr. Wild then brought his discourse to a conclusion, promising in the next lecture to give particulars concerning the indications of the future of the human race, and history of the world to be found in the mazes and intricacies of the Pyramid. We propose (D.V.) to report the next lecture in full, as it will, probably, exceed all its predecessors in specific data and startling interest.—*New York Champion.*

WHAT'S IN A NAME?

We have given a few derivational probabilities, with regard to the naming of Ireland; but there remain a few others which we are not disposed to pass by, without noting them for the consideration of our readers. We have seen that the term Yar, Yor, or Yer—Jar, Jor, or Jer—Iar, Ior, or Ier—of Egyptian or Hamitic origin—is in excellent keeping with the natural character, atmospherically considered, of the Emerald or Green Isle, or Erin. How truly appropriate the name is, from that point of view, we soon shall see. The Israelites were a Nation of shepherds first, and of husbandmen afterwards. The Tribe of Dan was most undoubtedly the first of all to settle down in the British Islands. The men of Dan most clearly resorted to Cornwall for their tin, before the arrival of

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Simeon and Asher—*judgment*, first—*acceptably heard*, next—and *happiness*, last; and it is equally clear why they chose Ireland—the *river* land, the *stream* land, the *water* land—for purely residential and pastoral pursuits, in preference to any other portion of these islands. In the first place, it is cut off by sea from Great Britain, is more remote from all European Nations and lands; and was then utterly unknown, and afforded greater secrecy and security. From its close proximity to the great Gulf Stream, Ireland is of a far more humid climate than is Great Britain. Ireland is the perpetually dampest part of the British Islands, and, therefore, better adapted for grazing purposes, and for flock rearing, than for corn growing. Wales and the West coast of England are perpetually the wetter than the Eastern coast of England; therefore the Western half is better adapted for raising herds, while the Eastern half is better suited for corn growing. This, unquestionably, is the chief difference distinguishing the climate of Ireland, Wales, and England. Let us quote sundry geographers as to this; as to its sea-girt position generally, and its Gulf Stream especially.

Solid bodies receive heat, and part with it, more readily than liquid ones do. The sea continues of nearly the same temperature all the year round; but the difference in the land, in summer and winter, except within the tropics, is very considerable. The effect of this on countries near the sea is, to make the climate more temperate, for, in summer, the sea being cooler, winds from thence must cool the land; while, in winter, the sea being warmer, a sea-breeze warms it. In tropical regions, the sea is always cooler than the land; its effects, therefore, in those parts, must always be to reduce the temperature. Countries near the sea have also a very humid atmosphere. Thus, England has much milder winters and summers than countries in the same latitude on the continent, especially those far inland; the humidity of the climate is also greater, as seen in its misty atmosphere, as well as in the quantity of rain that falls. So, too, although Edinburgh is in the same latitude as Moscow, the intense cold of the winter of the latter place, and the heat of its summer, can be ill endured by a native of the former. These remarks suppose that the sea is sufficiently wide to affect the character of the air that passes over it, and that the winds blow frequently from that quarter. The East part of Asia is washed by the sea; but, as it is very narrow, and the winds seldom blow from it, the effect upon the climate is comparatively insignificant. The climate of England would be totally different, notwithstanding the neighbourhood of the sea, if the prevailing winds were East instead of West; and even this natural superiority would be diminished incalculably by the withdrawal of the great Indian or Arabian Gulf Stream, which is by far the hottest body of sea water on the whole surface of the earth—that is to say, if the East winds blew Westwards for more than 300 days in the year, instead of West winds blowing Eastwards during those 300 days, as is the case. "Also I will ordain a place for My people *Israel*, and will plant them, and

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they shall dwell in their place, *and shall be moved* NO MORE." "Moreover, I will appoint *a place* for *My people Israel*, and *will plant them, that they may dwell in* A PLACE OF THEIR OWN, *and move* NO MORE." "There is none like unto the God of *Jeshurun*, who rideth upon the heaven in *thy* help, and in His excellency on the sky. The eternal God is *thy* Refuge, and underneath are the everlasting arms; and He shall thrust out the enemy from before *thee;* and shall say, '*Destroy them.*' *Israel*, then, shall dwell in *safety*—ALONE; *the fountain of Jacob* shall be a land of corn and wine; also *his* heavens shall DROP DOWN DEW. Happy art *thou, O Israel!* who is like unto *thee*, O people saved by the Lord, the Shield of *thy* help, and who is the Sword of *thine* excellency! and *thine* enemies shall be found liars unto *thee;* and *thou* shalt tread upon their high places." "And of Joseph he said, *Blessed of the Lord be* HIS *land*, for the precious things of heaven, FOR THE DEW, and *for* THE DEEP that coucheth beneath, and for the precious fruits brought forth by the sun, and for the precious things put forth by the moon, and for the chief things of the ancient mountains, and for the precious things of the everlasting hills, and for the precious things of the earth and fulness thereof, and for the good will of HIM that dwelt in the bush; let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren." "Yet now hear, *O Jacob*, My servant; *and* ISRAEL, *whom I have* CHOSEN: Thus saith the Lord that made thee, and formed thee from the womb, and will help thee; Fear not, *O Jacob*, My servant; *and thou*, JESURUN, *whom* I HAVE CHOSEN. For I will pour water upon him that is thirsty, and floods upon the dry ground; I will pour My Spirit upon thy seed, and My blessing upon thine offspring." "THIS PEOPLE *have I formed* FOR MYSELF; THEY *shall shew forth* MY PRAISE."

Countries near the equator are the hottest; thus, Jamaica is hotter than Spain, and Spain is hotter than England. The difference in the heat of summer, in different parts, is not so great as many imagine, owing to the long summer days, in parts distant from the equator; while, at the equator, the days are always twelve hours long. More heat is received in the longest day than is lost in the shortest night; and so there is an accumulation of heat. From this cause, therefore, the summer of Lapland is very hot. The higher we rise, the less is the heat. Many mountains near the equator have their summits covered with perpetual snow, while the heat at their bases is so great as to be almost unbearable. It is owing to this cause that some places within the tropics enjoy temperate climates, as, for example, Quito, just under the equator, at an elevation of 9,600 feet above the sea level, which is the highest city in the world. The highest point inhabited by man is in Peru. Some cottages, at the source of the river Ancomarca, are 15,720 feet above the level of the sea—as high as Mont Blanc, in Switzerland—and are the highest known inhabited spots on the globe.

The peculiarities of European climate are produced by the neigh-

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bourhood of Asia, Africa, and the ocean. The indented character and prolonged continuation of its coast lines, combined with the dispositions of the mountains, the exposure of the soil, and its elevation, allow of our distinguishing in Europe three general climates, which may be figured by three sides of a triangle, whose three vertices are directed to Cape St. Vincent, in Portugal; North Cape, in Finmark; and the North of the Caspian Sea. We will call that which goes from Cape Vincent to North Cape, *the side of the ocean*, in the centre of which stands Britain, "*the strength of the sea*;" we will give the name of *the Asiatic side*, to that which unites North Cape to the Northern extremity of the Caspian Sea; and we will designate as *the Southern side* that which, from the Caspian, proceeds to Cape Vincent. In following, in winter, the side of the ocean, the cold increases in going from South to North; if we follow the Southern side, the cold increases, with some irregular variations, as we proceed towards the East; and along the Asiatic side the cold continues nearly the same as we go from South to North. The heat of summer follows other general laws; in all the North it acquires much intensity by the much prolonged length of the days; but on the side of the ocean, of the triangle above mentioned, the constant temperature of the sea moderates the heat; while, on the Asiatic side, it becomes sometimes inconvenient, the more especially on account of the very severe cold that is experienced during the winters; and, lastly, upon the side turned towards the Mediterranean, it varies remarkably, according to the winds and other local causes, but it diminishes generally towards the East.

The climate of Europe is rendered colder by Asia, hotter by Africa, and more uniform by the ocean. The Eastern countries, being unprotected from the piercing winds of the high regions of Central Asia, are colder than the Western countries; those most to the West, and nearest the great Indian Gulf Stream being the warmest. Thus, Ireland is warmer than Great Britain, the British Islands are warmer than the Western countries of Europe, and the Western countries of Europe are warmer than the Eastern. Were the Oural mountains high enough to check the cold blasts from Asia, Russia would enjoy a warmer climate. But while Asia diminishes the temperature, Africa increases it. The burning winds from that continent, called the Solano, in Spain, and the Sirocco, in South Italy, are almost intolerable. Were the Mediterranean narrower than it is, the heat would be still greater; for Spain, which is nearest, is hotter in the plains than is South Italy, and South Italy is hotter than Greece. Fortunately for these three great peninsulas of South Europe, the heat is diminished, too, by reason of their elevation, they all being mountainous.

The neighbourhood of the Atlantic Ocean gives a more uniform temperature to the Western countries of Europe than to those furthest removed from it; for the temperature of the sea remaining nearly the same all the year round, that of the air passing over it is also tolerably uniform, and so diminishes the difference between the

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summer and the winter of the parts on which it most frequently blows. The countries of the North, as Sweden, Lapland, and Finland, have very hot summers, in consequence of the great length of the days, and the shortness of the nights. There is an accumulation of heat, much more being gained during the protracted day than is lost during the abbreviated night. The rapid vegetation of these regions results from this cause. Barley has been sown and reaped, in latitude 70 degrees North, within seven weeks—that is, in about one-fourth of the time occupied in its arriving at maturity in England. In the North of Europe, the inhabitants have neither spring nor autumn, the summer bursting in upon them all at once, and the winter falls on them almost as suddenly. In the South of Europe they have no winter, except on the most elevated regions, snow seldom falling, and never lying long; while the trees are at no time wholly destitute of leaves. Along the maritime countries of the West, the advance of spring is the most gradual. The difference between winter and summer is far greater in the Eastern countries than in the Western; but these latter, bordering on the Atlantic Ocean, are more subject to sudden changes in the weather.

(*To be continued.*)

Correspondence.

MY DEAR MR. HINE,—As a believer in the grand truth you have so nobly brought to light, I feel bound to do something, even though it be but little, to aid you in your present financial difficulty. I have therefore to ask to be good enough to accept the enclosed P.O.O., and to apply it in the way you think best.

The Identity is making steady progress here—not loud, but deep. The clergyman of the church I attend told me the other day that your arguments were "striking certainly." Another clergyman (a very High Churchman) says: "Oh, yes! Mr. Hine's arguments are good, but then you know they are so partial; if he would take whole passages, the absurdity would be apparent." A friend who was standing by pointed out that that was exactly what you did—the piecemeal process was the very opposite of yours, and closely resembled that pursued by him and others. The Rev. gentleman changed the subject. Our ministers will not face the question fairly.

Demerara, British Guiana, July 6th, 1878.

DEAR SIR,—I cannot let the present opportunity pass without remarking on the wonderful turn of events taking place in the East as pointing very directly to your statements, and to what is to come, and to express my great appreciation at the ability and foresight of Lord Beaconsfield. It has always been received as an acknowledged fact that Britain was not, and never could be, a great military Power, but that masterly stroke of statesmanship of bringing troops from India to Malta immediately dispels that illusion; and after that exhibition of strength I think no European Power (and consequently no other Power) would like to try issues by war with us. Then again, the ceding of Cyprus and the defensive treaty with the Sultan again show up that *master-mind*, and may well make Mr. Gladstone *bite his finger-nails to the quick* at the marvellous success and, I think, God-directed ability of his rival. Russia is thus checkmated in Asia, and long will be the time, I think, before she dare put her foot across that border fixed at the Conference.

With best wishes, believe me truly,

J. C. WISHART
(*Late of Seaton Carew.*)

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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. VI. NO. 186.] WEDNESDAY, AUGUST 21, 1878. [ONE PENNY.

WHAT'S IN A NAME?

(Concluded from page 340.)

THE climate of England is humid, but healthy. The dense fogs and thick clouds, which are so common, prove the humidity of the climate rather than the quantity of rain falling, which is little more than that of other countries in the same latitude. One consequence of the moisture of the atmosphere is the perpetual verdure of our fields. In the same latitude, on the continent, at a distance from the coast, the fields are parched towards the end of summer. There is a difference even in England, the West part being more humid than the East. This will account for the fact that, in the East the ground is more generally in tillage; and in the West in pasture. The London market is supplied by the East counties with more than the proportionate quantity of wheat; and from the West counties with more than the proportion of cattle. The salubrity of the climate is seen by the average age of the inhabitants, which is greater than in most of the countries of Europe. East winds, which often blow for a considerable time in the spring, are very injurious to vegetation, and very trying to man. They verify the old adage, which says they "are neither good for man nor beast." In the South-west counties the air is so charged with moisture, that many fruits, which will ripen in other parts farther North, do not

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come to perfection there. The sun's rays are deprived of their power in passing through the damp atmosphere. On the other hand, many plants of warmer climates will stand the winter of the South-west part, without protection, owing to its great mildness. The myrtle will grow in the open air, but the apricot will not ripen; and when it does, it is of an inferior flavour to that of the drier counties. The crops seldom suffer from drought, but not unfrequently from too much wet. Considerably more rain falls in the West than in the East. The rainfall is especially great in the district of the Cumbrian hills.

The climate of Scotland is cold and wet compared with that of England; but is not subject to the extremes of heat and cold of countries in the same latitude on the continent. The proximity of the sea renders the winters so mild that the harbours on the coast and the lakes are never frozen, as is the case in more Southern latitudes on the continent. The great drawbacks of the climate are the prevalence of piercing East winds in the spring and early summer months; and the copious showers which not unfrequently fall before the harvest is got in. The harvest is at least a month later than in the South of England. As in England, very much more rain falls on the West coast than on the East, especially in the islands. On the Western coasts there are rather more than 200 days in the year on which the rain falls.

The climate of Ireland is mild but humid. The unbroken exposure to the Atlantic, and the prevalence of the West winds, which blow for three-quarters of the year, accounts for the extremely indented character of the coast on the West and South-west. The number of lakes, as well as its insular position, contributes to the humidity of the climate. Not only more rain falls than in England, but the atmosphere is always more charged with moisture. This causes the verdant appearance of the country, and has given it the name of the "*Emerald Isle*." It is on this account, too, that Ireland is so admirably fitted for a grazing country.

From all this we gather that the British isles occupy a position, with regard to all other lands in existence, a position in the highest degree exceptional and most highly favoured. Not only its position generally, but its position specially with regard to the great Gulf Stream, renders Britain the most conspicuous of all lands for natural pre-eminence and favour. Most strange it is that the people of this land should be the first people of all races in existence. We see that the Gulf Stream originates in the same regions as did the people, and ends in the same regions wherein the people are now located, after breaking in blessing and favour around the shores of the "*happy islands*." Truly may it be said of both this most highly-favoured land and clime, as well as of its most highly-favoured people—"*He hath not dealt so with any other people.* PRAISE YE THE LORD."

Ireland is more remote from the continent than is Britain; and by thus affording greater security from attack, in addition to its

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natural capacity for grazing purposes, evidently induced Dan to make preferential choice of Ireland for their permanent place of residence. The Yor, or Yer, or river of Egypt, is the cause of that country's fertility. As water is the very life's blood of the whole vegetable creation, it is evident that the perennial moisture of the Irish climate is the very life's blood of that land's proverbially evergreen condition. The yar or yor, in either case, is evidently the chief source of the food-producing capacities of both countries. What would Egypt be without the muddy and unclean overflowing of its Yor? And what would Yar-land be without its everlasting distilment of pure and pellucid waters, from the mighty Indian Yor or Gulf Stream, and the perpetual droppings of its life-giving treasures upon the thirsty earth? Warmth and moisture perpetual, from one great source, the Irish soil being carpeted in living green, even while the biting blasts both wither and consume the tender herbage on the Eastern shores of Britain. If Dan, therefore, did not arrive first, it is difficult to see how they could have gained, at such a time, so great a natural advantage over their brethren of Britain. IOR, or YOR, in Cymraeg, signifies "THE ETERNAL, THE LORD;" and taking the derivation of Ireland as coming from this source, 2 Sam. vii. 10, 11, receive a far greater significance, in our own estimation. IR is a Cymric word, and signifies *juicy, fresh, green, raw;* IR-AIDD, or IR-AIN, signifies *juicy, sappy, fresh, full of juice, luxuriant;* while IR-HAD signifies *growing, juicy, or fresh, anointing*; IR-HAU, signifies *to grow juicy*; IR-DOD, signifies *succulency, freshness, rawness*; IR-LAS, signifies *of a fresh verdancy*, &c. From whichever source, therefore, we regard the derivation of Ireland, we find ourselves placed unavoidably in most singular and suggestive circumstances and position. We leave you all, good readers, to draw your own conclusions, whether they be wise or foolish.

Let us go over a few names, already mentioned, by way of preliminary foretaste, and see what a mass of British words is found in Hebrew names, and what a mass of Hebrew words is found in British names. Of BAAL we need say nothing further. BAAL-GAD. GAD is a Hebrew word signifying *a troop*, or *a company*; it is also a Cymric word—GAD, or CAD—signifying *battle, war, army, host, a great throng mixed together, a great medley*; while, in English, we have the same word, GAD, doing duty as a verb—*to gad, to gad about*—and also doing qualifying duty to a noun, in *gad-fly*—also forming part of a compound exclamation, in *Gad-zooks, Gad-sirs*, and a whole one in *Gad*, while, as *Cad*, it is a term of opprobium; and it also is a contributor to *caddy, tea-caddy*; while, as CAD-FA, in Cymraeg, it also does duty for *place of battle, troop gang*—CAD-FARCH, *war horse, troop horse*—CAD-FEL, *war, warfare, &c.*

BAAL-PEOR. PE-OR is a Hebrew word. PE, in Cymraeg, signifies *if, though*—and OR (*ôr*), in Cymraeg, means *limit, margin, brim*, as OR (*or*), it signifies *if*; while, in English, OR is a word.

BA-MOTH BAAL. BA is a Cymric word, signifying *being in, immer-*

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sion, and also *what*. MOTH is an English word, *an insect*; while MOOD, in Cymraeg, signifies *mode, way, form, means*, and, in grammar, *mood*.

BETH-BAAL-MEON. *Beth*, in Hebrew, signifies *space to contain, a house, a grave*; it is also a Cymric word, BEDD, and signifies the same in Cymraeg as in Hebrew; and it figures in Britain in names of places, such as *Beth-Gelert, Beth-nal, Beth-ersden, Lam-beth, Morbeth.*

BAAL-AH. AH is an English word; and AHA a Cymric one.

KIR-JATH BAAL, and BAAL-ATH BEER. CIR, in Cymraeg, signifies *bounty, boon, benefit*; while YAT, or YATH, is English, as in *Symmond's Yat.* ATH we have already referred to; it is the primary root of very many Hebrew, Cymric, and English words, as *aath, bath, cath, dath, eath, fath, gath, hath, iath, jath, kath, lath, math, nath, oath, path, gath, rath, sath, tath, uath, vath, wath, xath, yath, zath.* BEER is a well-known Hebrew and English word, the latter representing a National drink of Britain, the former being the name of *the well of Sheba, Beer-Sheba.*

BAAL-Y-BAI. BAI is a prefixional formulative upon the Hebrew root and word of AI. AI was the Hebrew name of a Canaanitish city destroyed by the Hebrews; it is a Cymric word also. BIL-BAI is a Biblical proper name, if we mistake not. From the root, AI, we have the prefixional formulatives of *bai, cai, dai, eai, fai, gai, hai, iai, jai, kai, lai, mai, nai, oai, pai, qai, rai, sai, tai, uai, vai, wai, xai, yai, zai*; and, when written in its original and ancient form, AY, אי, we have therefrom the formulatives prefixional of *bay, cay, day, eay, fay, gay, hay, iay, jay, kay, lay, may, nay, oay, pay, qay, ray, say, tay, uay, vay, way, xay, yay, zay.* Let our readers observe what an immense amount of Hebrew and of English is derived from this one, solitary, and identical root of *Ai*, or *Ay*, by one and an identical alphabetical prefixional process: in the one case, giving the short form *y* or *yodh*, as in the translations of Hebrew proper names in the Bible (י, *i*); and, in the other, giving the long form *y* or *yodh*, י. The British tongues alone produce this remarkable identity with Hebrew constructional form and result; but, if you attempt it with any other language, so far as we know, the parallel will turn out a very dismal failure.

But, to crown all, we have all this supplemented by an existence of words, Hebrew and British, absolutely identical as to sense or meaning as well, and which words are derived in both cases in an identical manner. UD is a Hebrew word and root, and it is a Cymric word and root, signifying *howl, yell, blast*; it is also English, and from it we have HUD and AB-I-HUD in Hebrew, HUD and AB-HUD in Cymraeg, and HUD and HUD-SON in English. HUD, in Cymraeg, signifies *illusion, charm, allurement*—AB-HUD, or AB-Y-HUD, the *son of illusion, son of charm, son of allurement.* HU is Hebrew, and so is AB-I-HU. HU, in Cymraeg, is *what is apt to pervade, bold*—AB-Y-HU, or HU-AB, *son of the pervading, son of the bold, son of the apt, son of the audacious, son of intensity.* You cannot get this sort

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of thing anywhere but in Hebrew and the British Isles. Take the Hebrew root and word of AB, and what have we? Take the Cymric root and word of AB, and what have we? One and the same word, and one and the same meaning, in either case. Ner, Abner; Ishai, Abishai; Melech, Abimelech; Eli, Eliab; Mael, Abimael; Ram, Abram; Da, Abida; Job, Jobab; Mo, Moab; Igail, Abigail; Nadab, Abinadab, &c.; while, from the Cymric we have Ithel, Abithel; Rhys, Abrhys, &c.

BAAL-Y-HUL-ISH. HUL is a Hebrew proper name, Biblical, if we mistake not; it is also Irish and English. In Cymraeg it signifies *cover, coverlet.* ISH, יש, is Hebrew for man, ISHA is Hebrew for *woman,* ISHI is Hebrew for husband. Now, wherefore doth this Hebrew word *ish* come into such universal preference or favour with our "*modern British Gentiles?*" We cannot find it at all in Cymraeg, the ש, SH, is as great a rarity with the Cymry as it was with Ephraim at Jordan fords; yea, *Shibboleth* was *Sibboleth* at Jordan, even as *shrimps* are *srimps* at Gravesend. We were once much entertained with a certain good lady's speaking in company of the "*srieking*" of another fair, but afflicted, one. The fair narrator observing that we thereupon regarded her with much more attention than politeness, and with ill-disguised amusement withal, became suddenly conscious of what it really was that exercised our usually very dull mind and attention so unwontedly, when, with flushing brow and cheek and sparkling eye, she swiftly determined to let us know that she was by no means unequal to the all-important occasion and difficulty, so, bracing herself up, she repeated the striking passage once more with increasing animation and volubility, when "*srieking*" was heard no more, but "and she was SKRIEKING dreadfully" *did* make our tympanum most pleasantly reverberate. Finding this second and pretentious attempt to vanquish "SH," ש," was a task still too herculean, with crimsoned cheek, and flashing eye, and expiring smile, the fair orator at once suddenly and adroitly changed the subject of her eloquence, and by one dexterous mistress-stroke deprived us of both our rude attention and enjoyment.

Fool-ish, wise-ish, tough-ish, rough-ish, rogue-ish, strong-ish, rubb-ish, blue-ish, grey-ish, embell-ish, furn-ish, light-ish, Engl-ish, Ir-ish, Scott-ish, furb-ish, establ-ish, demol-ish, Span-ish, Dan-ish, Swede-ish, Turk-ish, Pole-ish, pol-ish, hell-ish, devil-ish, lav-ish, burn-ish, good-ish, long-ish, short-ish, thick-ish, thinn-ish, wide-ish, narrow-ish, deep-ish, shallow-ish, high-ish, soft-ish, hard-ish, weakish, gare-ish, garn-ish, dull-ish, brack-ish, &c. Now, can any decent-minded Gentile in existence tell us, rationally and reasonably, how came this Hebrew word, יש, ISH, MAN, to be cast with such reckless prodigality into and all through the English language, and into no other that we wot of, otherwise than by the agency of flesh and blood directly and lineally descendant? How came these proud islanders, these so-called Gentile-British, to make such an universal and lavish use of this little Hebrew word, *ish,* instead of some, and Gentile, other?

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You will tell us, perhaps, that all this is not English. Be it so, and ever thus, if ye will, it makes not the slightest difference to us, in either case. To this we have only to reply that we have heard the whole of them full many a time and oft, and scores of others, during the whole of our lifetime, and in common every-day use. There are many words in daily use by the people of this country that are not to be found in our English lexicons at all, and there are numerous words in our lexicons that are very rarely, and never, used by the great mass of the people. English lexicons, or dictionaries, are most wretchedly poor things to trust solely to in searching for any Hebrew origin of the English language, or for any Hebrew remains therein, for the whole of the compilers thereof most notoriously, studiously, and systematically, and of set purpose withal, avoid common English words and forms in daily use in all our counties, and go groping and clawing anyhow and everyhow after Greek and Latin words and forms, which are well known as to their source or origin, and are by no means of Hebrew birth directly or indirectly. It is only by taking the every-day language of the people all over the kingdom, as well as our dictionaries, that any man can give any rational consideration or expression of opinion at all on the matter. Why was אִישׁ, ISH, such a primary favourite with, and dragged into prominence at every opportunity by, the Hebrews of old—as testified by such remains as Ish-mael, Ish-bosheth, Ab-ish-ai, Lach-ish, Naph-ish, Ish-bak, Ab-ish-ur, Ish-i, El-ish-cana, &c.? And why is it now, and has it ever been, such an universal favourite amongst the British? And why is it not, and apparently has never been, a favourite form of expression with any other people on the face of the globe? Why, also, do the British people eternally Hebraize all such words as nation, caution, ablution, &c., by refusing to pronounce them as anything other than na-shun, cau-shun, ablu-shun, &c., &c.? SHAN, SHEN, SHIN, SHON, SHUN, SHYN, are every one Hebrew words and roots; they are also British, as witness Shan-on, Shen-stone, Shin, Shone, Shun, Shyne. Why do English Gentiles, therefore, insist upon being Hebrew in speech against their Gentile will, and that, too, when no other Gentiles have done or are doing so? Your Briton will neither say Israelite or Israelish, but must have the whole together, thus—Israelitish; and this makes us look hopefully forward to the day when he will discard Jewish and take to Jewish-itish.

Take the Hebrew root and word ISH by itself, and we have the verbal representation in Hebrew of A MAN; and take it in English, by itself, and we have MAN, or nothing at all, notwithstanding it is stuck on to almost everything. *Fool-ish* is *fool-man* in English, although the *ish* has been so hacked about in extended combination as a qualifier, though oft it is not twisted or twirled about either very wisely or very well. *Fool* is a noun in English; *ish* by itself is nothing at all if it be not man in disguise; but *fool-ish* in English means very much indeed—"a fool to some extent, but not absolutely so," "partaking, in some greater or less degree, of the nature, or the

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character, or the disposition, or the action of a fool;" it is merely an adjective, in fact, in English, qualifying every noun with which it is allied. But why do our Gentile English go so very far out of their way for a Hebrew word, pure, solid, unaltered, and undefiled, wherewith to convert the English noun, *fool*, into the English adjective, *foolish?* "Aye, aye! good sirs! 'tis there the rub locates," as brother Manasseh would guess and calculate. No other people do it, then why do the English do it?

The English, like the ostriches, bury their foolish heads in the sand by calling themselves Gentiles, and then vainly imagine that, inasmuch as they then see nothing at all themselves, nothing whatever can be seen by others of the residue of their Hebrew bodies, which all the while remain naked and exposed to the gaze of all that pass them by. Rom. xi. 25 reveals to us this great blind characteristic of outcast Israel. Gen. xlviii. 16 reveals to us why this blind people of Israel are named after the great Redeemer and Blesser of Jacob—"ANQ-EL-ISH," "MEN OF THE ANGEL OF GOD." This is evidently the "*new name*" declared to be bestowed on these cast out sons of Israel; a name which the Lord Himself should name. And what does "ANQ-EL-ISH" really mean? "CAPACITY—GOD-MAN." *Anq*, in Cymraeg, signifies *open, broad, capacious, capacity;* ANQ-AD, *a grasp of the hand;* ANQ-AR, *the abyss, hell;* ANQ-AWD, *capacity, contents;* ANQ-DER, *capaciousness, largeness;* ANQ-DDE, *spacious, capacious;* ANQELL, ENQYLL, *pinion, fore-leg;* ANQ-EL, ENQ-YL, *angel;* ANQ-EL YS-TOR, *recording angel, evangelist.* But all this is as nothing if we regard not other features disclosed by language alone in Hebrew and Cymraeg. Take ISH as your root in both languages, in English and in Hebrew, and commence at the first letter of both alphabets, and formulate prefixionally throughout in both cases, and what is the result? Words that are identical in both cases so far as the alphabets are identical. Hence we have the following *ish* root formulatives—*aish, bish, cish, dish, eish, fish, gish, hish, iish, jish, kish, lish, mish, nish, oish, pish, qish, rish, sish, tish, uish, vish, wish, xish, yish, zish.*

See what a number of Hebrew and English words and forms are produced from one common root by one common or identical mode of procedure! Can you do this sort of thing with the Hebrew and any other language upon ISH? "There be two Dromios here, my masters all." What truly wonderful Gentiles these English blind ones are, to be sure, to be having so much more Hebrew in them, and over them, and with them, and around them, and coming from them, than of anything else!

CYMRU.

LECTURES.

MR. HINE lectures at Deal, August 21; at Blackburn, September 15 and 16; at Saltaire, September 19; at Sheffield, September 22 and 23; at West Hartlepool, September 24 and 25; at York, September 26 and 27; at Kilham, near Bridlington, September 29.

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THE OPENING OF THE TARA, THE NATIONAL SALVATION OF ISRAEL AND JUDAH, AND THE MANIFESTATION OF THE GLORY OF GOD.

By Harrison Oxley.

We are under the impression that the work of the Identity must begin to take shape towards the opening of the Tara, and that this glorious and truly magnificent work must become an event of amazing National glory and interest, not to the House of Israel only—that is, the British—but to Judah also. Unless, indeed, gross darkness hath for ever blinded our eyes, we cannot fail to see how gloriously the Lord the Almighty has been working in the marvellous dispensation of His providence by the affairs in the East; and how all this National glory, which the Lord has secured to the Nation and Empire, is unquestionably the most splendid witness to the truth of the Identity and that everlasting word, "I am the God of Abraham, the God of Isaac, and the God of Jacob."

It is certain that those promises of future glory, which the Lord made by the prophets, are not to Judah only, nor to the House of Israel only, but to the two Houses. And it is plain, that by the Identity and the settlement of the Eastern Question, the two Houses are inevitably brought together. Although the Identity does not seek to identify the Two Tribes—the Jews—inasmuch as they have always been known, never lost—yet, by Identity light, the Two Tribes—the House of Judah—are brought into more Scriptural light than aforetime; and by Identity light they are also placed in a new and, in truth, a more exalted position. The Identity is not only a most glorious work of Divine blessing to the British people and to the throne of David, but is also a most glorious and Divine blessing to the House of Judah. By the issue of the Eastern Question we have seen that the Divine truth of the blessed Bible has been brought out gloriously. We have seen that, as of old, so is it still, that Ephraim's—that is, Israel's—horn is the horn of an unicorn; how that glorious horn has, by the blessing of the God of Abram, been exalted and pushed successfully against the Russian bear. And we have seen how the mercies of God Almighty have not failed Israel in connection with the House of Judah, by the Prime Minister, raised up especially for the time and the great event.

By the Identity and the Eastern Question, the two great National and Scriptural witnesses have been working together, and brought into National view as they have never been before. And why? That the Scriptures might be fulfilled, and that the glory of that glorious salvation, which the Lord has promised to both the House of Israel and the House of Judah, may be brought into operation. By the outcome of the Eastern Question and the Identity, the House of Judah and the House of Israel are placed together, nor can anything possibly prevent their National union. "The stick of Ephraim and the stick of Judah" must "become one in the hand of the Lord" (Ezek. xxxvii.). By these two sticks in one, evidently the Lord will

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only work in the future. Therefore we see, by the realisation of this great event, a new and brighter National glory is breaking forth upon the two Nations, because the time has come when the Lord will specially work with them together. Therefore we are under the impression that this future union of the House of Judah and the House of Israel will be gloriously established by an event of the most extraordinary National glory ; and what event but the opening of the Tara ? And again, by this great event, Judah and Israel are brought to the front ; and still it is the Eastern Question only by the Tara assumes a form Divine which belongs exclusively to God's two great National witnesses. The great and marvellous question of the Identity becomes concentrated at one given place in the British isles ; and if our impressions are correct, there must evidently gather around that place an intensity of interest throughout the British Empire and America, such as never has been known. It is, we believe, at Tara where the mystery of Israel's transplanting, and the true origin of British history will be found ; and when found, will be an event of glory to both the House of Judah and the House of Israel, as will doubtless in effect shake the British isles, and all their vast dependencies from one end to the other. It is plain that by this event great discoveries might be made which would shed an halo of everlasting glory upon the crown and kingdom. Would it not be the means of opening the eyes of the Nation in a most wonderful manner ? And if the ark of the covenant, and Jeremiah's title-deeds, with other treasures, should be found, as indeed we have the firm impression they will be found at Tara, what must be the National results ? What a tremendous effect must the discovery have upon "the powers of darkness." What a wide and new, splendid and Divinely-glorious prospect of light and salvation will open out before the whole Nation and her company of Nations ! How the tidings would make the waste places of Jerusalem break forth and sing together ! Would not the name of the Lord be glorified in the British isles in a most glorious manner indeed ? What an amount of darkness would then at once and for ever roll away from the House of Israel and the House of Judah ! The two would become one in the hands of the Lord, from a National point of view. And the way would doubtless become at once clear by which the work of the Identity would be for ever Nationally established, and for the gathering of Judah from under the whole heaven previous to the great and united return.

There must evidently yet be some other palpable and distinct evidences of the truth of the Identity and our National right to the Holy Land than even all those conditions which are alone found in the British Nation. The only sacred spot where we think such conclusive evidence can be found is the Tara. Hence we conceive it to be right, by the light and power of the Identity, that search be made at Tara for the glories of Jeremiah's mission of grace, by which the throne of David and the House of Israel became established together in the British Isles. The opening of the Tara would not only be the means of establishing everlasting salvation to Zion and Jeru-

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salem, Israel and Judah, but it would be for the manifestation of the glory of God in a very special manner. A perfect blaze of Divine glory would break forth upon the whole Nation, and God, the God of Israel, would be glorified thereby. Then, in truth, the glory of God would be seen over Israel as it used to be seen in the days of old—seen from a National point of view—and we should, by the glory of the Identity, become prepared for Nationally receiving the great outpouring of the Holy Ghost, by which we should then become a righteous Nation. There would then, unquestionably, be for ever a sacred connection between the Holy Land and the British Isles. Ephraim would no more envy Judah, nor Judah vex Ephraim. The two brothers would join hands; peace and goodwill towards each other would be the heaven-born principle that would rule in their hearts. The two sisters would dwell happily together under the shadow of the Almighty. After ages of alienation and of separation, they would be marvellously brought together again by the hand of their God and their Redeemer, and so united, and so blest, as to be cast out no more. These, we are persuaded, are some of the glorious and abiding blessings that would come to us by the opening of the Tara. We should have the Scripture literally fulfilled; "a Nation would be born in a day." And, though we by no means pretend to be infallible, yet we confess we think that Scripture could not be fulfilled unless Tara should be opened. However grossly the Scripture has been, and still is, daily misapplied—however plausible the spiritualising of the words may seem touching the great mountain becoming a plain, we have certainly the impression that the word of the Lord, given in that place to Zechariah, is bearing immediately upon the work of the Identity in these days, and the restoration of His favour to the House of Israel and the House of Judah, the two olive-trees, God's two anointed witnesses.

We are led to the conclusion that it is an absolute necessity that Tara be opened as a confirmation of the truth of Scripture touching the Identity of the British people and the gathering of Judah to his people. The Lord of hosts says that the great mountain shall become a plain. And if Tara be not the mountain, then what other mountain a plain? Is there not a great mountain in connection with the truth of the Identity? Is there not the Stone, the head-stone? The real solution of the two olive-trees, and the candlestick all gold, with its seven lamps, is found in what follows, the Spirit of the Lord directing us to a great mountain which is to become a plain. This is evidently what has to be done. The Identity and the Eastern Question have taken practical shape—Israel and Judah have virtually come to the front. But there are many unbelievers, many who will not hear Moses and the prophets. Infidelity and a bad spirit of the age, which is in deep connection with the powers of darkness, sneer upon the Identity, and ridicule our great interest in the East. Would not the opening of the Tara and the finding of the holy treasures silence all that remains of the blinded opposition to our recently-acquired dominion in the East? Would any man dare to

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say, then, that the Identity was all a delusion? Could the Christian ministry still shut their eyes to the glory of Identity truths, and go on still stumbling, leading their blinded followers into the ditch of darkness? The opening of the Tara, the great mountain a plain, would have the most powerful effect upon all the present Christian systems in our midst, and upon all political parties in the country. The eyes of the Nation would be open to see the hand Divine which has been leading them to glory by the Eastern Question and the Identity. The "blindness to Israel in part" would be done away. Infidelity, party rancour, envy, religious hate, would wither and die away before the glory and Divine power of almighty truth. The Bible would then come forth in all the glory of its purity, and power, and holiness, and be the guiding star to the whole House of Israel. The battle would have been fought and the victory won. The Nation would advance to glory. We should get upon the right track by which our National righteousness would come. The way would be open by which God would return to His Nation, and the Nation return to God, and also by which both would return together and for evermore to that place which the Lord hath chosen for Himself, and which He has also given to His people to dwell in for ever. The clouds which still overhang the House of Judah would also disappear, and their way to glory break forth upon them. And if, indeed, Tnolku be "the Jewish King," the word of the Lord would be to him touching the work he would have to do; and the glory of his wealth, accumulated on the strength of Messiahship, would contrast strangely with the homeless poverty of that glorious Messiah who once appeared in the flesh, and trod with humble followers the shores of Galilee. Certain it is, however, that, by the light of the Identity, great mysteries have been opened out to our view. The Identity, in truth, is just that very light so much needed in this time of darkness. Again we say, therefore, that by this light we see rising beams of the Sun of Righteousness. There are yet other mysteries to be revealed. Identity light directs us to Tara. There, we have an impression, revelation will be given by those "hidden riches" which will astonish the world, fully prove our right to take Cyprus, the protection of Asia Minor, that the British people are identical with the Lost Ten Tribes of Israel; that Queen Victoria is a descendant of David; and that the British Isles is the dear, the sacred, place which God gave to Israel—"a place of their own"—and out of which they should never be moved by any foe; and that it is also that place into which all the weary, wandering sons of Judah are to be gathered previous to their entering into the rest which their mighty God and loving Father, and glorious Redeemer, has provided for them in the latter days, with their brethren of House of Israel, in that land which, of all lands, alone bears the name Holy.

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THE HEIRS TO THE PROMISED LAND.

"Ye shall dwell in the land that I gave to your fathers."—Ezek. xxxvi. 28.
"I will yet for this be inquired of by the House of Israel, to do it for them."
—Ezek. xxxvi. 37.

LOOK to the Bible! for its page
Records the rights of heritage,
Still in their fullest force:
The Owner of the world declares
"The land" has got undoubted heirs,
Descendants from the primal source.

"This goodly land," which we would claim,
Has heirs—they bear disguiséd name,
Because God's laws were not obeyed;
And His just judgments drove them forth
Some to the West, some to the North,
For combat and for wars arrayed.

"The land" lies desolate, till now
It waits returning Israel's plough:
And the "set time" is approaching.
Look to the title-deeds and see
Can we claim rights of pedigree,
This glorious heirship touching?

The heirs were sinners—so are we:
The heirs are Christians—let us see
If we deserve that holy name.
The heirs possess a cleansed heart
From filthiness and crime apart,
None other holds the royal claim.

The ruined cities shall be built
By Israel's sons, redeemed from guilt,
For sake of God's own holy name.
The heathen round must thus be taught,
As sin brought Israel to nought,
So merit, now, upholds his claim.

Merit is not the heir's own word,
But he hath joined him to the Lord,
And, in Christ's righteousness arrayed,
He will receive the promised "lands;"
For on the Master's roll it stands,
"I will do that which I have said."

But mark! The clauses clearly tell
The heirs will know their Master well;
They will His wish and will inquire.
The title-deeds declare that they
Will call Him "Father," day by day,
And shall His royal sway desire.

Am I an heir? Then let me prove
My title by obedient love,
And firm belief that God is true,
That what He saith shall come to pass;
If we have Jesus' righteousness,
Those "lands" belong to me and you.

"Ask, and ye shall receive"—delay
In asking, lengthens the dark day.
What all must do, each daily ought,
Claim heirship—pray, "Thy will be done,"
"Our Father"—let "Thy kingdom come;"
Pray, hope, and trust as Jesus taught.

S. S.

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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. VI. No. 187.] WEDNESDAY, AUGUST 28, 1878. [ONE PENNY.

IRELAND IN PROPHECY.

SERMON BY JOSEPH WILD, D.D., SPECIALLY PREPARED FOR THE "CHAMPION."

"Who hath wrought and done it, calling the generations from the beginning? I the Lord, the first, and with the last; I am He. The isles saw it, and feared; the ends of the earth were afraid."—Isa. xli. 4, 5.

THE Bible is the all-seeing eye of Deity, adjusted to human vision, permitting us to see His marvellous providences in the past, His stately steppings in the present, and the sublime purposes of the future, which are ripening into a glorious fulness. We are not orphans, neither is the world swinging aimlessly in space. God rules "who is great in counsel and mighty in work, whose eyes are open upon all the ways of the sons of men." Hence, there is a providential geography: "When the Most High divided to the Nations their inheritance, when He separated the sons of Adam, He set the bounds of the people according to the number of the children of Israel" (Deut. xxxii. 8). Again, "Who, as I, shall call, and shall declare it, and set it in order for Me, since I appointed the ancient people and the things that are coming and shall come?" (Isa. xliv. 7). So, also, this geographical idea is in the New Testament. Says Paul to the Athenians: "And hath made of one blood all Nations of men for to dwell on all the face of the earth, and hath determined the

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times before appointed, and the bounds of their habitations" (Acts xvii. 26). We see the purpose of the Divine is manifested through His ancient people. He says, "For Israel is Mine inheritance." This is the true key to all prophecies, and makes the Bible a book all may read and understand. Four-fifths of the Old Testament relates to His people—through Israel God intends to evangelise the world. This is the key also to history.

1. Let every student recognise the difference between Israel and Judah, for they are a different people with distinct missions. Israel, though taken captive, were not lost; they were to be a Nation, a company of Nations, head and not tail, having large possessions and great power. But Judah are to be few, without a Nation. They are to return as a body to Palestine, but Israel are to return only by representation—"One of a city and two of a family, and I will bring you to Zion"—because the promises to Abraham of a multitudinous seed has been fulfilled in Israel. So, when David was peaceably settled, the prophet Nathan announced unto him that God would appoint a place for Israel, and settle them in a place of their own, and they should move no more (2 Sam. vii. 10). This could not apply to Palestine, for they were there then, but they were to be placed, and David's seed royal to rule over them. David was astonished at the announcement of perpetuity of the people and his seed; for he says, "Thou hast spoken of Thy servant's house for a great while to come." Not long, indeed, according to some, for, with his grandson, the kingdom was divided.

2. What place were Israel to be planted in? The Scripture teaches us that the isles of the sea would be the place, then the coasts of the earth, then the desolate and waste places of the earth, then the uttermost parts of the earth, then the heathen lands as an inheritance. Now, in the Saxon race, all this is and has been true. In the isles they were to rest and renew their strength—"The isles shall wait for His law." "Surely the isles shall wait for Me and the ships of Tarshish first." After Israel left—about B. C. 725—the land of Palestine, the prophets directed their prophecies to the North isles of the sea and the West.

3. Ireland and the Tribe of Dan have a peculiar history, which history only can be made plain by reference to the Bible. Ireland has had much to undergo, yet of it God says, "To the island He will repay—recompense; so shall they fear the name of the Lord from the West."

4. Ireland's first name was Scuite's Land, or the Island of the Wanderers. Her second name was Scotia Major, and Scotland was Scotia Minor, and England was Tarshish, and Dannoii and Baratamac, or Land of Tin. Yar in Eirin means the land in the setting sun. Hibernia is an Hebrew word, and means from beyond the river of waters.

5. Two colonies settled in Ireland; the first, the Phœnicians, who were the Philistines or ancient Canaanites. The second settlers were the Tuath de Danan, meaning the Tribe of Dan. The words

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are Hebrew, yet in Irish. For further information, let any one read "Pinnock's Catechism on Ireland." The Phœnicians were a seafaring people; pressed by Israel, Egypt, and Assyria, they finally left Canaan and settled in Ireland. We find nine-tenths of Irish historians agreeing on this. Then, the monuments teach the same —ancient inscriptions, one of which written was: "We are Canaanites who have fled from Joshua, the son of Nun, the robber." The people who show tourists the seven Churches of Glendenlough, say they are Hittites and Hivites. Again, ruins of Baal Temples, Cromlechs, Round Towers, go to confirm the same. Customs—Baal fires, on May eve, in Irish Ninna-baal-tinne; funeral wakes or cup of consolation forbidden to Israel when they sought to copy after the Philistines. "Neither shall men give them the cup of consolation to drink for father or mother" (Jer. xvi. 7). The Irish language came from the Phœnician, the alphabet of both being composed of sixteen letters originally, the only alphabet in the world so agreeing. From the Irish came the Gaelic, Welsh, Cornwall, and the Manx from them all.

6. The second settlement of Ireland is what puzzles historians of to-day—not the old historians, for they, nine out of ten, admit that the Formorians, Firbolgs, and Tuath de Danans, were one and the same people. They were a Divine folk. The Tribe of Dan was a sea-faring Tribe, trading from Tyre to Tarshish for tin, and so became acquainted with the British isles; and during Ahab's persecution many of them fled; so of the Simeonites who settled in Wales. This shows us why the North and South of Ireland should be so distinct to this day in religion, enterprise, and general characteristics. When the Tribe of Dan finally left Palestine, they, with the other nine Tribes, went North, settling in Denmark, as in the North of Ireland, leaving their names on rivers, hills, cities, and things.

7. It is this that accounts for so many words of an Hebrew origin being found in the Irish language. General Vallancy has compared thousands, and finds them thus related to the Hebrew. Instance: Jobhan-Moran, Chief Justice; Rectaire, Judge; Mur-Ollam, School of the Prophets; Ollam-Folla, Divine Teacher; Mergech, a Depository; Tara, Law; Tephi, Prince of the East; Lia-Fail, Stone of Destiny; Eben Gedoulah, Precious Stone.

8. Now, if to Irish history we join Bible history, all is plain. God promised David repeatedly that he should always have His throne and on it his seed. The permanence of David's throne makes it a fit type of Christ's. Now, Jeremiah took charge of Zedekiah's daughters when Nebuchadnezzar took the Jews captive. He went to Egypt, then escaped, God promising to keep him whithersoever he went. So he disappears. No account of his death is in the Bible. He had charge of the ark of the covenant, royal seed, and Jacob's pillow—the stone of Israel. Now, Irish histories, some twenty of which we find agree, say that about B.C. 585, a Divine man landed in Ulster, having with him the king's daughter, stone of destiny, and ark, and many other wonderful things. The people of

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Ulster of Dan understood the old adventurer. Jeremiah married Tephi, Zedekiah's daughter, to Eoiacaid, who agreed to abandon Baal worship and build a school for the prophets. So he did. He then assumed the title of Heremon of Tara, which was changed from Lothair Croffin into Tara. From Tephi comes our Goddess of Liberty, on old coins, sitting on a lion. Now, at Tara, Jeremiah buried the ark of the covenant, tables of law, &c., and instituted the nine-arch degree of masonry, to keep in mind its hiding-place—so all may understand (Jer. iii. 16): "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 they visit it; neither shall that be done any more." This means that when the ark is found the ceremony will end; for the ark has to be found, and go before the Jews when they return to their own land. Jeremiah was the first Grand Master. He, too, is the real St. Patrick—simply, the Patriarchal Saint, which became St. Patriarch, then St. Patrick. The Roman Church introduced St. Patrick to offset the St. Patriarch.

9. Now, Jacob's pillar was a sacred object with the Jew, so on it was crowned Eoiacaid and his successors up to Fergus the Second, who became king of Scotland; also Kenneth the Second, from whom descended King James the First of England, and from him Queen Victoria. Thus has God kept His word to David; and, as King James said when crowned king of Great Britain and Ireland: "It is meet that I should be king of Ireland; for, being a lineal descendant of the good old Irish king, I the more cheerfully accept your loyalty." Ireland, indeed, has a glorious future, for to Israel she is given. Here in the isles of the sea are they to praise the Lord in the fire, which in Hebrew is Ba-urim, and simply means by the Urim, which with the ark will come forth some day. Let us all be faithful to our high commission.

JACOB'S STONE.—LXXVII.*

COLLECTED BY THE REV. A. B. GRIMALDI, M.A.

(*Continued from page* 111.)

EDWARD I. directed a Parliament to be summoned to meet at Newcastle, on March 1, 1296. On March 26, the Scotch earls broke into Cumberland and ravaged the whole country with savage ferocity. Edward reached Berwick on March 30; he led the assault, and the English, animated by his example, carried everything before them. The king coming in person before Dunbar, the Castle surrendered at discretion. The Castle of Roxburgh was surrendered to him

*Tytler, "History of Scotland," vol. i., p. 121.

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Dumbarton Castle was yielded, Jedburgh Castle followed. He now advanced to Edinburgh, where the Castle surrendered after a siege of eight days. At Perth he kept the feast of John the Baptist. On July 10, Baliol presented himself at Brechin and resigned the kingdom of Scotland into his hands. On August 28, Edward held a Parliament at Berwick, where he received the fealty of the clergy, barons, and gentry of Scotland. Multitudes of all ranks resorted to him—earls, barons, knights, and esquires.

"The oaths of homage, the renunciation of the French alliance, and the names of the vassals, which fill thirty-five skins of parchment, are still preserved among the English archives."

JACOB'S STONE.—LXXVIII.*

A new seal in place of the ancient seal of Scotland was given to Walter de Agmondesham. The ancient Coronation Stone of Scotland was removed from Scone, and placed at Westminster Abbey, where to this hour it still remains.

JACOB'S STONE.—LXXIX.†

Mr. F. Max Müller, M.A., Professor of Comparative Philology in the University of Oxford, gave his seventh and last lecture in the Chapter House of Westminster Abbey, on "The Origin and Growth of Religion, as Illustrated by the Religions of India;" and thus concluded the inaugural Hibbert course, on June 6, 1878. The lecturer warns us that if we are not more tender to the superstitions of savage tribes, we ought to see in the Stone on which our Sovereigns are crowned a survival of Anglo-Saxon fetishism.

ISRAEL'S DESTINY.

BY J. HARRIS JAMES.

CHAPTER IV.

IN THE WILDERNESS.

(*Continued from page* 274.)

As a judgment the order of the march is reversed. A hostile message from the people of Edom bars their progress through his well-watered country, and once more they have to retrace their steps towards the Red Sea on to Mount Hor (Petra).

"And God spake unto Moses and Aaron in the mount, saying: Aaron shall be gathered unto his people: for he shall not enter into the land which I have given unto the children of Israel, because ye rebelled against My word at the water of Meribah," and Moses is requested to "take Aaron and Eleazar his son up on the mount, and strip Aaron of his garments and put them on Eleazar; and there Aaron died upon Mount Hor." Mournful must have been that leave-

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* "The Life and Reign of Edward I.," p. 154. London, 1872.
† *The Times*, 7th June, 1878, pp. 4, 9.

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taking of the two aged brothers, and solemn indeed Moses investing Eleazar with the priestly robes of his dying father. All the House of Israel mourned for Aaron thirty days (Num. xx.).

Being refused by the King of Edom to pass through his country they had to go round the mountain track of Edom, and the people became much distressed because of the insufficiency of provisions. This second supply, given not in mercy, but in wrath, was not continued like the first; and that, in want of provisions, they again rebelled against Moses; for which God sent fiery serpents among them; and much people died. Again Moses prayed for them, and upon their humility and repentance the Lord bade him erect a brazen serpent upon a pole, and whosoever gazed at it were healed. What a beautiful emblem of Him who offered Himself a sacrifice upon the cross for the redemption of this very people! "And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: that whosoever believeth in Him should not perish, but have eternal life" (John iii. 14, 15)—of what nation or kindred soever, may be grafted in with Israel in receiving everlasting life.

After several marches and encampments—a penitential circuit of some months—they were permitted once more to approach the border of the Promised Land, crossing the brook Zered, and on to the Eastward of the Dead Sea. Having gained several victories over the Amorites, they proceeded to the plains of Moab, beyond Jericho, where they remained several months, conquering all the country on this side of the Jordan, for that, too, was to be a part of the inheritance. Balak, the King of Moab, terrified at the appearance of this victorious people, sent for Balaam, the power of whose divinations he had heard, that he might learn from him how to ensure success to his arms in the approaching struggle. But when he came, the prophetic Spirit of God caused him to foretell the destruction of Balak's army and the great future destiny of Israel, pointing to the advent of Him (the Star of Jacob), who should have dominion, and wield the sceptre of Jehovah (Num. xxi., xxiv.).

Again Israel brought down the Divine displeasure by joining themselves with Baal-peor, by committing whoredom and idolatry, and for this dreadful sin there died 24,000. Now Moses and Eleazar are requested to number "all the congregation of the children of Israel, from twenty years old and upwards." "And the Lord spake unto Moses, saying, Unto these the land shall be divided for an inheritance according to the number of names. To many thou shalt give the more inheritance, and to few thou shalt give the less inheritance: to every one shall his inheritance be given according to those that were numbered of him. Notwithstanding the land shall be divided by lot." The lot would fall accordingly, and so "shall the possession thereof be divided between many and few." And now Moses is instructed to lay before the people laws of how the offerings are to be observed, of vows, &c. (Num. xxv.—xxx.).

At length, after gaining victories over the Midianites (Num. xxxi.), Moses being 120 years old, and knowing that the time of his death

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drew near, imparted to the people his inspired farewell, recounting the memories of his life, the blessings and sorrows. In every sentence there breathes an intense love of this people, and a yearning desire that they might prove faithful to their God. He sets before them the repeated mercies of Jehovah, exhorted and pressed them by promises and threatenings to a faithful and constant obedience to the law; impressively tells them, "If thou wilt not observe to do all the words of the law that are written in this Book, that thou mayest fear this glorious and fearful name, JEHOVAH THY GOD," that "it shall come to pass when all these things are come upon thee, the blessings and the curses, which I have set before thee, and thou shalt call them to mind, among all the nations whither the Lord thy God hath driven thee," and then "return unto the Lord thy God, and shalt obey His voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul" —that then "Jehovah will turn thy captivity and have compassion upon thee, and will return and gather thee from all the nations whither the Lord thy God hath scattered thee," even from "the utmost parts of heaven . . . will Jehovah thy God gather thee, and from thence will He fetch thee," to gather thee together; and again will He "bring thee into the land which thy fathers possessed, and thou shalt possess it. And," says Moses, "He will do thee good, and multiply thee above thy fathers;" and "then will Jehovah circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart" (Deut. xxx.).

Moses loved this people, even in their sinful obstinacy; though it covered him with shame, he ceased not to identify himself with them. Prostrating himself before Jehovah again and again, we almost imagine we hear his sobs and sighs in the passionate pleadings for the people. It was "for their sakes" that he incurred the Divine displeasure at Kedish, but never for one moment did he feel that Jehovah had forsaken him. In Moses we recognise a type of our blessed Redeemer; indeed, he was privileged as a mediator to a degree that made him more than any before or after him the type of Him who was to come.

"And the Lord said unto Moses, Behold thy days approach that thou must die: call Joshua" that he may receive his charge. "And the Lord spake unto Moses that self-same day, saying, Get thee up into this Mountain Abarim, unto Mount Nebo, which is in the land of Moab, that is over against Jericho; and behold the land of Canaan, which I give unto the children of Israel for a possession . . . thou shalt see the land before thee; but thou shalt not go thither unto the land which I give the children of Israel." "So Moses the servant of the Lord died in the land of Moab, according to the word of the Lord. And He buried him in a valley in the land of Moab, over against Beth-peor; but no man knoweth of his sepulchre unto this day . . . and there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face, in all the signs and wonders which the Lord sent him to do in the land of Egypt to Pharaoh."

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Never in the history of Israel could there have been such a blank as that when they realised that Moses, their leader, their lawgiver, and their oracle, was dead. Moses died beloved of God and man, was translated into the heavenly Canaan, that better country (Deut. xxxi.—xxxiv.).

(To be continued.)

THE ORIGIN AND HISTORY OF THE BRITISH NATION.

By "Meni."

(Continued from page 328).

A writer of the 17th century says:

As Egbert commanded this hither part of Britain to be named England, so now, after 800 years or thereabouts, even while we are perusing this work, King James, invested in the monarchy of the whole isle, by the propitious favour and grace of God, to the end assumed that the said isle should bear one name, hath the title and style of king of Great Britain.

Thus the 24th reign witnessed the union of England and Scotland; 8 reigns earlier we find the English king claiming suzerainty over Scotland; 8 reigns later the union of Ireland with Great Britain took place; 8 reigns subsequent to the Norman Conqueror's, and 320 years previous to the union of Scotland and England, Wales was conquered and incorporated with England by Edward I., the monarch who carried away the Scottish regalia and coronation stone.

This union of England and Scotland under one king took place in 1603

But we are told that England and Scotland were united into one kingdom in 1707

Difference 104 years

Charles I. reigned 24 years

He was born at the end of 1600, and was beheaded in January, 1649, so that he lived 48 years

Imposition of a tax called "Ship Money" in 1634 resulting in a war between the king and his parliament; this war broke out in 1642 } 8 years

Oliver Cromwell, the great leader of this rebellion, died in 1658, or 16 years from the beginning of the war

Historians remark in all simplicity that his death took place on September 3, being the 8th anniversary of the great victory of Dunbar. Another of his victories, that of Worcester, was won on September 3.

Henry Cromwell's death is recorded 16 years later.

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Charles I. was beheaded, as we have seen, in January, 1649 England was then declared a Commonwealth; the Revolution dynasty was established after a period of the crown being conferred upon his grandchildren, William of Orange and Mary, on February 13, 1689.	40 years
James II. ceased to reign at 3 o'clock in the morning of December 11, 1688; interregnum	64 days
William landed in Britain, November 5, 1688 / James sailed thence for France, December 23, 1688	48 days
William was born after his father's death	8 days
The 8th monarch of the octave, of which William is the first, was born before her father's decease exactly	8 months
William's consort died 1694 / William died 1702 — interval	8 years
William came to the throne by a bloodless "conquest," and established Protestantism, which had been struggling for existence throughout	8 reigns
Historians would have us believe with this prince himself that he was a Heaven-appointed king, whose surroundings had been pre-arranged, and whose efforts were supported by a direct Providence. Such was the pitible superstition of the age.	

The following is an account of this "conquest;" the reader can form his own opinion thereon after its perusal.

On the 19th October, 1688, William, Prince of Orange, sailed from Helvoetsluys for England, with a large fleet, under the command of Admiral General Herbert. He purposed landing in Yorkshire, and thither, his design being discovered, were the forces of King James at once despatched. Fortune seemed to oppose him, for no sooner had he put to sea than a storm arose and drove him back; thus giving the loyal troops ample time to reach the North. The ships, however, were found to have sustained trivial damage, and with little delay he again set sail, but only to be once more frustrated in his intention. A strong gale sprung up, which, blowing from the East, carried the fleet irresistibly down the English Channel. This, contrary to all appearances, was a most fortunate occurrence for William; it removed the danger of immediate opposition being offered to him, inasmuch as the land forces were hastening Northward, and the king's ships, under Lord Dartmouth's command, in the Thames were kept by the same storm, wind-bound, within that river; two frigates, indeed, succeeded in gaining the open sea, but were forced back shattered by the violence of the weather.

Meanwhile, the invading fleet was flying before the gale, and to some of those on board it appeared that every ship must be impelled into the Atlantic, already were they too far Westward. A mist had fallen over them. The pilot could not discern the landmarks. The danger was great. To return in the face of the wind was impossible. At the next port there was a garrison posted, and their landing might be opposed; besides there could be little doubt that the king's

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fleet was then hastening down the Channel. What was to be done? All is over! exclaimed one on board. At that moment the wind changed, a soft breeze sprang up from the South, the mist dispersed, the sun shone forth, and under the mild light of an autumnal noon the fleet turned back, passed round the lofty cape of Berry Head, and rode safe in Torbay. There was, at first, in consequence of the roughness of the weather, some difficulty in landing the horses, but in the morning the wind was gentle and the water in the bay as even as glass, and in three hours many hundreds of horses were safely landed. The disembarkation had hardly been effected when the wind rose again, swelled into a fierce gale from the West. The enemy coming in pursuit down the Channel had been stopped by the same change of weather which had enabled William to land; for two days they lay on an unruffled sea in sight of Beachy Head. At length Dartmouth was able to proceed; he passed the Isle of Wight, and one of his ships came within sight of the invader's topmast. At that instant he was encountered by the tempest and compelled to take shelter in Portsmouth. The king declared himself perfectly satisfied that his admiral had done all that man could do, and had only yielded to the irresistible hostility of the winds and the waves.

William landed on November 5—a date thrice memorable in England's history—but received no support until the 8th day. Late on Thursday, December 6, which was his 32nd day in England, he reached Hungerford, where he stayed and was met by the king's commissioners, who proposed that the points in dispute should be referred to the Parliament. William made a counter-proposal, part of it being that the Irish regiments (King James' troops) should fall back to the East of London 40 miles, whilst his own should not advance within 40 miles of that city on the West, until some settlement was made. William appeared in great pomp, attended by 40 running footmen, each of his cannon being drawn by 16 horses.

William I., 1st king of 1st line	Began to reign	1066	ceased 1027
George I., 1st ,, 8th ,, (32nd ruler)	,, ,,	1714	,, 1727
		648	640

In 1767, which, by the way, would seem to have been the 8th year of George III.'s reign, the taxes were levied which caused the American Rebellion and the separation of the North American Colonies from Great Britain, but as in the case of the other rebellion during the reign of Charles I. (the first of the octave of reigns ending with George III.'s), historians have deemed it necessary to allow 8 years to elapse before the beginning of the war, they then allow a further period of seven and half or 8 years previous to the recognition of the American Independence, we have, nevertheless, good grounds for disputing this date (November 30, 1782). I say we have the testimony of the American people that their freedom dated from 1776.

1767, besides being the 8th year of the king's reign, was 160 years after the first permanent settlement in America (1607).

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On December 24, 1814, the British again concluded peace with the States—this was 32 years after the first treaty. The war then ended was begun by America for the purpose of resisting the search of ships at sea. 48 years after, the same people nearly renewed hostilities for the purpose of enforcing this.

October 25, 1809, Jubilee in honour of George III.
October 25, 1849, „ „ Alfred the Great.

40 years.

In 1837 William IV. died, at the age of 72 years, and was succeeded by his niece, Victoria. Queen Victoria was subsequently proclaimed Empress of India—some historians say on January 1, 1877, which the reader will observe was the 40th year of her reign. Here we have a most convincing proof of the falsification of dates, inasmuch as other writers, of equal authority, assert that the proclamation of the imperial title was made Nov. 1, 1858—mark well, this was the 40th year of her age. This second-named date may be erroneous, the first is unquestionably so, for there are writings still extant bearing earlier dates than 1877, in which this monarch is spoken of as Empress of India, and an Indian tradition states that, on the collapse of a certain mercantile government, styled the Association of the East Indies, imperial power was assumed by the British Sovereign, whilst nearly all the writers who record the proclamation as an event of 1877, aver that this Association was abolished in 1858, in consequence of a revolt in 1857.

We are further told that Victoria was proclaimed Empress first in Britain on May 1, 1876, then in India on January 1, 1877—here is an interval of exactly 8 months—when 16 Indian nations acknowledged her sway, the largest numbering 80,000,000 of souls, the aggregate number being 208,000,000.

In this reign there was war in India 16 years earlier than the revolt spoken of above.

Britain was at war with China in 1840, and also at a period 16 years later.

In 1855 we find the British fighting side by side with the French against Russia; this was 40 years subsequent to the great battle of Waterloo, to which I elsewhere refer.

In 1859 there were many volunteer corps formed throughout the land, in anticipation of a war with France—the same preparation had been made for the same supposed enemy 56 years before this.

In 1865 a conspiracy called Fenianism was discovered, the object of which was the separation of Ireland from Great Britain. If we look back 8 times 8 years we find the legislative union of these countries took effect from that date, 1801. One author, speaking of what he calls "the memorable year 1866," draws attention to its being 200 years from the "*Annus Mirabilis* 1666," 600 years from the union of kings, barons, and commons, by the Mise of Kenilworth in 1266, and 800 years from the conquest in 1066. All these periods are based on the mythical number 8.

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This absurd custom of falsifying dates was not confined to those of events such as we have reviewed. Witness the following:—

In 1828, Dissenters—that is, those whose religious opinions did not coincide with the teaching of the State Church—were relieved from civil and religious disabilities; 8 years afterwards, 1836, an Act was passed legalizing marriages by dissenting clergymen, in their own places of worship; after a second period of 8 years, 1844, dissenting bodies were allowed to possess religious endowments. In 1838, there was great agitation for the repeal of certain laws, known as the "Corn Laws;" these were repealed in 1846—here we have an interval of 8 years.

In 1836-7, the telegraph was invented by Wheatstone and Cook. In 1876-7, the telephone was brought out—interval 40 years. The latter instrument was 16 years in embryo, reckoning from the time the first try was made.

In 1850, the first submarine telegraph was laid; 8 years afterwards, the first Atlantic cable was put down (1858); after a further lapse of 8 years, there was another laid (1866). We are told that an attempt to lay one between these dates failed when 1,200 miles of cable had been paid out. (It is recorded that on the first cable being stretched across the ocean, England sent America the following message—"England and America are united by telegraph; Glory to God in the highest, on earth peace, good will towards men.") In 1869, 32 years from the invention, all the telegraph lines in the kingdom were transferred to the State from the various companies then holding them.

In 1877, there was a great demonstration in honour of Caxton, who, 400 earlier (1477)—that was, in the 16th year of the 16th reign—introduced printing; he issued 8 times 8 works, the last of which bore date 40 years from the invention of the art; and he died at the age of 80.

The foregoing examples justify not only the charge of falsification of historical dates, but also that of corruption of historical numbers. Here are some further instances, several showing that the custom of fabricating the quantum to be expressed extended beyond this one branch of literature.

In 1666, there was a great fire in London, 400 streets were destroyed, the loss of human life was small, 8 persons. At the time of the Civil War in the days of Cromwell, we read of there being 8 royalist leaders, and King Charles hiding in 8 different places.

On the union of Scotland with England, 16 Scottish Peers entered the House of Lords; on that of Ireland, the House received 32 Peers.

(To be continued.)

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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. VI. No. 188.] WEDNESDAY, SEPT. 4, 1878. [ONE PENNY.

THE MANIFESTATION OF THE LIGHT AND GLORY OF GOD TO THE BRITISH NATION—THE HOUSE OF ISRAEL—BY THE IDENTITY.

BY HARRISON OXLEY.

IT is evident that the future glory of the name of the Lord in the earth is inseparably connected with the National salvation of the House of Israel and the House of Judah. And it is also equally evident that it is in the future and everlasting possession of the Holy Land, by the two families, then for ever united. The lines of prophecy have their glory concentrated around these events, and it is certain that by the work of the Identity and the hand—the Almighty hand of God—we are being gradually led on to the realisation of this matchless glory. It is clear that the times are at hand when the Lord will, by some specially ordained and glorious work, both confront and overthrow the works of darkness in the earth, and manifest His glory. If our impressions touching the Word of the Lord are right, we are clearly taught to look for special times, and special manifestations of the glory of the Lord. And we have certainly the impression that the glorious work of the Identity—that is, the manifestation of the sons of God, the finding of Lost Israel, and God's glory thereby—is the beginning of these special times, when the hand of the Lord will

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begin to be seen upon us, Nationally, in a very remarkable manner. We are certainly under the firm impression that it is by the Identity the word is fulfilled, "Thy light is come;" and that by the same Divine work we have also the glory of the Lord rising upon us. When, we may well ask, has there been such light given to the Nation and her company of Nations as that which has been, and is, by the Identity? The Reformation was glorious light indeed; but great as the light undoubtedly was by that work, it sinks far below in glory to the light which shines now upon us by the Identity. Even the Reformation, in a manner, becomes darkness in comparison with Identity. Until the Identity light and power shone upon us, where were the Ten Tribes of Israel? Everybody knew where the Jews were to be found; but who knew where he could find the Lost Ten Tribes? What was become of Israel? The lack of this knowledge, the want of this light, was a source of confusion, and darkness, and abominally false teaching. The Word of God became a mere plaything in the hands of foolish men, and from the sad consequences of which all sorts of evils arose. The finding of Lost Israel, the Identity of the British people with the Lost Ten Tribes, is the one thing that gives the most glorious harmony to the whole of Scripture. By Identity light, therefore, a blaze of glory breaks forth upon the Scriptures, both the Old and the New Testaments. By this new power, which the Almighty has evidently called into operation, the great and the ancient Nation of the House of Israel is brought forth to witness to the truth of God, and Nationally to serve His high purpose in the future dispensations of His providence in the world. By Identity light and power the British Nation, her company of Nations, and America are brought into a sacred and specially glorious position towards the Almighty. And this new and glorious position inseparably links the British Nation with the glory of the Holy Land. That land does not belong more specially to the Jew—that is, to the Tribe of Judah—than it does to the House of Ephraim and Manasseh. Whatever of glory there is connected with the writings of Moses and the prophets to the Jew, the British Nation may claim an equal share in the same. It was the same Divine arm that brought up the Ten Tribes out of Egypt, and led them through the wilderness, as brought up at the same time the Tribes of Levi and Judah. They received the same Divine law. They worshipped before the same sanctuary. They were the same holy Nation and peculiar people. The Holy Land was the lot of the inheritance of the House of Israel, as it was that of Judah. They both dwelt in it together. And now again, after a great period of separation, which carries us back far beyond the dawn of Christianity, back to the time when the first temple was filling the world with the fame of its glory, and of the name of Solomon, the Tribes which, just upon the death of their magnificent king, divided, are now, by the glory of the Identity and restoration, to again unite and become one in the hand of the Lord. Therefore, however dear the Holy Land may be, and indeed unquestionably is, to the Jew, it is equally dear to the Ten Tribes of

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Israel. All the glory of our ancestral and religious associations are centered in that land, which is alike dear and holy to the House of Israel and to the House of Judah.

It is clear by the light of the Identity that the journey of the House of Israel and the House of Judah, along the pathway of time, is together. God's light and rising glory upon the House of Israel by the Identity is evidently God's salvation also to the House of Judah. The House of Judah, the Jews, yet firmly believe in the hopes of a time to come when they will largely experience the mercy and goodness of God; and when they will be all gathered in to the land of their fathers, and worship the God of their fathers in this temple. Are they not anxiously looking for the coming of this glory daily? They wish that they may live to see the joyful and the glorious day when they shall dwell in that good land in peace and safety. Does not the light of the Identity show to the House of Judah the way? Where the light is shining, and the glory of the Lord rising, there assuredly is the way opening. Children of Judah, the Identity is light. This evidently is the way by which the Lord will bring you into peace, because it is by this way that you must walk to the House of Israel. Do you look for Elijah? Why may you not look in the direction of the Identity light? Was not Elijah the great and mighty prophet to the Tribes of Israel in particular?

If the Ten Tribes are lost, we think it would be a part of that great messenger's mission to have these found first, and thus begin the glorious work of restoring all things. The Identity and the future possession of the Holy Land go together. And that possession the Jews know as well as we know is in Scripture declared to be by the House of Israel and the House of Judah. And it is also equally clear that the return of the two great ancient Houses is not after an ordinary nature, but one that will be specially directed and executed by the marvellous power of the Almighty. The light of the Identity must clearly touch upon the House of Judah. The bringing forth of Lost Israel, is next to the Ten Tribes themselves, of the greatest consequence to the House of Judah everywhere. And we have an impression that it is by means of the Identity that the hand of Divine mercy is stretched out for the salvation of the Jews. There is evidently a point in the work of the Identity which must have an immediate and direct bearing upon the House of Judah.

The events in the East have already brought the British and the Jews into direct contact. But there is evidently still to be revealed by the Identity a more excellent way by which the light of God will shine around them without a cloud between. The Identity reveals mysteries; it opens gloriously to view the Word of God; it shows us the way of His glorious salvation to the House of Israel and the House of Judah. And in truth by this work we see the face of God begin to shine upon us, and the word of the Lord spoken of old by the holy prophets comes upon us with Divine, loving, and everlasting power.

"Comfort ye, comfort ye My people, saith your God. Speak ye

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comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins" (Isa. xl. 1, 2). "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). "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, and the excellency of our God" (Isa. xxxv. 1, 2).

Let both Nations, the House of Judah and the House of Israel, be well assured that so much Divine and glorious light as that which shines upon them by the Identity is a marvellous manifestation of God's mercy and lovingkindness to us, and ought to have the effect of drawing the two families in humility to bow themselves before their God and Redeemer, to establish them both, and for ever, in His Divine favour; and to make Zion and Jerusalem a praise in the earth for His name's sake. Amen.

ISRAEL'S DESTINY.

By J. Harris James.

(*Continued from page* 360.)

CHAPTER V.

THE CONQUEST OF CANAAN.

Upon the death of Moses God appointed Joshua the leader of His people Israel in the conquest of Canaan, and the first step in the fulfilment of Joshua's commission was to take the people over the river Jordan. "Arise," is God's first word to him, "go over this Jordan, thou, and all this people, unto the land which I do give to them, even to the children of Israel. Every place that the sole of your feet shall tread upon, that have I given unto you, as I said unto Moses. From the wilderness and this Lebanon even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea (Mediterranean) toward the going down of the sun, shall be your coast. 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: I will not fail thee, nor forsake thee." Joshua was to keep them in remembrance of the law, and thereby make their "way prosperous," and have "good success." Their prosperity was conditional on their own performances; and there was something yet to be done. The crossing of Jordan was in one sense an end, but in another sense it was only a beginning. It was the end of their forty years' wandering in the wilderness, but it was the beginning of events that would put them in

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possession of the Land of Promise, and finally establish their covenant. The Lord had promised to fight for them, but they would have to perform their part. And "Joshua commanded the officers of the people, saying, Pass through the host, and command the people" to prepare victuals, so that within three days they would pass over Jordan. And to the Reubenites, Gadites, and the half Tribe of Manasseh (who had possession given them in Moab) he relates Moses's commands, that they should go over the Jordan with their brethren, and help them, "until," says Joshua, "the Lord have given your brethren rest, as He hath given you, and they also have possessed the land which the Lord your God gave them; then ye shall return unto the land of your possession, and enjoy it, which Moses the Lord's servant gave you on this side Jordan toward the sunrising;" and they answered him that they would do as he desired (Josh. i.). Joshua now sends two spies to reconnoitre the strength of Jericho, the first city on the other side of Jordan. These men swam the swollen river at the fords, and entered, but not unobserved; concealed by the faithful harlot, they returned to the camp with good tidings: "So the two men returned, and descended from the mountain, and passed over, and came to Joshua the son of Nun, and told him all things that befell them: and they said unto Joshua, Truly the Lord hath delivered into our hands all the land; for even all the inhabitants of the country do faint because of us" (Josh. ii. 23, 24). Joshua having thus learnt the state of the country, led the people to the bank of the river.

At the end of three days he sent officers throughout the host of Israel to advise them of his instructions. The passage across the Jordan was to be miraculous. "To-morrow," says he, "the Lord will do wonders among you." The visible agency was to be that of the ark of the covenant that was to lead the way. The ark was a small chest or coffer, overlaid with gold; its lid or cover was called the mercy-seat, being the place of Jehovah's special presence. It was called the ark of the covenant because it was a symbol or representation of the covenant made between Jehovah and His people Israel, and contained the two tables of the law, which they were required to fulfil. The removal of the ark of the covenant, borne on the shoulders of the Levites, by Divine direction, was to be the signal for the breaking up of the encampment, and to remove and go after it. Joshua requested the people to sanctify themselves before entering the Land of Promise; they must be purified, that all pollutions be put away.

Now the ark of the covenant preceded the host, borne on the shoulders of the Levites; the people behind follow with eager eyes the sacred coffer as it approached the rushing waters of the Jordan, and instantly, as the feet of the Levites "were dipped in the brim of the water," the water fell back and the river bed was laid dry; "the waters which came down from above" stood back in their rapid descent from the lake of Galilee, were piled up by the Almighty hand of God. The waters "stood and rose up upon an heap." The waters that were flowing down to the Dead Sea "failed and were cut off,"

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laying bare the whole channel, and thus the host of Israel crossed safely; and when the ark, which had hitherto stood still on the Eastern bank of the river (for the people to pass over), mounts the other side, and "the soles of the priests' feet were lifted up unto dry land," the imprisoned waters, free from the resisting hand, "returned unto their place and flowed over all his banks as they did before," and the people went and "encamped in Gilgal, in the East border of Jericho." And thus did Jehovah "magnify" Joshua "in the sight of all Israel that they" might "know that as" He "was with Moses so" He "would be with" him. Jehovah was pleased to confirm the authority of Joshua at Jordan as He had before confirmed the authority of Moses at the Red Sea.

Thus were they assured of the continued presence and protection of the Most High—exactly what was needed to encourage their hearts. It was an anxious time, for on the issue of the next few days depended whether they should inherit that good land "flowing with milk and honey." And how this miracle of Divine power must have disheartened the minds of the inhabitants, for "it came to pass, when all the kings of the Amorites, which were on the side of Jordan Westward, and all the kings of the Canaanites, which were by the sea, heard that the Lord had dried up the waters of Jordan from before the children of Israel, until" they "were passed over, that their heart melted, neither was there spirit in them any more, because of the children of Israel." And here was afforded to the Canaanites and to Israel such unmistakable evidence that Jehovah, "the living God, the Lord of all the earth, was among" His covenant people, and that He "would not fail nor forsake them."

The Jordan having been crossed, they were at last in the land promised to their fathers, and still there is work before them; in every part of the land there are fortresses, "cities high and fenced up to heaven." One of the chief of the fortresses, the strong city of Jericho, confronted them; and now at the most critical moment came the renewed assurance of the presence and protection of the mighty God of Israel. "As Joshua was by Jericho," having left the camp to reconnoitre, he suddenly became conscious of a presence "over against him," an armed Warrior "with His sword drawn in His hand." Joshua, confident in the Divine protection, feared not, but demanded, "Art Thou for us, or for our adversaries?" which brought to him the unexpected answer, that whom he confronted was as "Captain of the host of the Lord." Awe-stricken, he fell on his face and worshipped, receiving from Jehovah the assurance which dispelled all fears: "the battle was the Lord's," not Israel's, but "He had given into their hands Jericho, its kings, and its mighty men of valour" (Josh. iii.—vi.).

(To be continued.)

CUI BONO?
Or, the Grand Uses of the Identity, Politically, Religiously, & Socially.
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THE ORIGIN AND HISTORY OF THE BRITISH NATION.

By "MENI."

(*Continued from page* 364).

WHEN India was transferred to the crown, its government passed under the Administration of a Secretary of State, assisted by a council of 15, together 16.

England was divided into 8 legal circuits

" " " " 40 shires—8 were made by Henry VIII. Some cities were counties in themselves, of these there were 16. Ireland had 32 counties, Scotland 16 lowland (according to some authors). In the Established Church of England and Ireland (previous to its partial disendowment) there were 40 Bishoprics. In the Established Church of Scotland there were 16 Synods. The naval force of Britain appears to have consisted of 8 fleets, for which there were 8 ports and stations at home. Great Britain was said to contain 88,000 square miles; Ireland, 32,000. The basin of the largest river in England (Trent and Ouse) was stated to be 8,800 square miles; the first, 4,000, and the latter, 4,800. Ireland, 1-40th of the surface of this country, consisted of lakes, bearing 8 names.

London was divided into 8 districts; it received water from springs in Herts by means of a canal 40 miles long—the tide was felt in the Thames 80 miles from the sea.

Round the cities of London and Westminster were clustered 8 metropolitan boroughs. Several of our modern writers see in this a representative capital of the 10 component Nations of the Empire —namely, the Gaelic, the Cimbric, the Norman, and the 7 peoples of the Heptarchy. This view may be correct; if so, however, we have another proof of the corruption of numbers, in that there were then only 7 Saxon States, not 8, as most British writers asserted.

In law the ownery of a ship consisted in shares, each unit of which was an 8th of an 8th of the whole, and though a man were sole owner, the title-deeds stated that he was owner of 64-64ths of the vesssel.

In the Brito-English tongue there were said to be 40 sounds. In historical books we meet with many remarks evincing the attachment of a superstitious import to the agreement of numbers, such as the majority of Parliamentary votes recorded in favour of a Bill, and the age, on the same day, of the Member bringing it forward in the House—based, too, on the mythical number 8.

I will now analyze the accounts of a few British battles, adding such further notices and comments as may serve to illustrate the subject.

The battle of Hastings, by which the Normans became masters of England, was fought on the 14th October, 1066, the birthday of both of the rivals, Harold and William; it was called the battle of Hastings after a place 8 miles distant from the scene of the struggle. The invader came with a fleet of 696 ships. He spent 8 days in fortifying Dover.

In 1338, Edward III. crossed over into Flanders, for the purpose

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of invading France, but returned thence having met with no success, and although hostilities were continued at intervals, it was not until 8 years later that any great land victory was achieved. In 1346 this king sailed for the continent, with a force of 30,000 men, a comparatively small army; but he had with him a chief, who proved in himself a host, although then only 16 years of age—Edward the Black Prince. They landed at Cape La Hogue, ravaged the country almost up to the gates of Paris, and then retreated towards Flanders, pursued by the French king with an army of 120,000. Edward turned to meet the king at the village of Crecy, set his army in battle array on a gentle slope, gave the post of honour, at the head of the first line, to his son, the youth of 16, and himself took command of the reserve. The battle was begun by the advance of Genoese crossbowmen, who formed the first rank of the French king's army, towards the English, against whom they at once discharged their shafts; these, however, fell short of their mark. The English, being thus attacked, then gave a counter-volley, with such unerring aim that the Genoese were put to flight. They were cut down by their own men-at-arms, but the latter were also thrown into confusion by the steady archery of the English. The French king's brother, a brave prince, to whom the second line had been intrusted, leading a body of knights past the flank of the archers, closed with the body of the English; but though they fought gallantly, and though at one time the Black Prince was hard beset, they finally were driven back by the tide of battle; in vain did the French monarch endeavour to bring up his reserve, his army was completely routed; and till midnight did the English pursue and slaughter.

In this engagement the French lost 40,000 men, and 80 banners were found on the field by the English; the loss of the latter was only 3 knights, 1 esquire, and a very few of inferior rank.

The historians give all the glory of this victory to the God of battles, who, in wrath against their country's foemen, had, before the fight, sent forth His thunders, and with a storm relaxed the archer's bowstrings! But what a poet's dream have we when, after the thunderstorm, the sun shines out upon the face of the enemy with such splendour as to blind the advancing bowmen.

> "They fought from heaven,
> The stars in their courses fought against Sisera."

In 1356, the battle of Poitiers was won by the English under the same prince, with a force of only 8,000 men, against an enemy nearly 8 times as strong in number.

On 11th August, 1415, Henry V. sailed from Southampton, with (as some write) 1,600 ships; he landed on the 13th, and on the 8th day after sailing, formed the siege of Harfleur. On 22nd September, Harfleur capitulated; he had then been 40 days on the continent; 32 days later we find him on the plains of Agincourt, with a French army 8 times as deep as his own before him. Here were the scenes of Crecy and Poitiers repeated. The French lost

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24,000 men slain or taken prisoners, the slain being 9,600, of which 8,000 were knights, squires, and gentlemen, and 1,600 common soldiers. The English say their own loss was 40 men! Historians in some cases say 1,600, and I believe this to be according to the French writers. They took 120 French banners from the field.

In May, 1455, the civil wars of the Roses began; these were wars waged between two rival houses—York and Lancaster—for the possession of the crown. In May, 1471, or exactly 16 years from the date of the first, the last battle won by the house of York was fought.

During this sanguinary struggle, of which all their historical writers of a later period seem justly ashamed, 80 princes of the blood were slain.

The first battle took place on May 23, 1455 (1st St. Alban's); exactly 16 years afterwards, the direct line of Lancaster, in the male branch, became extinct in the person of Henry VI., whose body was exposed in St. Paul's, London, on the day after Edward IV., the representative of the York house, entered the city, May 22, 1471.

On May 18, 1588, during the reign of Queen Elizabeth, a powerful fleet, called the Spanish Armada, sailed from Lisbon, for the purpose of invading England; but so boisterous grew the weather that, shortly after setting sail, it was driven back toward the Iberian Peninsula, and for many days was quite unable to proceed. This fleet was at length encountered by the English, on July 24—to wit, 8 times 8 days after its putting to sea. Majestically it passed up the Channel, followed by the smaller ships of the threatened people. On the night of the 28th, the English directed fire-ships against the foe, whereupon the Spaniards became panic-stricken, and allowed their monster ships to foul each other. On the 29th, being 8 days after the first encounter, a final battle was engaged in, the English being victorious. The Armada was then driven before the wind into the German Ocean, and on the Spanish attempting to return home round the North of the British Isles, there arose, notwithstanding that in the Northern hemisphere it was then summer-time, a storm so violent as completely to disperse the already much damaged fleet, many of the ships being wrecked on the coast of Scotland. The Spanish lost 80 vessels.

The Queen of England went in State to the cathedral to render thanks to the Almighty for the deliverance, and while the nation existed, the great overthrow of the powerful and proud enemy was celebrated annually in one of the metropolitan churches.

There was, the same year (1588), an attack made by the English on the Spanish coast; this was repeated 8 years later.

Now let us stretch an octave of reigns, that brings us to George I. Here we have an echo, as it were, of what we have above related, for during the reign of this king, Spain equipped a fleet against England, "but this new Armada, like Philip II.'s, was dashed to pieces by a storm, when it had only just put to sea." I quote the words of an English historian.

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On January 16, 1666, the French declared war against Great Britain; on their advancing with 40 ships, Prince Rupert was despatched with a fleet to keep them in check; during his absence, the Dutch, then at war with the British, appeared off the coast of England with 80 ships, and were met by the English under Albemarle, who gave them battle; a very fierce fight ensued, lasting several days; the Dutch, having meantime been reinforced by 16 ships, were well nigh proving victors, when at the critical moment Rupert returned, and decided the battle the other way.

On May 19, 1692, the French Armada met at La Hogue; it was a very powerful fleet consisting of 80 ships of the line, besides a large number of transports. The English destroyed 16 of these men-of-war, 8 of them three-deckers.

In 1704, the British took Gibraltar, but this stronghold was not ceded to them, by Spain, until the peace of Utrecht, negociations for which were opened 8 years subsequent to that date.

In 1781, this fortress was bombarded incessantly for 8 months, 568 men and officers of the garrison being put *hors de combat.* The following year it again suffered siege, the great attack began on Sept. 13th; floating batteries with slanting shell-proof roofs were brought to bear upon the stronghold, every gun of besiegers and besieged was then in play. The battering vessels proved invulnerable to shot and shell. At noon the besiegers depressed their guns and did much damage; then the British resorted to the expedient of red-hot balls—these, with the carcasses and incendiary shells, were concentrated in the battering ships in increasing volleys. Success was doubtful for some time, but in 8 hours (by 8 p.m.) the attacking squadron was completely silenced The red-hot shot was, however, continued without intermission till morning; in 8 hours more (by 4 a.m., Sept. 14) 8 of the battering-ships were on fire. Finally, the whole of them were burned. The Spanish loss was 2,000 killed, and this number would have been greatly augmented had not the English rescued many from a fiery or a watery grave. The British lost 16 men only! Gibraltar was again attacked, peace not being concluded until 1783; from the 80th year of British possession, however, it remained unmolested.

In 1800, 96 years after the capture of Gibraltar, Malta was surrendered to the British.

In 1757, the battle of Plassey was fought under Clive, against Surajah Dowlah; the latter had 40,000 foot and 15,000 horse, Indians, besides some skilful French artillerists and 40 pieces of cannon (some say more), whilst Clive had but 4,000 men and 8 cannon, yet India was secured to Britain. Clive's list of killed and wounded showed 72 men! The reader will observe, too, that this was 120 years previous to the proclamation of Victoria as Empress of India in 1877.

In 1808, the Peninsular War broke out, and the English gained the following victories :—

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Corunna	and	Talavera
Barossa	and	Albuera
Badajos	and	Salamanca
Vittoria	and	Pyrenees.

Here are 8 victories claimed in this quotation. The English and their allies on the Peninsula (Spain and Portugal) numbered 40,000. An historian speaks of "the wonders wrought by Wellington in 40 days." In 1815 was fought the great battle of Waterloo between the British under Wellington and the French under Napoleon; the great Wellington had there 72,720 men, but of these 40,000 only were reliable British soldiers. He has left it on record that he had 56,000 and the French 80,000 men. This battle lasted 8 hours; moreover, it was won at the 8th hour. It brought a peace to all Europe which continued for 40 years; it terminated a war that had raised the National Debt of Great Britain to £800,000,000, and the price of wheat to 80s. per quarter.

A British writer, after describing the battle, thus embellishes the account: "Just at the moment of victory, the sun burst forth from the clouds, and the first beams that shone the whole day were reflected from the sabres and bayonets of the British." Do not these words carry us back to Crecy, where the thunders of heaven roared against the foe of England, where the rainstorm relaxed the bowstring, and the sunbeam blinded the archer?

These examples I regard as sufficient to substantiate the charge of artificial arrangement of dates and numbers in the history of the British, and to expose the fictitious character of the accounts, as handed down to us of their military engagements.

On first observing the regularity of dates, I thought that it was, possibly, the result of some metrical arrangement for assisting the memory and pleasing the ear, and in this opinion I was encouraged by discovering that certain of the historians were novelists and poets, and that the uniformity of number extended beyond dates, embracing nearly every quantitative statement. Hoping to prove that the historical narratives were genuine, I sought for the rules of this supposed mnemonic system, but could get no further than the fact that 8 and its multiples are continually present, while 12 is a very prominent numeral. On mature consideration, however, I felt compelled to reject this view and leave the mystery unsolved.

Will not coming generations be fully justified in throwing discredit upon the English history of to-day, if such reasons as those assigned by Lappenberg and Kemble for disputing the early Saxon Chronicles are of any value whatever? Nay, if these reasons were sufficient for rejecting those or any other records, should we not be justified in doubting the historical books of Holy Writ? Let the reader answer.

Saul and Egbert.

I have said, by anticipation, that the various States of England were united under one head at a date corresponding with the period

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at which Israel became a kingdom, by the elevation of Saul to the throne. Now I will endeavour to show what foundation there is for such a statement.

Saul was made king in 827, era of the Call. The account of his anointing—a custom we still retain—may be found in 1 Sam. x.; and that of his being confirmed king, in the following chapter.

In A.D. 823-827, Wessex became the dominant power of the Octarchy, its monarch, Egbert, being recognised by the other States as supreme ruler of England (see the Saxon Chronicle). Egbert is, therefore, by most historians called the first king of England, but inasmuch as, during his reign, there were still petty kings over several of the individual States, some hesitate to confer this honour upon him. It is worthy of remark that writers who withhold the title from Egbert, deny that Alfred was king of England. Perhaps they must do so, who hold that the existence of an imperial ruler is incompatible with a number of petty kings; but have we never heard of an Imperial dynasty over several kingdoms, each with its own king? Could there not as well be an Egbert of Wessex and all England, as a William of Prussia and all Germany?

There had been Bretwaldas at various times, but none of these were such as Egbert, and for none earlier has the distinction of being first king ever been claimed by any writer; nor could it be with more justice than the same distinction, in Israel, could be conferred upon Abimelech instead of Saul (Judges ix.).

(To be continued.)

SONG FOR THE FEAST OF TABERNACLES.

"My tabernacle also shall be with them; yea, I will be their God, and they shall be My people."—Ezekiel xxxvii. 27.

GOD of Israel! Lord of glory!
We would sing Thy glorious name;
True and faithful is the story
Of Thy mighty deeds and fame.

Still remember holy Zion,
Where of old Thou, Lord, didst dwell;
Turn in mercy to Jerusalem,
All her fears and woes dispel.

Come in glory and in blessing,
On Thy Nation near to Thee;
By the Spirit's great outpouring,
Let us Thy salvation see.

Come, dispel our gloom and darkness:
Sun of Righteousness, arise!
By the glory of Thy brightness,
Fill with praise the earth and skies.

Let Thy glory o'er us shining,
Cheer our hearts, and guide our way;
Thou, our King, with us abiding,
God our everlasting day.

HARRISON OXLEY.

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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. VI. No. 189.] WEDNESDAY, SEPT. 11, 1878. [ONE PENNY.

THE GOOD TIME COMING.

JERUSALEM THE FUTURE CAPITAL—KNOWLEDGE AND WISDOM—WHY WE HAVE BAD TIMES—RUM, TOBACCO, AND ARMIES—MESSAGE FOR IRISHMEN—A FREE STATE, FREE RELIGION, AND FREE SCHOOLS, ETC., ETC.

(*From the "Champion."*)

REV. Dr. Wild, of Brooklyn, took his text, last Sunday evening, from Isaiah xxxiii. 6, which reads: "And wisdom and knowledge shall be the stability of thy times, and strength of salvation; the fear of the Lord is his treasure." The lesson of the evening was selected from Isaiah lxii. and Micah iv., from which he took occasion to show that Jerusalem, under a new name, would yet be the capital city of the world, during a reign of peace, and unexampled prosperity, and progress, and that there are children now being born who will live to see this glorious era inaugurated. He said also that many questions had been asked him by letters since the preceding Sunday, one of which was why we should not participate in commercial advantages of privateers during the war between England and Russia. The answer was because we have placed ourselves in advance of all other Nations on the question of privateering and carrying contraband material in time of war. Our law declares that we

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cannot ship war material to even a neutral port, if it can be shown that its ultimate destination is one of the ports of a belligerent; nor can we ship, of course, such cargoes to the ports of a belligerent direct. The latter principle is the law of other Nations, and among them England; but we have gone farther than any of the Nations on this subject, and compelled other Nations to concur in our law, as the Geneva award proves.

It is, therefore, reasonable to expect that if we compel other Nations to adhere to our principles, which they have not adopted, we will, at least, respect and enforce them ourselves. That settles this question. Other questions will receive their answers in the course of the sermon. The text I have selected speaks of "wisdom and knowledge" as characterising the time of which the prophet spoke. That is the time of the dawn of the reign of peace and glory which is approaching; but before it comes, knowledge and wisdom will be greatly increased and diffused through the earth. The world will be prepared for it. It is the time of the verification of the message of the angels, who came to earth announcing, "Fear not, for unto you is born this day in the city of David, a Saviour, who is Christ the Lord. Peace on earth, and good will to men." There is a difference between knowledge and wisdom. Knowledge is science; wisdom, art. Knowledge is the thing itself; wisdom is the application of it. Knowledge is capital; wisdom, enterprise. Knowledge is the field; wisdom cultivation. Knowledge is bullion; wisdom, coin. Knowledge is John the Baptist; wisdom, Christ. The great discoveries and inventions of this day, and which are contributing so much to the advancement of the world, are the harbingers of the good time coming. These will become more numerous, and be rapidly developed. Everything will perish which stands in the way of the growth of knowledge and wisdom. The earliest dawn of this time was with Wickliffe, Zwingle, and Luther, when they gave the Book of Knowledge—God's Bible—to the people, in the people's tongue. Before this, Rome ruled pretty thoroughly everything in religion. Councils and Popes issued decrees as they pleased, and obedience to them kept the world in ignorance. Wickliffe, Zwingle, and Luther, under God, threw the first streak of light upon the thick darkness.

Now we hear a good deal about "hard times." Why, it is nonsense. We make the times bad ourselves. We have perfect knowledge of what would make the times good, but we will not use wisdom which would soon make them good; but as wisdom increases, you will find the times grow better. Why, there is as much spent on useless, injurious, alcoholic drinks every year, as would pay off the whole national debt of the United States of 2,000,000,000 dols. But say we only drank half as much of the worse than useless poison, would not 1,000,000,000 dols. thus saved, make some difference yearly on the condition of the people? Talk of bad times under such circumstances! Why, what else could we expect while we drink all the good out of them? Then there is more money wasted in smoke than is paid to all the churches or used to support them, and

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no man has a right to smoke until he has paid his pew rent in his church. Then on the Indians our Government has spent 40,000,000 dols. a year for the last twelve years, and with what results? We know all these things are wrong—that is knowledge. We do not correct them, so that is because we have not wisdom. It is mockery to talk of bad times under these circumstances. There need be no bad times in the United States, and there ought to be none; but we must cease spending incalculable amounts on rum, tobacco, and other worse than useless extravagances, before we can reasonably expect prosperity or the blessing of God. Then look at the vast amounts spent on armies. The larger the army of a Nation is, the farther the Nation is from God. How much longer will Germany support a standing army of 1,300,000 men? Not long. The destruction of happiness and wealth by these follies is what makes bad times throughout the world, and their abolition, which is now taking place in the march of Gospel temperance, and the agitation of general economy, will lead gradually to the most happy and prosperous era ever ushered into our world.

The Bible proclaims free religion and freedom. God has told us through it that the knowledge of His truth gives liberty. Yes, the individual first receives it, and then the State and the free State establishes the free school. This comes last, but in its turn it sustains the free religion and the free State. The rich who have no children should think it an honour to sustain and pay for the free school. It preserves society and secures the peaceful enjoyment of wealth. The enemies of freedom knowing these things desire to suppress both the circulation of the Scriptures and the free school. They attack both. The friends of freedom defend them, but in this battle, just as sure as light banishes darkness, so will the light of God's Word dispel the darkness of tyranny and superstition. I believe in perfect tolerance of religion. I believe in allowing every man to worship according to the dictates of his conscience, but the worship of the true God in the spirit of truth will gradually and ultimately extinguish the worship of all false gods. Bring intelligence to God in your worship, and no superstition. That is what He wants.

The other day I was crossing to New York and saw a woman with a white band over her forehead and a black dress counting her beads. That is surperstition. God wants the heart, not the head. He wants the man or woman, not the pope, or priest, or cardinal. Trust Him, and worship Him intelligently.

A person wants me to repeat what I said about Ireland. That would be childish. It would be like the story of the release of the prisoner from the Chinese prison by means of an insect, which the little boy wanted told over again; but I will say to Irishmen that they have all the elements of greatness among themselves and a great future before them and their country. They talk of liberty, they have only to stretch out their hands and it will be theirs; but I must say to them in the language of Paul to the Athenians: "Irishmen, I perceive that in all things ye are too superstitious." You must fling

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away Italian slavery, popes, cardinals, priests, beads, and such intermediaries, have less saints, saints' days, and fast days till you know if God pronounces them saints, and come to God and worship Him direct. You must have the Scriptures among you, then you will be free individually, and the freedom of the State will soon follow. God allows no people to be enslaved who worship Him or care for the study of His Holy Word. But the sounds of battle are already in the air across the river and elsewhere, and the struggle for Irish independence with the Italian taskmaster has begun. Through the rift in the clouds I can see the future glory of your country, when the slavery of all who stand between you and Jesus Christ is pushed aside and taken away for ever. The knowledge of the Bible, the free school and free State must go together. The one cannot exist without the other, and by these knowledge and wisdom are increased.

These are what will lead the world to the glorious period of liberty, light, and prosperity, which will be ushered in in 1935. The world will continue to make great progress in art, science, discovery, and knowledge of all kinds in the years from now till that time. That is the period to which the patriarchs looked forward, of which the prophets wrote, Christ and His apostles spoke, and the Christian Church throughout all ages has steadily and constantly expected. That is the period when the Nations shall know war no more, but "beat their swords into plow-shares and their spears into pruning hooks;" when the power of the Gentile Nations headed by Russia will be broken for ever, "and the Word of the Lord will go forth from Jerusalem." It will be a time of glorious peace and light, and the most perfect toleration of all religion and all opinion. In my next Sunday evening sermon I will speak of the Millennium from the Scriptures, and the light thrown upon them by the Great Pyramid. To do this intelligently it will be necessary to have some maps and drawings here to illustrate what I shall have to say, and I trust the evening will be profitably spent for the glory of God, and the honour, majesty, and truth of His Holy Word.

The reverend gentleman then brought his sermon to a close by pronouncing a benediction. The eloquence of the discourse we have not tried to reproduce in this article, but merely narrated the points and theories enunciated in the sermon.

PALESTINE is being carefully surveyed at present by two religious surveying corps, the expense of one being defrayed from the United States, and the other from England, with voluntary contributions. The survey is being made on the basis of calculations and data taken from the Pyramid, and promises to be the most accurate and thorough ever before undertaken.

CUI BONO? or, the Grand Uses of the Identity, Politically, Religiously, and Socially. By Edward Hine. Price 6d., by post 7d.

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AN ACROSTIC.

L OUD was the war-cry!
O nward they rallied!
R ound England's standard
D angers were parried.

B eacon of our realm,
E ngland's rights adjusted,
A lpha and Omega, at
C ongress seen and trusted.
O llam Fola of our time,
N ations bow before thee;
S ervant of our Empress Queen,
F ondly we adore thee.
I srael shines out in thy name;
E ngland shouts D'Israeli's fame;
L and of hope and land of grace,
D oubt we not thy people's race.

Woodstock, Ontario, Dominion of Canada. L. P. C.

CYPRUS.

As Cyprus is the first grand moving step towards the British, as being identical with Lost Israel, securing re-possession of Palestine, everything regarding it possesses such amazing interest. No other possession ever attracted such special attention as Cyprus has done. A correspondent of the *Times* says:—

"Cyprus is a most noble and most beautiful island. . . . As it is large, so in ancient times it was divided into nine kingdoms and had fifteen remarkable cities, which were ruined by earthquakes and other calamities, so that it is now only one kingdom. It is most fertile, and abounds with wine, oil, corn, sugar, honey, and cotton, and it is so delicious and of such amenity that it naturally produces a soft and effeminate people, for which reason the ancients foolishly deemed it to be dedicated and consecrated to Venus. . . . Having arrived there, the Grand Master John de Villars, with his Knights and Religious, was kindly received by the King of Cyprus, who assigned to them the city of Limesso, anciently called Curio, though some say that it was the ancient city of Amatho, a seaport on the South coast of the island."

Sir George quotes other passages about the naval forces, and adds:—

"These historical facts show that Cyprus was an important naval station, and they indicate the future advantages which we may expect. Its acquisition will make amends for the loss of the Ionian Islands; and, indeed, its greater vicinity to the Suez Canal renders it still more valuable. In connection with Malta and Gibraltar, it will complete our command of the Mediterranean. We must be prepared, in the first instance, to spend some money on Cyprus; but that expenditure will be a good investment."

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Another correspondent of the *Times* quotes the following passage from the great German historian Niebuhr:—

"The island of Cyprus was the nearest and most important possession of the Phœnicians. They established themselves along the coasts, and founded Citium, the Chittim of the Bible. Cyprus is one of the most magnificent countries in the world, and abounds in the most varied productions. Notwithstanding the very bad government of the Venetians, it was always rich, but now it is a desert. It produced the most excellent timber, possessed rich mines of silver and copper, and the greatest abundance of fruit. The importance of the Phœnician Empire was heightened mainly by the fact that being masters of Cyprus they were in possession of by far the greatest copper mines in the ancient world, which even now unquestionably are by no means exhausted; but if they were actively worked, would yield a rich produce. Cyprus, were it not that it is inhabited by barbarians, might yet recover its ancient importance."

The correspondent adds:—

"The curious fact (see Liddell and Scott) that the names themselves of 'copper' (cyprium) and of the 'gopher wood' of the Bible, are both derived from the name of this island, may possibly be suggestive to persons of a more practical turn."

THE ORIGIN AND HISTORY OF THE BRITISH NATION.

BY "MENI."

(*Continued from page* 376).

THE date of Saul's accession is not involved in doubt through any uncertainty regarding the true year of the call, while that taken from the Saxon Chronicle is unquestionable; thus Mr. Hine's strongest opponent must, of necessity, admit that those in utter ignorance of the Identity disquisition, have, in good faith, made the following separate chronological statements, and unwittingly given their testimony to the truth of a very remarkable historical coincidence:—

Saul, 1st king of Israel . . 827
Egbert, 1st „ „ England . 823-7

Is this agreement of dates the result of chance? I am convinced, reader, it is not, and in full confidence submit the question to you.

Proceeding to

DAVID AND ALFRED,

First, I will call attention to the points wherein these monarchs resembled each other, and then examine the dates of the chief events in their lives. To compare them in character may, perhaps, be considered somewhat superfluous; for who has studied the life of Alfred without feeling the mind involuntarily wander to the son of

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Jesse? Few, methinks; but I venture to hope that the likeness will go beyond the reader's expectation, when brought positively before the eye, as memory does not grasp every particular of agreement at one moment. Besides, the resemblance is not confined to personal qualities and the like, but extends even to the seemingly fortuitous circumstances of life.

I will not dwell upon the name, though that indirectly takes us to David. What is Alfred but the English of Solomon?

But to proceed:—

1 Chron. ii. Asser	Each was his father's youngest son
1 Sam. xvi. Asser	Each was anointed as king by a servant of God while the king and his heir were living.
Saxon Chron.	
1 Sam. xvi.	David was chosen in preference to his elder brothers
Lingard, vl. i., ch. iii., p. 217	Alfred was chosen in preference to his elder brothers' sons (by his father in preference to his elder brothers)
Saxon Chron.	
1 Sam. xxvii.	David, after being anointed, but before receiving the crown, was made a governor. So was Alfred.
Lingard, vl. i., ch. iv., p. 235	
1 Chron. xxix.	David first reigned over one Tribe, and afterwards over the whole Nation. So did Alfred
Saxon Chron.	
2 Sam. xv. 14, ix. 9	David fled from his kingdom, but was restored
Saxon Chron.	Alfred fled from his throne, but was restored
1 Chron. xxiii. — xxvi.	David re-organized the Church of Israel
Pearson's "Early Ages of England"	Alfred performed the same office for the Church of England, as we shall presently see
1 Chron. xxviii. 11	David made preparations for a great temple *to be built after his death* in the capital of his kingdom, and *gave the pattern* to Solomon his son
Gile's "Life of Alfred," ch. xxi., p. 294	Alfred *designed*, and made preparations for the building of a great minster in the capital of his kingdom, but it was *not built until after his death*
Chronicles	David was a great warrior
Saxon Chron.	So was Alfred
Psalms of David	David was a poet
Psalms of Alfred	So was Alfred.

Speaking of one of Alfred's poems, "A Psalm to God," the editor of his works, says, "For elevation of sentiment and breadth of view, not easily exceeded by any uninspired writer."

About 28 years ago there was a most faithful translation made of all the poems of Alfred by Mr. M. F. Tupper, and it is much to be

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regretted that, after the labours of this gentleman, they should be still so little known. Perhaps the fact that our prince has just unveiled a statue of his and his wife's great ancestor, who died 976 years ago, will again call public attention to Alfred and his works, and re-awaken the spirit of 1849.

When comparing Saxon with Hebrew poetry, I shall insert some specimens of the royal poet's songs.

To resume our comparison.

Both David and Alfred were holy men, yet in character they differed as much as the Christian and Mosaic dispensations. Alfred was as true a representative of mercy as David of justice.

"Ye have heard that it hath been said, An eye for an eye and a tooth for a tooth; but I say unto you, That ye resist not evil."

"Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy; but I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you."

We all know these words of our Saviour's. They speak to us of two doctrines. David acted according to the one, Alfred according to the other. To illustrate this, I would refer to a part of David's charge to Solomon.

"Moreover thou knowest also what Joab the son of Zeruiah did to me, and what he did to the two captains of the hosts of Israel, unto Abner the son of Ner, and unto Amasa the son of Jether, whom he slew, and shed the blood of war in peace, and put the blood of war upon his girdle that was about his loins, and in his shoes that were on his feet. Do therefore according to thy wisdom, *and let not his hoar head go down to the grave in peace. But shew kindness unto the sons of Barzillai the Gileadite*, and let them be of those that eat at thy table: for so they came to me when I fled because of Absalom thy brother. And, behold, thou hast with thee Shimei the son of Gera, a Benjamite of Bahurim, which cursed me with a grievous curse in the day when I went to Mahanaim; but he came down to meet me at Jordan, and I sware to him by the Lord, saying, I will not put thee to death with the sword. Now therefore hold him not guiltless: for thou art a wise man, and knowest what thou oughtest to do unto him; *but his hoar head bring thou down to the grave with blood*" (1 Kings ii. 5—9).

Compare this with the conduct of Alfred, on two occasions, towards his treacherous foe, Hastings. The reader will find the account in the Chronicles. The story is also related in a popular way, yet correctly, in Miller's Saxons. I cannot trespass on space to transcribe it. We must not forget his mildness, too, as displayed towards his vanquished enemy, Guthrum. But his mildness was not carried to weakness, for, as we read in the above: "In him were beautifully blended, courage and tenderness, perseverance and patience, *justice*, which would have been stern but for the *softening quality of mercy*, high-mindedness and humbleness, and, above all, a

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universal love of his fellow-men, not disfigured by the weak partiality of unworthy favouritism."*

Having spoken of David's charge to Solomon, I cannot help remarking that it is very similar to that given by Alfred to his son. Is it not strange we should have both recorded? Let us look at them.

Immediately before the passage I have quoted from Kings, are these words: "Now the days of David drew nigh that he should die; and he charged Solomon his son, saying, I go the way of all the earth; be thou strong therefore, and shew thyself a man; and keep the charge of the Lord thy God, to walk in His ways, to keep His statutes, and His commandments, and His judgments, and His testimonies, as it is written in the law of Moses, that thou mayest prosper in all that thou doest, and whithersoever thou turnest thyself: that the Lord may continue His word, which He spake concerning me, saying, If thy children take heed to their way, to walk before Me in truth with all their heart and with all their soul, there shall not fail thee (said He) a man on the throne of Israel."

We are told that Alfred thus addressed his son: "My dear son, set thee now beside me, and I will deliver thee true instructions. My son, I feel mine hour is coming, my countenance is wan, my days are almost done. We must now part, I shall now go to another world, and thou shalt be left alone in all my wealth. I pray thee, for thou art mine own dear child, strive to be a father and a lord to thy people. Be thou the children's father, and the widow's friend; comfort thou the poor, and shelter the weak, and with all thy might right that which is wrong. And, son, govern thyself by law, then will the Lord love thee, and God above all things shall be thy reward; call thou upon Him to advise thee in all thy need, and so shall He help thee the better to compass that which thou wouldest."

I need not draw the comparison between these charges. The same spirit of godliness pervades both; they are the farewell words, the paternal advice, of two kings after God's own heart.

Yes, David and Alfred were both holy men, but the former, alas! as we are told, fell sadly; and if Alfred did not fall in a like manner, it was not that he had been untempted. I refer the reader to Dr. Reinhold Pauli's "Life of Alfred." † This author, speaking of the temptation, tells us that it was Alfred's ardent love for all that is good and noble that held him back from the path of vice; and a lovely picture he gives of Alfred's rising at the earliest dawn, and beseeching God to grant him strength to overcome his weakness.

I have chosen Reinhold Pauli as an authority because he seems to yield full credit to the account as detailed in the works of Asser, while some writers regard it as an interpolation. My opinion will have little weight, yet I may state that I nowise doubt the narrative so far as alluded to above. If there is any addition to

* Chap. xii., page 186.
† Translation edited by Thorpe, p. 74.

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what Asser, the friend of Alfred, penned, I think it must be that part which relates that Alfred implored his heavenly Father that he might be smitten with some bodily affliction, save blindness or any equally incapacitating infirmity, rather than allowed to fall before the assailing temptation. This appears to me unlike the wisdom, nay, the faith, of Alfred; it may, however, be an example of both, though I do not discern it.

I am by no means asserting that he was blameless, when I say that he did not fall through that particular allurement. No, we are told that he attributed the misfortunes which overtook him, in the 8th year of his reign, to the hand of a loving God, as a father correcting him, instead of looking no further than the political sources of his troubles, and putting them all down to chance. Would that we had more the simplicity which sees the hand of God in all things. Alfred knew that the ungodly are a sword of the Lord's, and so did David, for we read: "And the king said, What have I to do with you, ye sons of Zeruiah? So let him curse, because the Lord hath said unto him, Curse David. Who shall then say, Wherefore hast thou done so? And David said to Abishai, and to all his servants, Behold, my son, which came forth of my bowels, seeketh my life; how much more now may this Benjamite do it? Let him alone, and let him curse; for the Lord hath bidden him. It may be that the Lord will look on mine affliction, and that the Lord will requite me good for his cursing this day."*

(To be continued.)

Correspondence.

THE IDENTITY IN SCHOOLS.

Mr. Hine.

DEAR SIR,—Excuse me for my troubling you with so long a letter as this, but I have much to say to you, who, in God's hands, has been the means of bringing me to a greater knowledge of the Book of Life, opening out and making plain many, many passages which before were sealed words, and were passed over with no importance, and no notice given to them. Every page of the Bible reveals now new treasures to my eyes as I turn it over.

The object I have in mind to tell you is how great a benefit would be derived if these truths were only taught in our schools, in connection with English and Bible histories. It would make those lessons of interest, and would, not being so irksome, attach the events mentioned in both histories more firmly on the minds of the scholars.

I am not yet 18, but have left school two years next July. I never heard of the Identity till within two weeks before I left, and I have often since wished I had known it before, to have studied it with my history, and thereby have learnt more, and be able to trace out, by its aid, other Identifications of Lost Israel with our Nation.

It was in the course of a Scripture lesson on Judah and Israel, that our master suddenly asked the question, "Where are the Ten Tribes now?" It went round the class (1st), but no one was able to answer. He showed us the

* 2 Sam. xvi. 10.

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difference between the two, explained which was now represented by the Jews; as to the others, he said, "there are various conjectures; some say we are Identical with them." Seeing we were surprised and interested, and having a few minutes to spare, he gave us a few particulars, mentioning that he had two books on the subject. As it struck my fancy I asked him afterwards to lend me the books, which he did. They proved to be "Twenty-seven Identifications," and "Flashes of Light." I took them home and read, and believed. I showed them to my father also, and he, although at first disinclined to believe me, after reading them, became convinced. Others also in the house I lent them to, who added their testimony to it.

I have since purchased all your works, besides taking in your two periodicals, which I always look forward to.

You thus see how much aid would be given to the spreading of the truth if it was only introduced into schools.

A WATCHMAN.

DEAR SIR,—I take the opportunity of sending you the enclosed slip from one of our local papers, which struck me very much as bearing on the present times and on the present question. This, with many other coincidences of the same kind, convinces me that there is a vague and intuitive feeling in the minds of the people, that they are not what they represent themselves to be—Gentiles. We have it in the breathings of the English Church service and in the blind sayings of some of our Divines. One who died some years ago, in speaking of the blessings which this country hath enjoyed over all other countries, concluded by saying, "If we are not the Lost Tribes, we ought to be."

Since I last wrote you on the Manasseh question, I am now thoroughly satisfied America is Manasseh. They have no royal head, thus keeping the way open when they shall, with us, be under one head of the House of David.

The question is progressing slowly yet steadily amongst us. All that is wanted to raise the flame here (once the centre of the Reformation) is a few public lectures, which, God willing, we must see to this winter.

Wishing you wisdom, health, and strength to carry on this glorious work,

I remain, yours respectfully,

Perth. JOHN WILSON.

The following is the slip :—

"CURIOUS PROPHETICAL PROPHECY.—Turning over an obscure volume without any special object, I was confronted with the following far-sighted summary of events which the anonymous author has provided for the opening century :—

"'What noble works of vast design I view
As Commerce in her world-reviving course,
Blest and benignant as the circling sun,
Begirts the globe; parting to yield her way.
See Nature's bars, from everlasting fixed,
Obedient to her bounteous touch dissolv'd.
See the Pacific meet the Atlantic main,
And Darien's divided mound transmit
The interchanging wealth of either Ind;
And hence direct thro' Suez's bursting bars
See the Edumean join the Ægean wave;
And mutual traffic, arts, and knowledge find
A free and shortened circle round the globe;
Till Ganges, Indus, and Euphrates streams
Their varied treasures with the Nile exchange.
And Alexandria from her rubbish rise,
In pristine splendour, wealth, and taste to shine,
And vindicate her generous founder's plan:
Or the famed Cyprian isle, as by its site
In Nature's draught designed, become the mart
Of Nations, by some liberal power possess'd.

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Then Othman's slowful, proud, incurious race
Must rouse to active vigour, or resign
Those charming seats, so long unworthy held,
And Nature's fairest realms and happiest climes,
By jealous tyranny of bless bereft,
Turn'd from her ends benign, and made the abode
Of slaves debas'd of wretchedness and woe.'

My book is *Britain Preserved*, a poem in seven books. The author was the Rev. James Brown, D.D., of Over Canobie, Fife."—*Notes and Queries.*

ONLY A LETTER.

Mr. E. Hine.

DEAR SIR,—Thanks for the leaflets safe to hand yesterday. Not sending sufficient stamps I herewith enclose the number, and hope to distribute them on Sunday week at Stratford, St. Mary's, Suffolk, when my subject will be the Throne of David. Daily praying that our gracious God will pour upon us, as a Nation, the spirit of wisdom rightly to understand this great momentous subject, and the spirit of prayer; that He will be pleased to pour out upon us, as a Nation, from the Queen upon the throne through all the ranks and grades of society, the rich blessings of the new covenant which He has promised to pour upon the House of Israel and Judah. Go on, dear Sir, in your great work—it is a great work, and has many enemies; but we rejoice to know and believe that the God of Israel, our covenant-keeping God, will accomplish all His Divine and gracious purposes to the House of Israel and Judah, and through them to a fallen world, hasting on the happy period when Jesus, our Divine Lord, shall take to Himself His great power and reign from the rising to the setting sun. Earth shall be freed from the power and grasp of sin and Satan, and the fallen Tribes of Adam be brought into the glorious liberty of the children of God. Thus shall all heaven rejoice, God be glorified, and Jesus satisfied, and earth blessed with purity, joy, and bliss, for God shall bless us, and all the ends of the earth shall fear Him (Psa. lxvii.). Who would not pray for such blessings, which will bring such glory to God in bestowing, and such happiness to man in receiving? Believing that such a state of happiness is in store for our poor fallen humanity,

I remain, dear Sir, yours truly,

J. G.

Colchester, Aug. 24, 1878.

LECTURES.

	PLACE.	HALL.
Sept. 15.	Blackburn	... The Exchange Hall
,, 16.	Blackburn	... The Exchange Hall
,, 17.	Ashton-under Lyne	
,, 18.	Hoyland	... The Town Hall
,, 19.	Saltaire	... The Institute
,, 20.	Chorley	... The National School Room
,, 22.	Sheffield	... Temperance Hall
,, 23.	Sheffield	... The Cutlers' Hall
,, 24.	West Hartlepool ...	... The Gospel Theatre
,, 25.	West Hartlepool ...	... The Gospel Theatre
,, 26.	York	
,, 27.	York	
,, 29.	Kilham	... The Baptist Chapel
,, 30.	Hull	... The Royal Assembly Rooms
Oct. 1.	Huddersfield	... Identity Association Hall
,, 2.	Lancaster	... The Music Hall
,, 3.	Hoyland	... The Town Hall
,, 4.	Huckwell, near Nottingham	

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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. VI. No. 190.] WEDNESDAY, SEPT. 18, 1878. [ONE PENNY.

ISRAEL, OR GREAT BRITAIN—MATERIAL, NOT SPIRITUAL.

BY CAPTAIN MURRAY, R.N.

OUR Bible teaches us, in the plainest language, that we must love God, who is omnipotent with our Saviour Jesus Christ, His Son, with all our hearts, and with all our minds, and to place implicit faith in the mercy He has shown to us in the past, and in that which is still to come, by His own will and promises. Now what do we understand by this teaching of that Holy Word of God? That God is a Spirit, Jesus Christ is a Spirit, and the Holy Ghost is a Spirit, Three-in-One, to be worshipped and glorified for ever and ever, world without end. All yet in this world, all who have passed away, all that are yet to come, must have, or have had, that faith, or, except He otherwise wills it, they will be destroyed at the great day of judgment. This unfailing truth is taught us throughout the Holy Bible, first by all the inspired prophets of the Old Testament, next by our Saviour Jesus Christ, and, lastly, by His inspired apostles, each and all of whom were "material," or actual flesh and blood; but now, at this moment, are "spirits." These were the fountains from which proceeded the whole of the Holy Word of God in our Bible.

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And now having endeavoured, with humble reverence, to divide the "holy and ethereal" from the "material and manifest," I will try to show my readers how certainly our opponents are in the wrong by daring to assume that the "Israel of God" is meant spiritually, and not as an actual "Nation of God"—"the term daring is used with thought;"—for I conceive if we are to accept the words of the Holy Bible as true and meant for our guidance, so surely must we accept all of it, and not pick out that which best suits our purpose, and leave the rest unattended to. The Bible is truly the "river of our life," and we are like the grains of sand at the bottom, constantly and unceasingly washed by its flowing truths; and, by such, some are constantly fretted and turned over in confusion, while many lie in stillness, and satisfied therein, believing each drop that passes brings its future for our profit and instruction.

God being a Holy Spirit, and man present being material, or earthy, we are, and have been, so prophesied to, and rebuked, and promised alternately by His Word from the beginning by our fellow-men, the prophets who are now spirits in heaven. But God, seeing how unrighteous man had become, sent His only begotten Son, Jesus Christ, manifest in the flesh, to the Hebrew Nation, whom He had before chosen, and who had fallen away from God, even unto Baalism, and also to redeem the Gentiles that would believe in Him.

When He came, the Israelites were already cast out from Palestine —400 years previously—and were then inhabiting Ireland, Scotland, Britain, Normandy, Media, and other countries; but Christ came to Zion, the place of God's rest on earth; finding there the Jews, or Judah, who not receiving Him as the Son of God, He turned to the Israelites (Benjamin) who were then in Jerusalem, who did receive Him. From them He chose His disciples, and whom, after His crucifixion, He filled with the Holy Ghost, and sent to the lost and absent Israelites. Thus was conveyed, to us in Britain, the news of our redemption, followed, in due time, by the Reformation.

We know God is the ruling Spirit, but, as St. Paul says, we neither know nor have any conception of His power and majesty, therefore our faith should rest wholly and absolutely in Him and His Son Jesus Christ. We also know the power of His words, and through the prophets are able to understand how His will is to govern this earth for ever. God, in His wisdom, chose Abraham from amidst the world, and, with merciful tenderness, gave him this grand promise: "And said, By Myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son: that in blessing I will bless thee, and in multiplying I will multiply thy seed (not a seed of any one else) as the stars of the heaven, and as the sand which is upon the sea-shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the Nations of the earth be blessed; because thou hast obeyed My voice" (Gen. xxii. 16—18).

Abraham died, and then Isaac himself was blessed by the Lord in these words: "And the Lord appeared unto him the same night, and

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said, I am the God of Abraham thy father: fear not, for I am with thee, and will bless thee, and multiply thy seed for My servant Abraham's sake" (Gen. xxvi. 24).

After this, Isaac blessed his son Jacob: "And he came near, and kissed him; and he smelled the smell of his raiment, and blessed him, and said, See, the smell of my son is as the smell of a field which the Lord hath blessed: therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine: let people serve thee, and Nations bow down to thee: be lord over thy brethren, and let thy mother's son bow down to thee: cursed be every one that curseth thee, and blessed be he that blesseth thee" (Gen. xxvii. 27—29).

"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 . . . . . And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people (not spirits); and give thee the blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the land wherein thou art a stranger, which God gave unto Abraham" (Gen. xxviii. 1, 3, and 4).

Then follows that wonderful dream of Jacob's at Bethel (which has so often been referred to that I will merely note Gen. xxviii., with the last verse of the chapter, as I shall have to refer to it as I proceed, which I give here: "And this stone, which I have set for a pillar, shall be God's house: and of all that Thou shalt give me I will surely give the tenth unto Thee"—v. 22).

Next occurs a most marvellous scene in Jacob's life. As he was on his road to his brother Esau's country, Edom, he divided his presents, remaining behind himself alone. Gen. xxxii. 24—32: "And Jacob was left alone; and there wrestled a Man with him until the breaking of the day. And when He saw that He prevailed not against him, He touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with Him. And he said, Let Me go, for the day breaketh. And he said, I will not let Thee go, except Thou bless me. And He said unto him, What is thy name? And he said, Jacob. And He said, Thy name shall be called no more 'Jacob,' but 'Israel:' for as a prince hast thou power with God and with men, and hast prevailed. And Jacob asked Him, and said, Tell me, I pray Thee, Thy name. And He said, Wherefore is it that thou dost ask after My name? And He blessed him there. And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved." Here alone Jacob is forced by the Angel of God to wrestle with Him, and he is let to prevail. How awful must have been the scene! and the Almighty and merciful Father, who could in an instant, had He chosen to do so, have annihilated Jacob, permitted him to linger out till daybreak wrestling with Him. Cast your eyes over the scene, and, like me, you may perceive that this wrestle or striving against God, then, was what has so often happened since by

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Israel; and, in like manner, we may hope to be blessed in spite of all our many offences. Is not this one specimen of God's gracious mercy enough to confirm our faith for ever, and enough to prove that God deals "*now*," as He "*then did*," with men of the Nation of His choice. All who have faith know our Lord to be unchangeable. St. Paul tells us He has been, is now, and is for ever the same; then why do some misguided men dare to say that God fulfilled in the past His intentions of forming a Nation, and then casts it off again in spite of His solemn oath and covenant with Isaac and Jacob? Let me bring the case, if it is so, to a lower level—right down to their level; and what do we see to contradict such a case most completely? All the prophets of the Old Testament following each other with many labours, teaching as they go up to the very door of death, and even here all are not left, for Christ Himself, whom one and all must believe in as the only Son of our God, then appears, still more strengthening and supporting the cause of God's work by allowing Himself to be born of Mary, of the humble seed of Judah, and coming to us as the merciful and gracious God-Man to wrestle with us, and cleanse us by His last offering of Himself upon the cross from all our past sins; and even then not deserting the chosen Nation, though one portion of it had ruthlessly sacrified Him; but coming again to His equally chosen disciples to inform them, for the sake of the Ten Tribes of (then) cast out Israel, what their terrible but blessed duties would be. Doubtless, other Gentile souls will be saved. But have we not irrefragable proof that the Bible only mainly speaks of Israel and Judah? Thus I trace an insurmountable difficulty in the bare idea of viewing Israel as "*spiritual*," as nearly all the Bible disproves it, and so this gives us the right to ask by what authority do they assume it?

Having now given our opponents undisputable points why it cannot be, but that the great and holy Nation of chosen Israel must exist at the present, it rests for them so prove that "*we*" are not that Nation. There are not many others in Europe, so if it pleases them, let them proceed with the same accumulation of important truths and Identities that have been produced for Great Britain, and thus name their prize, always remembering what I said previously I should again refer to—namely, that the Nation they choose to select as "Israel" must constitutionally pay "tithes to the Church of God" as Abraham promised through Jacob. And, also, that Nation must repeat every pre-Advent Sunday in the Church of God the whole words of this sublime epistle, taken from Jeremiah xxxiii. 5: "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

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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." Surely this will convince them that no "spiritual Israel" is meant here. They must also explain who Melchisdec was, that he should receive tithes of one like Abraham and (through him) of Judah. See St. Paul; then reveal to us, if they can, the truthful and wondrous lines in the hidden chambers of the Great Pyramid of Ghizeh, without one single word, or even letter, to guide them to a sure, unfaltering knowledge of the awful, and Oh! what glorious truths rest therein. Such are the vain, egotistical men who oppose our theory, without courtesy, without knowledge, and without trust in God's Word, and His blessed Son Jesus Christ, before whom all such unrighteous (I had nearly written blasphemous) thoughts as theirs should never exist.

I must, before ending this, beg my readers to follow Isaiah xlviii. (which is after the foretelling of the destruction of Babylon): "Hear ye this, O House of Jacob, which are called by the name of Israel, and are come forth out of the waters of Judah, which swear by the name of the Lord, and make mention of the God of Israel, but not in truth, nor in righteousness. For they call themselves of the holy city, and stay themselves upon the God of Israel; the Lord of hosts is His name. I have declared the former things from the beginning; and they went forth out of My mouth, and I shewed them; I did them suddenly, and they came to pass. Because I knew that thou art obstinate, and thy neck is an iron sinew, and thy brow brass; I have even from the beginning declared it to thee; before it came to pass I shewed it thee: lest thou shouldest say, Mine idol hath done them, and my graven image, and my molten image, hath commanded them. Thou hast heard, see all this; and will not ye declare it? I have shewed thee new things from this time, even hidden things, and thou didst not know them. They are created now, and not from the beginning; even before the day when thou heardest them not; lest thou shouldest say, Behold, I knew them. Yea, thou heardest not; yea, thou knewest not; yea, from that time that thine ear was not opened: for I knew that thou wouldest deal very treacherously, and wast called a transgressor from the womb. For My name's sake will I defer Mine anger, and for My praise will I refrain for thee, that I cut thee not off. Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction. For Mine own sake, even for Mine own sake, will I do it; for how should My name be polluted? and I will not give My glory unto another. Hearken unto Me, O Jacob and Israel, My called; I am He; I am the first, I also am the last. Mine hand also hath laid the foundation of the earth, and My right hand hath spanned the heavens: when I call unto them, they stand up together. All ye, assemble yourselves, and hear; which among them hath declared these things? The Lord hath loved him: He will do His pleasure on Babylon, and His arm shall be on the Chaldeans. I, even I, have spoken: yea, I have called him: I have brought him, and he shall

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make his way prosperous. Come ye near unto Me, hear ye this; I have not spoken in secret from the beginning; from the time that it was, there am I: and now the Lord God, and His Spirit, hath sent Me. Thus saith the Lord, thy Redeemer, the Holy One of Israel; I am the Lord thy God which teacheth thee to profit, which leadeth thee by the way that thou shouldest go. O that thou hadst hearkened to My commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea: thy seed also had been as the sand, and the offspring of thy bowels like the gravel thereof; his name should not have been cut off nor destroyed from before Me. Go ye forth of Babylon, flee ye from the Chaldeans, with a voice of singing declare ye, tell this, utter it even to the end of the earth: say ye, The Lord hath redeemed His servant Jacob."

THE LOST TEN TRIBES OF ISRAEL.

On Monday evening (August 19), a lecture was delivered in the Foresters' Hall, by Edward Hine, Esq., on the Israelitish question, or the Identification of the Lost Ten Tribes of Israel with the Anglo-Saxon race. The chair was taken by W. Leetham, Esq., and the hall was well filled by a very numerous and attentive audience, a large portion of whom were visitors. The Chairman, who introduced Mr. Hine, remarked that he knew very little about the subject. He took the chair on the solicitation of a friend, and came as a learner to hear more about the subject.

Mr. Hine introduced his lecture by the observation that he very much should like to meet three persons, those three persons were the Rev. Canon Rawlinson, of Oxford; the Rev. W. Benham, vicar of Margate; and the Rev. John Wilkinson. This latter gentleman had endeavoured to refute, in a pamphlet, the "Twenty-seven Identities" which he (the speaker) had published. As his "Forty-seven Identifications" were then before the public when Mr. Wilkinson made his reply, he was surprised he did comment on the whole. Mr. Hine in referring to the papers, the *Rainbow* and the *Hebrew Christian Witness*, both of which had spoken favourably of Mr. Wilkinson's work, and which were quoted by that gentleman, said that the editors of these papers had since acknowledged the truth of the Identity. It was important in considering this subject to see the great distinction that was made in Scripture between the House of Israel and the House of Judah. Since their separation on the death of King Solomon they had never been re-united. The House of Israel comprised Ten Tribes, and the House of Judah but Two—namely, the Tribe of Judah and the Tribe of Levi. Of Judah it was declared that they should be dispersed among the Nations, should serve their enemies, and should be few in number. But of Israel, the Ten Tribes, it was said that they should be a multitudinous people and cover the face of the

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earth, and become a great and powerful Nation. No weapon that was formed against them should prosper, and they that fought against them should be as nought; the Nations should be confounded at their might. Scripture also, in speaking of the return, maintains the distinction between the two Houses, and says that the House of Judah shall walk to the House of Israel and they two shall go up and possess the land of their fathers. He was of opinion that that time was near at hand, and the occupation of Cyprus and our protectorate over Asiatic Turkey, of which Palestine is a part, was a sign of its approaching accomplishment. It was said that we could not be Israel or we should be known by our countenances. But this could not be, the show of the face was part of the curse which the Jews were visited for the rejection and crucifixion of Christ, and he defied anyone to show that they had this distinctive mark prior to the time of our Saviour. The Ten Tribes were not under this curse, for they were at that time in captivity. The lecturer then gave instances recorded in the Old Testament, to prove his statement. Scripture declares that the House of Israel shall become a lost people, but shall afterwards be re-formed and confederated into a great Nation, and they shall "Glorify God in the Isles of the West." Mr. Hine then enumerated the various settlements that have been made in these islands at various times, ending with the Normans, and said, that it was written in history, referring to Homer and Strabo, that these various Tribes could be all traced to Media, the scene of Israel's captivity. During the wanderings of these various Tribes, it was said that they should be stripped, and allowed to fall into idolatry, which was the great sin of Israel when they were in the land; that they should lose all knowledge of their ancestry.

The lecturer next dwelt upon the Canaanitish descent of the people of South Ireland, who he knew for a fact boasted of being the descendants of the Canaanites, "whom the robber Joshua expelled from the land of Canaan." Wherever Israel was, there must be found the Canaanites in their midst, who were decreed by God to be as "thorns in our sides, and pricks in our eyes." This was literally fulfilled to the present day in the Fenians both at home and the dominion of Canada. Their Chairman had remarked to him (the lecturer) that he thought drunkenness ought to be a very good Identity, and to our shame we were compelled to confess that it was. Another striking Identity was also alluded to by Mr. Hine, in our immense colonies, America, Australia, and South Africa, and pointed out from it the fulfilment of Scripture, where Israel shall cry out for more room in the land of their captivity or exile. The great off-shoot from our Nation, the United States of America, was advanced by the lecturer as another Identity, in that it typified one of the two great Nations which were to spring from the two sons of Joseph: "Manasseh should be a great Nation, but Ephraim should be the greater;" although they were distinct Nations, yet they were from the same stock. The mission of the prophet Jeremiah to root up and destroy, afterwards to plant and to build, was next explained

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by Mr. Hine to mean the overthrow of David's sceptre over Judah, and its resuscitation in the daughter of the King Zedekiah, and her lineal descendants, over the people of this Nation. Mr. Hine here quoted various parts of the ancient history of Ireland, which speaks of the landing of a Hebrew princess about this time; wherever Israel was, there must be a seed of David sitting on the throne. In a leaflet setting forth the generation from David to our present Queen, it says, "that they have always been able to trace David's seed to Queen Tephi, of Ireland, who was, without doubt, the daughter of Zedekiah; but the difficulty has been to supply a chart of the line from Queen Tephi to King Fergus, of Scotland. This is now supplied through the valuable research of the Rev. A. B. Grimaldi, M.A." Mr. Hine stated that the Queen had in her possession a beautifully illuminated scroll, setting forth her genealogical descent from the kings of Judah, with not a single missing link.* The return to Palestine, which he, Mr. Hine, looked upon as only a question of a few years, was next alluded to. By the occupation of Cyprus, we have the key to the whole of the Eastern end of the Mediterranean. The present signs of the times were full of interest. Our protectorate over Asiatic Turkey actually made us the masters of ancient Assyria, Palestine, and Egypt, the three great Powers which were to rise up in these latter days. Mr. Hine next spoke of the mode of the return, and said that the whole of the Jews should return; and that they were distinctly commanded to re-build their temple; but of Israel it is written, they shall go, "one of a city and two of family." The lecturer, after alluding to several other Identities, said he had not the slightest hesitation in declaring that our glorious Nation was fulfilling, in every particular, that mission which was allotted to the Ten-Tribed Nation of Israel to perform in the world.

The Chairman, in proposing a vote of thanks to the lecturer, said that they had listened to the lecturer with much pleasure, who had delivered the lecture with very great ability. He, the Chairman, had paid great attention, as it was the first time he had heard a lecture on the subject. He did not feel competent to give an opinion upon it without strictly investigating the matter. He had very great pleasure in proposing a vote of thanks to Mr. Hine, which was briefly acknowledged by him, and another vote of thanks to the Chairman closed the proceedings.

[*Extracted from "Keble's Gazette," August 24th*, 1878.]

A CHALLENGE.

To the Editor of "Keble's Gazette."

SIR,—I was present at the Wesleyan Hawley-square chapel on Sunday evening last, when the pulpit was occupied by the Rev. John

* The possible descent of Queen Victoria from King David was first entered upon in the present day by the Rev. F. R. A. Glover, M.A. ("England the Remnant of Judah." London, 1861).

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Wilkinson. I was much surprised and astonished that the preacher should take that opportunity of attacking those who firmly believe that our Nation is identical with the kingdom of Israel. It is much to be regretted that Mr. Wilkinson, who was in the town when the lecture on this subject was delivered, did not attend, especially as Mr. Hine announced his willingness to meet Mr. Wilkinson face to face. A public discussion, fairly conducted, would have been deeply interesting, and helped those who heard it to form a more correct idea of the subject. The members of the Margate Branch of the Anglo-Israel Association have asked me to state that they would be pleased to make arrangements for Mr. Wilkinson to meet Mr. Hine at an early date for a public discussion at the Foresters' Hall. All expenses would be cheerfully undertaken by the Association. The Hon. Secretary, Mr. W. Bentley, jun., will be glad to hear from Mr. Wilkinson whether this proposal is agreeable to him.

I am, Sir, yours truly,

G. CORLEY.

40 & 42, King-street.

[We have received a communication from the Rev. John Wilkinson, in which he discusses certain portions of Mr. Hine's lecture. We are unable to insert it, as it would doubtless lead to a very lengthened controversy. This would not be desirable, nor could we devote so large a portion of our space to this much debated question. We think the suggestion of our correspondent a very good one, and that a public discussion would much better suit the requirements of a question of this nature.—ED.]

[*Extracted from "Keble's Gazette," August 31st, 1878.*]

THE ORIGIN AND HISTORY OF THE BRITISH NATION.

BY "MENI."

(*Continued from page* 386).

IN a note under Alfred's poem, "Evil Kings," Mr. Tupper, of whom I have before spoken, says, "It is an old legend in the life of Alfred, that he began his reign rather roughly, insomuch that S. Neot rebuked him for harshness, whereupon the king repented. In this view it is a fine trait to see the great monarch in the zenith of his power utterly denouncing evil kings; *it is like David's penitence*—a witness indeed against his past sin, but far more strenuously testifying his present holiness."*

Alfred has been charged with sacrificing the future to the present—a serious charge against a statesman; but let us judge the character of that king against whom such a reproach is made, when it is supported thus: "The State Church, which we owe to Alfred, confounding, as it did, by the old theory of which some vestiges remain, the duties of

* "Whole Works of Alfred," vol. i., p. 233.

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Christian and citizen, is a strange legacy for a statesman to have bequeathed us; the English king, blinded by a moral abhorrence of sin, laid down resolutely the first principles of religion by the secular and inconsistent laws of his people. (Thus, for instance, the Jewish (*sic*) institution of the jubilee occurs in the preface to the laws which sanction slavery.) He had given them the ideal of life, let them work it out as they could. A thousand years of clashing jurisdiction; civil law contending with criminal; Divine theories of kingship contending with people's charters; laws of marriage, as a sacrament, with laws of marriage as a contract, attest how that inextinguishable torch has been handed down through successive generations."*

The author was forced by truth to add, "Yet with all its inconsistencies, that Saxon and mediæval theory of *a people framing their life in accordance with God's laws, and regarding eternal truth, not cheap government or success, as the final cause of their existence, is among the grandest conceptions of history.*" I will not criticise these remarks, but say, Surely the king spoken of was, like David, a man after God's own heart.

It is somewhat remarkable that those who have ventured to conjecture what was Alfred's appearance present to us a man very similar to David, as far as can be judged from the little said in the Bible of his personal appearance.

Let us now examine and compare the dates:—

1 Sam. xvi.	David was anointed king by Samuel, a servant of God, in B.C. 1063, taking the date of our English Bible. B.C. 1063 was the same year as	859 of the call
Saxon Chron.	Alfred was anointed king by the Bishop of Rome in A.D. 855, which, plus 4 years (taking the chronology of the English Bible) =	859

It has greatly puzzled historians to account for his being anointed, but the fact is testified by the Chronicles and Asser, the friend and biographer of Alfred, and is also recorded by Ethelwerd the Patrician, Florence of Worcester, Henry of Huntingdon and other historians. From most of these writers and most copies of the Chronicles (for there are seven manuscripts of the latter) we might suppose that he received the unction in A.D. 853, because that was the year he was sent to Rome, and the historians have simply stated that when there he was anointed; but one copy of the Chronicle shows that he did not receive it until 855, and none of the others deny this. (See harmony of the Chronicles prefixed to the Works of Alfred, vol. i., p. 18.)

		Year of the Call
1 Sam. xix.— xxii.	David fled from Saul and became captain of about 400 men in B.C. 1062	860

* Pearson's "Early Ages of England," p. 121.

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1 Sam. xxv.	David with 600 men in the wilderness of Paran in B.C. 1060	862
1 Sam. xxvii.	David made ruler of Ziklag in B.C. 1058	864

When was Alfred made ruler?

I know not on what authority, but Dr. Lingard says,* "During the reigns of his brothers he possessed the government of a petty district, with the title of king."

His brother Ethelbald usurped the throne of Wessex in 856; in 858, on the death of his father, it became Ethelbald's by right, and the same year Ethelbert the Invincible was made king of Kent, Essex, and Surrey; in 860, the latter succeeded his brother Ethelbald as King of Wessex; Ethelbert died in 866, and the crown was assumed by Ethelred.

Allowing for the supposed chronological error of 4 years, the dates stand thus:—†

Ethelbald	(856)	=	860
Ethelbald and Ethelbert	(858)	=	862
Ethelbert	(860)	=	864
Ethelred	(866)	=	870

These dates bear a great resemblance to those in the history of David, as will be seen on glancing upward, but they do not fix the date of Alfred's being made ruler. It could scarcely be the first, for then he was but 7 years of age; the next date likewise seems too early, and so does the third; this later, however, we must take as the date at latest; he may or may not have possessed the title in (856 and 858 =) 860 and 862; but he must have had it in (860 =) 864, or during the sovereignty of Ethelbert, for we find a document bearing Alfred's signature, dated 862,‡ at which time Ethelbert was king. Whichever date we adopt, it answers to one of the eventful years of David; but we cannot accept a date later than (860 =) 864. David became governor of Ziklag in 864; the events which led to this took place in 860 and 862.

Alfred appears to have been ruler over a petty district in (860 =) 864: the events leading to his power happened in (856 and 858 =) 860 and 862.

1 Chron. xxix.	David was made king of his own Tribe in	B.C. 1055 = 867
Do.	and king of the whole people in	B.C. 1047 = 875
Sax. Chron.	Alfred was made king of his own Tribe in	A.D. 871 = 875
Do.	and king of the whole people subsequently	

These dates agree exactly, allowing the translators of the Bible to have been in no error with respect to the year of our Saviour's nativity, whereas between those we first compared, there is a discre-

* Hist. Eng., vol. i., ch. iv., p. 235.

† Lingard's England, vol. i., ch. iii., iv.

‡ Dr. R. Pauli's "Life of Alfred," translated by Thos. Wright, M.A., F.S.A., pp. 109, 110, and note on latter page.

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pancy in each case of two years. Making the comparison in another way, we obtain a result more approximate to what we should expect from previous examples; thus—

David began to reign 867 } mean 887-8
„ ceased to reign 907 }
Alfred began to reign 871 } mean 886-7
„ ceased to reign 901 }

David lived 70 years, Alfred 52, the duration of Alfred's reign is therefore equal to that of David's, the years of each monarch's dominion being taken in proportion to his life.

I will make no further comments on the parallelism of the histories of these two kings, David of the Lion Tribe of Judah and Alfred of the lion-emblazoned shield, but ask the reader to pass his own judgment on the merits of the testimony borne therein to our Identity.

Correspondence.

THE IRISH THE CANAANITES.

SIR,—I have frequently heard your theory, as to the Irish people being the descendants of the Canaanites, questioned, and I myself was not thoroughly convinced that the fact was as stated, although there was nothing inconsistent with their being so, as it almost always happens in any great exodus of a people from a country where they have long been settled, that they should be accompanied, like the Israelites from Egypt, by a "mixed multitude." I was lately reading in a book some remarks on an historical event, and in connection with this subject, and as illustrating some of the facts, it mentions that in one of the Roman comedies (Terence, I think), there was a quotation from a Carthaginian poet in the original language, and that on its being read to an aged Irish peasant who knew and could speak the old Celtic dialect (now obsolete), the latter perfectly understood the meaning of the line, and explained it to the person who read it. Now, I think that is a very valuable item of information, as almost conclusively proving that your theory is correct; for on a subject of ethnology, the affinity of language is a most important element in its bearing on the question. I enclose name and address.

Liverpool. Yours truly, C.

LECTURES.

	PLACE.	HALL.
Sept. 19.	Saltaire	The Institute
„ 20.	Chorley	The National School Room
„ 22.	Sheffield	Temperance Hall
„ 23.	Sheffield	The Cutlers' Hall
„ 24.	West Hartlepool	The Gospel Theatre
„ 25.	West Hartlepool	The Gospel Theatre
„ 26.	York	
„ 27.	York	
„ 29.	Kilham	The Baptist Chapel
„ 30.	Hull	The Royal Assembly Rooms
Oct. 1.	Huddersfield	Identity Association Hall
„ 2.	Lancaster	The Music Hall
„ 3.	Hoyland	The Town Hall
„ 4.	Huckwell, near Nottingham	

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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. VI. No. 191.] WEDNESDAY, SEPT. 25, 1878. [ONE PENNY.

THE UNION OF THE STICK OF JUDAH WITH THE STICK OF EPHRAIM BY THE HAND OF THE LORD.

BY HARRISON OXLEY.

THE re-union of the House of Israel and the House of Judah is evidently a great Scriptural event. It is a work of glory. Indeed, it is one of the choice things which the Lord has promised to bestow upon the two Nations in the days—that good time—when He will cause His face to shine upon them, and heal them. It is very clear that this is a special time of glory upon Judah and Israel, in connection with their everlasting possession of the land which God has given to them for an inheritance. The glory of this great and lasting union of the two Nations has been kept in store for ages. It is now dawning upon us. It is certain that this great, yea, Divine, union will be very soon an accomplished fact, and that another additional glory will be brought to the truth of the inspiration of the prophetic writings by the literal accomplishment of the Word of the Lord concerning the stick of Israel and the stick of Judah. The stretched-out hand of the Lord may be seen at work in bringing to pass the purposes of His heart and the word of His mouth. The re-union of the two Nations is assuredly a work of Divine glory. It is not only a glorious work to themselves, but it is in-

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tended to serve also a glorious work, in the all-wise and infinite dispensations of Providence, in the future government of the world.

The re-union of the two Houses of the family of Jacob evidently marks the time of specially Divine favour towards them. It is the dawn of salvation to the House of Judah throughout the whole world. And this is, of a truth, a great and marvellous glory. By this event the dark cloud, which has been overhanging the House of Judah from the fall of Jerusalem unto this day, is at length rolled away, and the brightness of the Divine mercy begins to shine upon them. Is it nothing to see the end of that thick darkness, and to hail the glory of the light of God the Father and the Rock of Israel? The re-union of the House of Judah with the House of Israel means nothing less than salvation to the House of Judah. It is evidently God's pre-ordained way of bringing them into the enjoyment of His favour. The Identity of the British people, therefore, with the Lost Ten Tribes of Israel, is a work that wears a glorious aspect towards the House of Judah. By this work, the long-lost stick of Ephraim is brought forth. And we are directed to look to it, and see whether it does not answer to the sacred descriptions given of it in the Word of God. The finding of Lost Israel—the stick of Ephraim—opens the way for the union of the two sticks—Ephraim and Judah—in the hand of the Lord. The Jews cannot be indifferent to the great Identity question without being manifestly indifferent to the glory of their own National salvation.

It is clear, we say, that this great and lasting re-union is a work of Divine glory. It is one of the greatest National blessings to both Ephraim and Judah, and is unquestionably a special manifestation of the glory of God upon the two Nations. All that is real and abiding, even glorious, in our National progress, must tend towards the great re-union of Ephraim and Judah. And it is likewise by this event that the greatest glory will come to the Church. The re-union of Ephraim and Judah is an everlasting blessing upon both Nations. Then, indeed, do both the Nations become established before the Lord, and then Zion and Jerusalem shall become a praise in the earth. If there is an event—a glory which the Christian Church ought to be looking after and praying for—it is this event and glory which the Lord has promised to bring to pass in the day that He shall rise up to establish His name for ever to His people.

Does the Identity lead to this re-union? Does the Identity lead the Nation to glory? By what way shall this glorious prayer be answered: "Thy kingdom come, Thy will be done on earth as in heaven?" If we understand the Scriptures rightly, it will be according to the way given by the Word of the Lord to the prophets and His work of National salvation to the House of Israel and the House of Judah. Hence the necessity for the manifestation of the two National witnesses by which the Lord will work for the manifestation of His glory. Therefore the finding of the lost stick of Israel is an event of glory, and is the beginning of the glorious work which is to gather in the House of Judah. By the two sticks,

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therefore, according to the teaching of Scripture, we have the manifestation of the "hand of the Lord." And, such being the case, are we not justified in saying that both the House of Judah and the British Nation (Israel) ought to have their whole heart and soul turned in this Divine and glorious direction? We say both Israel and Judah. Every man, woman, and child. It is an event of glory that concerns the best interests of both the Nations. It is clearly by this way that God will specially manifest His glory upon us, and bring us into peace, unity, brotherly love, righteousness, and glorious prosperity. Is it not at this time, and by this most wonderful and glorious way, that pure Christianity and the glory of Christ's everlasting and glorious work shall take National root amongst us, and shall spread forth its fair branches in the earth?

Is not this event, and this the Scripture-given way, by which the truth of Moses, and the prophets, and of Christ shall come into perfect harmony, the Divine influence and power of which shall issue in "many Nations being joined to the Lord?" It is truth; the Identity is the means of leading the Nation to glory, yea, many Nations and "kings shall come to the brightness of thy rising." The glory of the mighty deliverance from the house of bondage fades away before the glory of this great salvation of the latter days. And as the point of the great ascending gallery in the Great Pyramid which tells off the years 1881-82, and the antechamber stands far above the point of time which marks the Exodus, so is the glory of the coming dispensation standing high above that which came by way of the deliverance from Egypt.

What the Scriptures and the Great Pyramid teach of Moses such also do they teach of Christ. Therefore said that "wise master builder" of the Tribe of Benjamin: "Unto every one of us is given grace according to the measure of the gift of Christ. Wherefore He saith, When He ascended up on high, He led captivity captive, and gave gifts unto men. (Now that He ascended, what is it but that He also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that He might fill all things)" (Ephes. iv. 7—10). Therefore, by virtue of this glory of the Great Shepherd of Israel comes the glory of the re-union of the House of Israel and the House of Judah, and the rich and Divine blessings which God promises to command upon them. "And the sticks whereon thou writest shall be in thine hands before their eyes. And say unto them, Thus saith the Lord God, Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land. And I will make them one Nation in the land upon the mountains of Israel; and one king shall be king to them all; and they shall be no more two Nations; neither shall they be divided into two kingdoms any more at all. Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions; but I will save them out of all their dwelling-places,

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wherein they have sinned; and will cleanse them, so shall they be My people, and I will be their God" (Ezek. xxxvii. 21—23). It is impossible to overrate this matchless glory that is promised by the Word of the Lord. We have here given an everlasting union in connection with the throne of David. The blessings which follow at the time of this re-union are glorious. Israel and Judah are to be "no more two Nations;" and "neither shall they be divided into two kingdoms any more at all." The Word of the Lord is both clear and particular upon this point. Therefore it is what never was before—a thorough National union that God will effect in His hand. Does not this open before us a Divine way for the manifestation of the glory of the Lord from a National point of view? And, taking our stand at this Scriptural point of time, do we not see the "Sun of Righteousness" arising upon us with "healing in His wings?" It is the Identity of British people with the Lost Ten Tribes of Israel that leads the way to the glory of the glorious event of the union of the House of Israel with the House of Judah. Therefore to both Nations the work of the Identity is light, salvation, and glory. It is by this work that God will establish His glorious salvation upon Zion and Jerusalem for ever. This is the gate that opens to and leads to glory. His foundation is in the mountain of His holiness. Is it not in truth by the glory of this God-promised and God-effected re-union that Israel will sing this psalm?—

"Behold, how good and how pleasant for brethren to dwell together in unity! 'Tis like the precious ointment upon the head, that ran down upon the beard, Aaron's beard; that went down to the skirts of his garments. As the dew of Hermon that descended upon the mountains of Zion; for there the Lord commanded the blessing, life for evermore" (Psa. cxxxiii.).

THE ORIGIN AND HISTORY OF THE BRITISH NATION.

By "Meni."

(*Concluded from page* 400).

Where are the Rechabites?

In the book of the prophet Jeremiah (xxxv. 18, 19) are the following words of promise: "And Jeremiah said unto the house of the Rechabites, Thus saith the Lord of hosts, the God of Israel, Because ye have obeyed the commandment of Jonadab your father, and kept his precepts, and done according unto all that he hath commanded you; therefore, thus saith the Lord of hosts, the God of Israel, Jonadab the son of Rechab shall not want a man to stand before Me for ever."

This I take as a promise that the seed of Jonadab should remain a distinct people for ever, even as Jonadab had desired; nothing more can I believe to be implied, though some explain that "standing before God" means serving Him in the Temple, and suppose that Jonadab's descendants were actually introduced into some subordi-

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nate capacity in the service of the Temple. In that case, what about "for ever?" Ah! these words may be apologetically smoothed, like too many others by certain writers; but I trust that few have so low an opinion of Jehovah's promises as to suppose that any can fail, even in part, and thus require the crutch of human apology. Nay, His every unconditional promise will be fulfilled. I dare not say I am right as to the identity of the people concerned in this particular one, but that it is being still carried out I most implicitly believe.

A commentator says, "The promise is, of course, involved that the posterity of Jonadab should not fail for ever, but it does not follow that they should for ever keep the rules of their ancestor, or that they should for ever be recognised as his descendants, and yet, if his posterity should now be found existing and acting on his rules, this would form an interesting example of the literal fulfilment of prophecy, while it would furnish a living commentary on the whole chapter." With this, I am sure the reader agrees. But what was the command of Jonadab? 'Twas this—that they should drink no wine, neither should they build house, nor sow seed, nor plant vineyard, but that they should all their days dwell in tents, that they might live many days in the land where they were strangers.

Now who were the Rechabites? If we turn to 1 Chron. ii. 55, we shall discover that they were a part of the family of Kenites, who belonged to that of Jethro, father-in-law to Moses. They were not Israelites, though probably descendants of Abraham.

Thus they were a people from the borders of *Egypt*, to whom, according to the chronology of the Bible, a promise was made in the 14th century of the call.

It may seem a strange and wild opinion to advance, but I think there is a resemblance between the people who neither built houses, nor sowed seeds, neither planted vineyards, nor had any, but dwelt in tents all their days, and were strangers in the land, and that people called *Gipsies*, who neither build houses, nor sow seeds, but dwell in tents all the days of their life, and are strangers in the land. The Gipsies first appeared in Europe at the same period of the Christian era as that in the era of the call at which the promise was made; and be it remarked these people assert that their original home was Egypt. This was never questioned for 200 years after their arrival here, and though now disputed, the reasons for dispute must be very weak, seeing there are upwards of 50 opinions as to the real origin of this mysterious people. From an examination of their language it is thought they must be a people from India, Hindostanie and the Gipsy tongue being very similar, it is said; but among the words given in proof of this may be recognized some bearing a great resemblance to those of like meaning in other languages. If, however, their speech were proved identical with Hindostanie, it would be quite possible, indeed the probability would be increased, that they are the people I have ventured to suggest.

The Rechabites were carried into captivity with Judah, and were never afterwards mentioned in Scripture, unless under another name.

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ISRAEL'S DESTINY.

By J. Harris James.

CHAPTER V.

(*Continued from page* 370.)

THE CONQUEST OF CANAAN.

In compliance with the Divine instructions, Joshua marshalled his host and laid siege to Jericho. "Ye shall compass the city, all ye men of war, and go round about the city once. Thus shalt thou do six days. And seven priests shall bear before the ark seven trumpets of rams' horns: and the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets." Thus, after a solemn procession of the army, with the priests bearing the ark round the city once every day for seven days, encircling the doomed place, taunts from the fighting men on the walls probably reaching them, this alternate parading and return to their tents must have seemed to these men ridiculous and without purpose. But on the seventh day the proceedings became changed; the procession began at daybreak. The first circuit was succeeded by a second, a third, a fourth, a fifth, a sixth, and at the completion of the seventh circuit the blast of the trumpet, which had been silent for a short time, was renewed, which was the signal for a shout from the entire host, when the walls suddenly "fell down flat" to the ground; so that the people of Israel went up and took possession of the city without any difficulty.

As the firstfruits of the guilty people of the land, the whole city, with all that was in it, was to be made a sacrifice to the Lord, which He had commanded them utterly to destroy on account of their gross idolatry and monstrous wickedness, and so to make them a monument of His just displeasure and hatred against sin. Such sinful people were not worthy to possess this beautiful land, the garden of the world. This land "flowing with milk and honey" must be possessed by a people chosen of God—a people worthy of His goodness—or it must degenerate in beauty and production, and become a wilderness according to the sins of its possessors, as decreed by Almighty God. Nothing was to be omitted that could impress the truth that Israel were God's holy people, fighting for His glory, that this land was chosen of God for them to dwell in.

Jericho being subdued, Joshua next sent three thousand men against the city Ai, where they met with an unexpected repulse, on account of the impiety of one person, who, contrary to the express directions of God, had taken and concealed a rich garment and a wedge of gold, part of the plunder of Jericho. Alarmed at this sudden reverse, "Joshua rent his clothes and fell to the earth upon his face before the ark of the Lord," and Jehovah tells him of the transgression, which must be put away before His help could be again expected. "I will not be with you any more except ye destroy the accursed from among you." "Joshua rose up early in the

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morning, and brought Israel by their Tribes; and the Tribe of Judah was taken," from whom "Achan, the son of Zabdi, the son of Zerah," was found to be the guilty party and "the trouble" of Israel. The renewal of the attack on Ai was not long deferred after the sin was put away from amongst them. "Fear not," said Jehovah, "neither be thou dismayed: take all the people of war with thee, and arise, go up to Ai: see, I have given into thy hand the King of Ai, and his people, and his city, and his land." Early in the morning they again attacked the city; Joshua posts the main body of the people in ambush among the hills to the North of Ai; he then ascended himself by night with some picked men to the valley below the walls. Discovered at dawn, they were promptly attacked by the King of Ai. Joshua pretended flight, which again promised an easy victory; detaching himself, he climbed a height where he could be readily seen by his people, and at God's command gave the appointed signal by stretching out his spear towards Ai; "and the ambush rose quickly out of their place," and rushed down on the city, set it on fire, and hemmed in the whole population of Ai, cut them to pieces, and took all their possessions. Upon this, the neighbouring kings were alarmed, and "they gathered themselves together, to fight with Joshua and with Israel, with one accord."

The next place Joshua would have attacked was Gibeon, but, panic-striken at the fall of Jericho and Ai, the Gibeonites, fearful of the event, sent messengers to Joshua, and, by a stratagem, obtained an alliance with him. They presented themselves to him pretending they were "from a very far country," saying they "are come because of the name of the Lord thy God: for we have heard the fame of Him, and all that He did in Egypt, and all that He did to the two Kings of the Ammonites, that were beyond Jordan, to Sihon King of Heshbon, and to Og King of Bashan, which was at Ashtaroth." The fame of these military exploits having penetrated into many countries, Joshua credited their story, and made a bargain with them, without seeking God's guidance in the matter. "At the end of three days after they had made a league with them, they heard that they were their neighbours, and that they dwelt among them;" but, notwithstanding the deception and murmurings of Israel, the Lord's oath must not be broken. "We have sworn unto them by the Lord God of Israel; now therefore we may not touch them." In answer to Joshua's remonstration they reply, saying, "Because it was certainly told thy servants how that the Lord thy God commanded His servant Moses to give you all the land, and to destroy all the inhabitants of the land from before you, therefore we were sore afraid of our lives because of you, and have done this thing." To punish their treachery Joshua condemned them to the service of the tabernacle, to be employed in the manual work. Glad to accept these terms, they said, "Behold, we are in thine hand; as it seemeth good and right unto thee to do unto us, do."

The consequence of this league with the Gibeonites was most

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momentous, for the petty kings of Southern Palestine, already alarmed at the fall of Jericho and Ai, had conceived measures for a joint attack, and their dismay may be imagined by the news of what had occurred to the important city of Gibeon. Such treachery as this must be punished at once—not a moment is to be lost; the forces of the five kings of the Ammonites are gathered with the utmost despatch, and the siege opened. The Gibeonites, confident in Joshua's protection, hasten to him with tidings of their peril: "Slack not thy hand from thy servants; come up to us quickly, and save us, and help us." Joshua starts without a moment's delay, "and all the people of war with him." They travel all night by a forced march, accomplishing in a few hours a distance which usually took two or three days, and early in the morning, before the besiegers could have heard they had left their camp at Gilgal, they burst on the enemy; "and the Lord discomfited them before Israel, and slew them with a great slaughter at Gibeon." They were driven up the rocky ascent to the mountain village of Beth-horon the upper, and in amazement they cross the ridge, in their flight rush down the slippery rocks of the precipitous descent that leads to the lower village of the same name, Beth-horon the nether. The power of God was here remarkably displayed; a fierce tempest, accompanied with hailstones of a prodigious size, overtook them, by which there were more destroyed than by the sword. Joshua, strong in faith, looking down on them from the summit of the pass, calls on the heavenly bodies to stand still—*i.e.*, to supernaturally prolong their light—and thereby assist in the utter overthrow of these idolatrous worshippers. But their five kings had escaped, and lay concealed in a cave. These mighty monarchs, whose name had inspired such awe, were now dragged from the cave, grovelling in the dust before their conquerors (Josh. x.).

Who can stand before the people of Israel when Jehovah fighteth for them? Yea, the earth is His, and all that therein is; the compass of the world, and they that dwell therein (Psa. xxiv.). All angels, and authorities, and powers are subject to Him; and His angels do His commandments, hearkening unto the voice of His word (1 Peter iii. 22). He ruleth the destiny of a people He took to His name, accomplishing laws established from the creation, counteracting the devil and his works, that, in the fulness of time, "all the kindreds of the Nations shall worship" Him.

(*To be continued.*)

CUI BONO? or, the Grand Uses of the Identity, Politically, Religiously, and Socially. By Edward Hine. Price 6d., by post 7d.

THE ORIGIN AND HISTORY OF THE BRITISH NATION will shortly be published in pamphlet form, price 6d., by post 7d.

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THE ORIGINAL INHABITANTS OF GREAT BRITAIN.

By J. F., Glasgow.

PREFACE.

In the following chapters the author would endeavour to illustrate those clear and convincing Scriptures which go to prove "Our Israelitish Origin," with some research into the historical question of our National ancestry. In order to understand thoroughly the merciful and gracious promises given unconditionally after the Ten captive Tribes, it is essential to have an accurate knowledge of their history under the *nom de plume* of Gentiles, or of Britons, as we shall endeavour to show.

"Israel is a scattered sheep: the lions have driven him away: first the King of Assyria hath devoured him." "Give ear, O Shepherd of Israel, Thou that leadest Joseph like a flock." "Is Ephraim My dear son? is he a pleasant child? for since I spake against him, I do earnestly remember him still: therefore My bowels are troubled for him; I will surely have mercy upon him, saith the Lord."

CHAPTER I.

EVIDENCES OF EARLY ISRAELITISH COLONISATION.

When, as yet, the Hellenic tribes of Greece were but emerging from their primitive barbarity, the Hebrew commonwealth had attained to the height of its National prosperity under the peaceful reign of Solomon. Already were his Danite mariners famous in the Tyrean markets* of the Mediterranean, and, as traders, had extended their commercial interests to the coasts of Spain. It will be remembered that the coast of the Mediterranean, formerly occupied by the Philistines, was allotted to Dan at the division of Canaan, but, like the other Tribes, he did not exterminate the inhabitants, as God had commanded, but allowed them to live, and possess cities amongst them. Afterwards, as they again became powerful, the Danites were forced to take to a seafaring life† and were distinguished in the markets of Tyre along with the Grecians.

Never having got proper possession of their allotment in Palestine, it is notable that, at a very early period, they migrated to the North of Canaan, and by driving out the inhabitants, gained a settlement there; ever afterwards they were distinguished by this colonising genius, being, in fact, the shipowners of Israel, and possessed a much larger sphere of commercial and geographical knowledge than is generally supposed.

* "Dan also and Javan *going to and fro occupied* in thy fairs" (Ezekiel xxvii. 19).

† When the Canaanites oppressed Israel (Judges iv.), it is important to remark that the Danites took refuge in their ships. Perhaps we should not say took refuge, but did not come ashore seeing the impending destruction. "Gilead abode beyond Jordan: and why did Dan remain in ships? Asher continued in the sea-shore, and abode in his breaches" (Judges v. 17).

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Thucydides* informs us that the Grecian Isles were chiefly colonised by Carians and Phœnicians, who are otherwise called Danai.† These Danai, or Danites, seemed to have possessed larger geographical knowledge than is generally ascribed to them. Passing up the Hellespont, they have left their remembrance in the names of different places: the present Mauritza was anciently called River Hebrus‡—the Hebru river. Sailing into the Euxine, or Black Sea, they called the Danube, otherwise the Dawin,§ from Dan their ancestor; also the Don,‖ Donez, and Dnieper would seem to denote a Hebrew etymology.

They had also directed their commerce in the direction of Spain, and in all probability settled on the sea-coast. Names of purely Hebrew origin are to be found along the coast of Spain, such as Agatha, Eli-berri, and the Iberus river (Hebru river), and those who settled Iberians—*i.e.*, Heberians, or Hebrews. Passing through the Pillars, they gave the name of Gades (Gad) to an island, and Gaditanus portus (Gadite port) to what is now called Cadiz. Further North, along the coast of Spain, a place was named Lacobriga, which may be Jacob-riga, or Jacob's watering place, a place where they got water; and further North, was a port called Ebora (Hebrew). Further North still, were Ebora portus—*i.e.*, Hebrew port and river Tamarus.[1] This was probably the voyage mentioned in Scripture.[2] Starting from Joppa, they came to Cornwall and got tin and lead; silver and gold were plentiful in Spain, as also parrots (peacocks); apes are to be found in the North-west parts of Africa, and elephants' teeth (ivory) could have been procured at Carthage; but being merchants by profession, the rich tin mines in Cornwall would undoubtedly tempt those daring mariners beyond the Pillars—returning to Palestine, after a voyage of three years, which were occupied by bartering, as also by the coasting mode of navigation peculiar to those days. These clearly show that at an early age the Hebrew mariners of Dan, and probably of Simeon also, had penetrated into the Atlantic, and were carrying on a profitable trade with Spain and other countries of the Mediterranean.

CHAPTER II.

DID THE DANITES SETTLE OR ONLY TRADE WITH BRITAIN?

Who first trod the forests of our native country? Who possessed our antique soil-land? To the Hebrews it was known that tin came from the ends of the earth. Before the Romans had formed their Empire of colossal despotism, the Danites had called it Baratanac,[3]

* Thucydides, bk. i., ch. iv. † Ibid, otherwise Danaans.

‡ Theocritus § 135. "On Edon, where the streams of Hebrus roll"—called from the Hebru Don, or Dan.

§ In Polydore Vergil's Eng. Hist. the Ister, or Danube, is called Dawin.

‖ Tacitus (Hist. bk. v., ch. v) writes the river Jordan, *Jordon;* has Don been written instead of Dan?

1 Pomponius Mela, lib. ii., cap. vii.

2 "The navy of Tharsish" (1 Kings x. 22).

3 Also called Cassiteris, or Land of Tin.

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signifying land of tin; and, as we have already mentioned, when Israel was threatened with destruction from the Canaanites, they took refuge in their ships (Judges v. 17). Now, at the greatest catastrophe that ever befell the House of Israel—the Assyrian captivity—are we to suppose that the Danites, and whatever other Tribes may have been engaged in naval commerce, possessed of ships, and with means of escape, would quietly wait until the Assyrian came and took their goods and persons captive? what was fact in the former case, surely it may be said, probability in the other; and that some of them had escaped it is evident from Isaiah (chap. x. 20) who mentions the escaped of Israel; and after having foretold the terrible calamities that would come upon the land (chap. xxiv. 1, &c.), that it would be "emptied," "turned up-side-down," "be with master as with servant," at verse 13 says, "When thus it shall be in the midst of the land among the people, there shall be as the shaking of an olive-tree, and as the gleaning grapes when the vintage is done." Here it is evident that some probably of the Tribes of Dan and Simeon would escape; in fact, there is every reason to believe that the Assyrian did not enter the territories of either of the Two Tribes mentioned; in order to do so, he would have passed through Judah. Now, he did not at that time do anything of the kind; what, then, became of the Danites and Simeonites? They did not join themselves to Judah, nor form themselves into a separate kingdom; they must, then, have migrated. Verse 14 says: "They (the escaped ones) shall lift up their voice; they shall sing for the majesty of the Lord; they shall cry aloud from the *sea*;" and in the next verse the prophet addresses them: "Wherefore glorify ye the Lord in the fires (valleys), even the name of the *Lord God of Israel* in the *isles of the sea*." Of course it does not of a necessity follow that the "isles" here referred to were the British Isles—not at all—but the above passages warrant us in concluding that some of those Israelites had escaped, and would at some future time give glory to God.

(To be continued.)

Correspondence.

COCKBURN MUIR'S DIAGRAM.

Edward Hine, Esq.

DEAR SIR,—As I was anxious to learn the cause of delay in the publication of the Diagram of the Great Pyramid, I called at Mr. Cockburn Muir's Chambers, Westminster, where I had the opportunity of seeing the Diagram, and also of satisfying myself of the great amount of time and labour that have been bestowed on its preparation. The chief cause of delay in its issue has been the difficulty Mr. Cockburn Muir has had in getting a new cast of the boss in the ante-chamber; and as the work would be manifestly incomplete without this scale for the measurement of the structure, he is unavoidably prevented from publishing the Diagram until it is procured.

The labour and expense of producing this correct plan and synopsis of the Great Pyramid have been very great, and I am sorry to find that the subscribers

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to the work are not sufficiently numerous to defray the expenses incurred in bringing it out, but I believe that such will not be the case when the Diagram is published and people are in a position to estimate the value of the work.

Thinking that the above statement may be satisfactory to others, like myself, who have been long waiting for this Diagram, I have considered it desirable to write to you on the subject.

Yours faithfully,

WILLIAM GOOD, C.E.

Stratford Rectory, Suffolk, Aug. 26, 1878.

DEAR SIR,—I read with the deepest interest, some three or four years ago, your "Forty-seven Identifications." I have heard a great number criticisms on it—some in favour of its theory, but more against it. Respecting one part, the Hebrew names, I myself know hereabouts, as Englishmen—Mr. Matthew, Mr. Mark, Mr. Luke, Mr. John, Mr. Gad, Mr. Levi, Mr. Benjamin, Mr. James, Mr. Thomas, Mr. Simon, Mr. Daniel. All these names are to be found hereabouts.

I have the pleasure to enclose you herewith an extract about the earliest inhabitants of Ireland, which quite agrees with your theory. Wishing you well,

I remain, dear sir,

Yours faithfully,

The Grove, Didsbury, near Manchester, Sept. 10, 1878. C. E. PRIESTLEY.

Extract from "Memoir of the Rev. James Sherman, including an unfinished Autobiography," pp. 215, 216. By Henry Allan. London: James Nisbet & Co.

"Mr. Sherman was extremely kind and hospitable. I remember dining with him in the first May after he settled at Surrey chapel when, in a company of six, there were the representatives of six nations: Chutih Lang, a converted Chinese; Asaad y'Kayatt, a Syro-Phœnician; Dr. Nolan, an Irishman; a gentleman from America; Sherman, an Englishman; and myself, a Scotchman.

"I shall never forget Mr. Sherman's delight when he found that Dr. Nolan, speaking in native Irish, and Asaad y'Kayatt from Beyrout, speaking in Syro-Phœnician, could understand each other, so as to hold conversation. It seemed to settle the long-disputed point as to Ireland having been first peopled by shipwrecked Phœnician mariners."

LECTURES.

	PLACE.	HALL.	
Sept. 19.	Saltaire	...	The Institute
„ 20.	Chorley	...	The National School Room
„ 22.	Sheffield	...	Temperance Hall
„ 23.	Sheffield	...	The Cutlers' Hall
„ 24.	West Hartlepool ...	...	The Gospel Theatre
„ 25.	West Hartlepool ...	...	The Gospel Theatre
„ 26.	York		
„ 27.	York		
„ 29.	Kilham	...	The Baptist Chapel
„ 30.	Hull	...	The Royal Assembly Rooms
Oct. 1.	Huddersfield	...	Identity Association Hall
„ 2.	Preston		
„ 3.	„		

CUI BONO?

Or, the Grand Uses of the Identity, Politically, Religiously, & Socially.

PRICE 6D. BY POST 7D.

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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. VI. No. 192.] WEDNESDAY, OCT. 2, 1878. [ONE PENNY.

WHAT'S IN A NAME?

OUR writing unfortunately is at times a great contrast to copper-plate engraving, and from this cause, doubtless, the compositor is at times led astray. We observe some typical inaccuracies of some import in our last number in the GLORY LEADER, which our worthy printer will doubtless be glad to assist us in correcting. *Modd* is printed *Mood; Elishama* is given as being *Elishcana;* while *Ang, Angel, Angar,* &c., are given as *Anq, Anq-el,* &c. There is no "*q*" in Welsh, nor any "*z.*" By replacing the "*q*" by the "*g,*" the inaccuracy will be removed, and those of our readers who do not understand Welsh or Cymraeg will not be led into error.

There is a very great deal said in the British Bible about Zion. What is the meaning of this wonderful name? This name, like that of the great Creator, seems to us to be so hedged about with the fire of the Deity as to forbid presumptuous inquisitiveness. But there are some features in connection with this name that cannot be suffered to pass unrecognised by us. Zion was the city of David, on the hill of that name, who (David) was appointed by God Himself, without the solicitation of the people, as in the case of Saul, to be king over Israel. Of David's House and line was the Redeemer and Saviour of the whole world to come, and to make an effectunl and abiding reconciliation between all men and their Creator. In

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Psalm xcix. we have it declared: "The Lord is great in Zion, and He is high above all the people. Let them praise Thy great and terrible name, for it is holy. For the Lord hath chosen Zion; He hath desired it for His habitation. The Lord loveth the gates of Zion more than all the dwellings of Jacob. Glorious things are spoken of thee, O city of God." God so loved the world as to give His only begotten Son to save it and to bless it; and that Son is, we think, plainly declared to come of David's House and city of Zion, as to His flesh. "Also the Lord telleth thee that He will make *thee* AN HOUSE." Small marvel is it, therefore, that, associated as Zion is with Him—the Saviour of the world, in whom God the Father is ever well pleased, as testified by the contents of our Bible—it should hold so exceptional a position in the estimation of Jehovah. For the sake of the Prince of princes, Zion is blessed and glorified for evermore. In the face of this unequivocal declaration, we cannot be too careful in our dealings with every reference unto Zion, and at all times.

It would be well did we make known what the Identity question really means in our own eyes. We are told that all men originated from one source, and that source being declared, the origin of any one Nation or race, as a mere matter of barren knowledge, is altogether vain and unprofitable. But we do not forget that Jehovah, as by Ezekiel, declared He would be inquired of by "THE HOUSE OF ISRAEL" before He would accomplish all those great and wondrous things for them contained in chap. xxxvi. of that great prophet. We are told also that many and strong Nations shall be added to the Lord in the day when the Lord doeth all this. This, therefore, places a most tremendous responsibility upon us with respect to the salvation of this world, if we really be Israel; and if we are not Israel, it is manifestly our duty and advantage in the supremest degree to search out Israel, and stir them up to great jealousy for God, and compel them to besiege Jehovah with their own and essential petitions for the full and perfect realisation thereof. Look at the world, and see; and how great a need for all this is there at this very day, and there hath ever been!

We repeat, and that most solemnly and sincerely, that it is far, exceeding far, from our own wish, or thought, or purpose, to question, at any time, in any way, or to any extent, the truthfulness of any part of the Bible whatsoever. We are told in one place to search the Scriptures. In another we are told to prove everything, and to hold fast only that which is good. In another we are told not to believe every spirit, but to try the spirits, and see whether they really be of God or not. It appears unto us that there are very many and very great misconceptions existent in the minds of others respecting both us and the whole Identity question. We find it stated, or at least are under the impression that it is so held and stated, in many quarters, that many things in the Bible have exclusive reference to the eternal world to come: to that state of existence which is declared in our Bible to come after death and the grave. We find others

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again, stating, or at least understand them so to think and declare, that some of us Identity people limit the same things in our Bible to exclusive reference to this present world or state of existence. Finding these conflicting opinions or beliefs in existence, it became a duty to ourselves, as well as to others and to God Himself, to obey all those several Biblical injunctions, and to search, and try, and prove to the very uttermost, and to see where the real truth lay, if such were possible unto us.

In following out certain opinions, and in searching and trying them on every hand, we are driven to the contemplation of alternatives that appal our own soul at the most momentous issues involved in the acceptance or rejection of many opinions which are brought into our own notice. We state plainly once more—and once for all—that we know of no Word of God at all, if it be not found embodied in the contents of the Bible. If any opinion of our own, or of others—if any interpretation of any part of that which is presented unto us as being Holy Writ, coming from any quarter—be of such character as to necessitate either the acceptance of such opinion or interpretation, or the regarding of Scripture itself, as unveracious, let it be known, by both friend and foe, if unhappily we have any of the latter to contemplate, that we utterly and totally reject any and every such opinion or interpretation, and regard the Word itself as true, even though we be ignorant of its true, full, legitimate intention and import. In our paper appearing in "Life from the Dead," we gave most undisguised expression to the true character of the result, in our own eyes, in which we should inevitably be involved if we accepted Isaiah lx. as having exclusive reference to life beyond death and the grave. Let us look for one moment, and see what really is involved in such acceptance; for, in full view thereof, it is utterly impossible for us to countenance so restricted an application. By following out strictly the line of reasoning inseparable from such an interpretation, we were brought face to face with the terrible alternative either of rejecting the interpretation or of rejecting the Word itself. Need we assure our readers that we, from our own inmost soul, shudder with consternation of mind and heart inexpressible at the bare contemplation of such an alternative; and that we throw every atom of thought and feeling to the winds, that would cause us even so much as to suspect the veracity of the Word itself? We think not. We have already placed it on record, and, if memory deceive not, in a variety of ways, that we accept the whole book, called the British Bible, as it stands; and that, so far as our own knowledge and experience of this present state of existence justifies us in so doing, we are extremely averse to becoming identified with any other view of the Bible, and in any way whatsoever. It is something terrible past description to find ourselves, in searching, and trying, and proving, standing as it were on the very brink of so awful an abyss; and were it not for the fact that it is declared that God is able to save to the uttermost, and that He, if we understand any Scripture at all, will save to the uttermost every one of

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those who really trust in Him, we should be driven swiftly and wholly from the fearful occupation of proving, searching, and trying at all.

The true course appears frequently to us, not to lie in either one interpretation or the other, but in both. In many cases we think it wrong to give an unrestricted interpretation, whether as to this world, or as to the world on the other side of the grave; and we are also very strongly inclined to regard Isaiah lx. as a case strictly in point. Most undoubtedly, in our estimation, this comforting and most beautiful chapter has a decided reference to the world beyond the grave. In all these prophecies, the references all bear living testimony to Him who alone can bring them to pass, therefore, to restrict it wholly to this earth appears to us to be fraught with peril to our own soul's good; and, on the other hand, total restriction to the world past the grave seems fraught with peril also. We cannot shut out the future world, for the great Captain of our salvation is there already, and without Him the fulfilment could not be brought to pass in either world. The whole of the preceding chapters, commencing with the forty-ninth, together with all those following and terminating with Isaiah lxv., we think to be necessary to be well studied before the contents of the sixtieth chapter can be properly estimated or understood.

We cannot give exclusive adhesion to either view. On the authority of Matthew, we are told that "Heaven is God's throne, earth is His footstool, and Jerusalem is the city of the great King" —the King of kings, the Lord of lords, and the only Ruler and Disposer of all princes and all peoples; and He of Bethlehem and Nazareth declared that He came NOT to destroy the law and the prophets, but to *fulfil* them. God, on His own testimony, and on that of Jesus, is PERFECT, which we take to be perfect in everything, and, therefore, we cannot be led to regard His throne as not perfect, when Perfection filleth it; therefore we cannot be led to contemplate God's throne as at any time *forsaken* or *desolate*, neither can we regard His throne, His own dwelling-place, as being smitten by Himself in His wrath. Jerusalem alone was the great metropolis of undivided Israel, and that city alone was the one He chose, before all others in this earth, to place His own great name there. Earth being God's footstool, the stool whereon the feet of the Potentate rest when seated on His throne, it is the place of His feet, and not that of His own throne, which He declares He will make glorious, for His own throne ever has been, is, and will be glorious. The fourteenth verse clearly prohibits us from taking all this wholly away from this earth, and there are conditions set forth in the following verses which appear to us to be insuperable obstacles to assigning these marvellous words in their entirety to the world to come exclusively. We cannot conceive of violence, wasting, and destruction as obtaining in heaven, around and about the very precincts of the pure and dazzling throne of the great Jehovah Himself, and as being illuminated by His own works, in any earth-born and earth-bounded sense or meaning. To

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accept this exclusive view appears to us to involve us in the fearful position of adding and taking away with respect to God's own Word, and of necessity involving this truly sublime chapter as being regarded as untrue. If we accept it, it appears to us, as we said before, to admit of no other alternative or result. We cannot do so. We sicken and sink, both helpless and dismayed, at the thought.

CYMRU.

THE RESTORATION OF ZION AND JERUSALEM TO THE LORD BY THE POWER OF THE IDENTITY.

BY HARRISON OXLEY.

IT is a prominent doctrine of the Scriptures that the land of Palestine is inseparably connected with the name and glory of the Lord of hosts. It is clear from the teaching of the Bible that there is one part of the earth in which the Lord is deeply interested more than any other. By Identity light we are taught that, next to the Holy Land itself, there is no place on earth that is of so much Biblical interest as the British Isles. We are led to see by Identity light, what could never be seen before, that not only were the British Isles specially called into the service of God in days of old in connection with Israel and the House of David, but that the isles have continued to be in God's special service with Israel ever since. And we see also that by the glorious work of the Identity a blaze of Divine glory is breaking forth upon this grand old country which God gave to Israel for "a place of their own."

We come to the conclusion that God's glorious work by the Identity in the British Isles is the salvation of Zion and Jerusalem, and that it is in this country, and by the Identity power, that God's glorious work upon Israel and Judah in the latter days must take effect. Therefore, the Identity of the British people with the Lost Ten Tribes of Israel has for its outcome the restoration of the Holy Land to the House of Israel. It is an imperative necessity that the land be restored to us. The salvation of the Church, the triumph of Christ, and the glory of God, require the possession of the Holy Land by its rightful heirs. It is certain, according to the Divine teaching of the Word of God, that it is by the Identity, and in the direction of the future and everlasting possession of the land by the House of Israel, that the Lord will specially work for the manifestation of His glory. The British people being identical with the Lost Ten Tribes of Israel, the political aspect of the Nation must take shape in the foreseen providential direction of which the Divine wisdom has given distinct and unmistakable utterance by the mouth of the holy prophets. The light of the Identity has evidently the power to open the eyes of the Nation to see that the Word of God is the authority which must come into its rightful, proper, and supreme place in the councils of the British Government.

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The return of the Lord of hosts to Zion and Jerusalem must needs overturn the present state of things, both there and elsewhere, and introduce new, better, and more glorious times in Israel, and throughout Israel's great and ever-increasing Empire. The work of the Identity, therefore, brings near to the British people—the House of Israel—the most glorious times. And clearly also the effect of this glorious work is salvation to the Jews, the House of Judah. We have said that it is the repeated utterance of the holy prophets that Zion and Jerusalem will be established to the Lord. The Lord has, indeed, very special and holy claims on Jerusalem and Zion, and those claims will, and must be, enforced. And how enforced but according to the truth of Scripture?

If the salvation of Israel and Judah in the latter days is to be far greater and far more glorious than the salvation from Egypt, the house of bondage, there must evidently be corresponding manifestations of the greatness of the Divine power and glory. We know that it is not by war that this great National salvation will be established to us, but by peace. And we are exhorted in the Word of God to give Him no rest till He establish and till He make Jerusalem a praise in the earth (Isaiah lxii. 7). We have the impression, therefore, that the Identity and the restoration of the Holy Land to the House of Israel go together. If the sacredness of Scripture and the glory of God demand that the Lost Ten Tribes of Israel be found, so also that the land be restored to Israel, and that Jerusalem and Zion be specially sanctified to the name and manifestation of the glory of God, the restoration of Zion and Jerusalem to the Lord of hosts is surely an event of profound interest. Do not the Scriptures teach us that the future glory of God in the earth is by Israel and Judah united, and possessing the land together in peace and safety? And that by this union of the two families, and the special manifestation of the glory of God in Zion and Jerusalem, salvation will come to the Nations?

"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 the 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" (Isa. lxii. 1, 2). "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall rise upon thee, and His glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising" (Isa. lx. 1—3). "And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths; for out of Zion shall go forth the law, and the Word of the Lord from Jerusalem" (Isa. ii. 3).

This is glory. This is God's glory over Israel, upon Mount Zion and Jerusalem, causing the Nations to come to Him, to walk in His

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light, and to rejoice in the name of the Lord. The Scriptures quoted are enough at present to show what weighty and glorious things are bound up with the work of the Identity, established to the Lost Ten Tribes, and the united return of Israel and Judah to their inheritance in the Holy Land. Are we not commanded in the Scriptures to seek the accomplishment of this great National salvation in God's way? Assuredly the Lord will not go out of His way to suit the foolish fancies and false teachings of men. Our personal and our National salvation is of the Lord. We must look to Him. The Identity of the British people with the Lost Ten Tribes of Israel—the union of Ephraim and Judah into one—the salvation of Jerusalem and Zion, are glorious events which the Lord has evidently specially reserved for the manifestation of His glorious and everlasting name to us in these days. We are bound, therefore, to look, according to the teaching of Scripture, for special manifestations of the glory of God by those events.

We say that the glorious work of the Identity is clearly a special manifestation of the light and glory of God upon us, and upon Jerusalem and Zion. The Identity of the British with the Lost Ten Tribes of Israel must evidently lead to the possession of Palestine by the House of Israel. And, indeed, as nothing is more certain than that the British are identical with Lost Israel, nothing can be more certain than that Israel must possess the land of their inheritance. The real solution of the Eastern Question lies in the fulfilment of this event. And as the Identity and the restoration of the land to Israel are linked together, we see a Scriptural harmony in the special manifestations of the Divine glory in the working out of this sublime event. It is clear to us that by the Identity the hand of the Lord is set towards the recovery of Jerusalem and Mount Zion; and that by the recovery and possession of the land for his inheritance, and those two places in particular, named so often and so tenderly, we must inevitably come into the glory of those times spoken of by the prophets, when the National salvation will be taken in hand in a very extraordinary manner, and the whole of the British kingdom and Empire, together with the whole of dispersed Judah, come under immediate and Divine control. It is certain that, with the re-establishment of the land to the Houses of Israel and Judah in the land of our inheritance, there will also again be re-established the seat of supreme power. Therefore, with the restoration of the Houses of Israel and Judah to the land of our fathers, will also be restored to that land the throne of David; and as the throne now filled by her Majesty Queen Victoria is unquestionably David's throne, nothing can be more certain than that this throne must be set up in the place where it was in days of old; and that not only all Israel, and Israel's vast and world-wide dominion, must come under the power of the sceptre Divinely established here, but Judah likewise.

Do you say the change is too startling, too wild, to be carried out without universal revolution? Is it anything more startling than that

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the British should be identical with the Lost Ten Tribes of Israel? or that Queen Victoria should be a real descendant of King David, the sweet singer of Israel? But what saith the Scripture? Is it not written on this wise, that the Lord of hosts "will shake the heavens and the earth?" that "Heaven and earth shall pass away, but My Word shall not pass away?" The re-establishing of Zion and Jerusalem to the Lord, of the Holy Land to Israel, means the re-establishment of David's throne in Jerusalem. The same Divine power over Israel which transplanted David's throne in the British Isles from Palestine, is equal to re-plant the same throne back to its original place. And as by Identity light we see the Divine glory in the transplanting by the prophet Jeremiah, so by the same heavenly power we see also the manifestation of the glory of God by the restoration of David's throne to that land and place from whence it first came.

THE ORIGINAL INHABITANTS OF GREAT BRITAIN.

By J. F., Glasgow.

CHAPTER II.

(*Continued from page* 411.)

There is ample evidence to show that the Hebrew Tribe of Dan settled in Ireland and Denmark.* "The Annals of Ireland" inform us that the Tuatha de Danans,† after a great battle with the Syrians, or *Assyrians*, landed in Ireland and in Denmark, where they were called Dani,‡ and have a tradition of being descended from their father Dan.§ They settled there and called the country Danmares,‖ which signifies Dan's country. Their name may be traced in Co-dan-onia,[1] Co-dan-us Sea (the Baltic), and is still preserved in the name Danes, applied at present to the inhabitants of Denmark. Here, then, in these British Isles it is evident those Hebrew fugitives settled. As was before remarked, it is also probable that the Simeonites also escaped; accordingly we find a considerable people inhabiting Kent under the name of Simeni[2] (Σίμενοι)—*i.e.*, Symon—a purely Hebrew word; the place was also called Cymenes-Ora[3]—*i.e.* Simeon's country. Tacitus (Agricola), speaking of the Ancient Britons, says that "in their looks and persons they vary," and thinks it probable, from the dark complexion of those inhabiting the

* It was also called Dania, and the inhabitants Dani, or Danes, by the Latin authors.

† "Annals of Ireland, by the Four Masters" (see notes).

‡ Stephanus Thesaurus.

§ Speed, John, Historie of Britain (p. 376 of the Danes).

‖ Ibid, § v., p. 376.

1 Pomponius Mela, lib. iii., cap. iii.

2 Ptolemy, ch. iii., table i., Europe; see Appen. to Horsley's "Britannia Romana," and Ortelius "Nomenclator Ptolemaieus."

3 F. Ethelwerd, Chron. A 477.

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Southern parts of this country, that some of the ancient Iberians came over from Spain—*i.e.*, Heberians or Hebrews. These facts are most important; for if those are not the escaped Hebrews, where did they go to? If we are not to identify those Dani and Simeni * with the Hebrew Tribes Dan and Simeon, we must suppose that they mysteriously disappeared to nowhere in particular, and that the passages which speak so plainly of them glorifying the God of Israel in the isles of the sea have some allegorical signification with regard to the Church in the latter days, which by the way does not fit with their too plain language.

CHAPTER III.

TRADITIONS AND TOPOGRAPHY.

The Irish traditions say that the first who landed in Ireland was Partholomxus, or Bartholomxus, with a colony of men and women.† They say that, at the time that Israel was in Egypt, there lived there also a Scythian (*i.e.*, Nomad) of noble birth who was banished from Egypt; thus reduced he wandered forty and two years in Africa, and arrived with his family at the *altars of the Philistines*—the exact place occupied by Dan; then going as far as the Pillars of Hercules, landed in *Spain*, where they continued many years, having greatly increased and multiplied, and a thousand and two years after the Egyptians were lost in the Red Sea, they passed into Ireland.

The similarity of this account with the early history of the children of Israel need not be commented upon; and although the Irish writers will have Partholomxus a son of Japheth, yet, if there be any truth in the legend, this is most improbable. This Nomad (sheep feeder) must have been Jacob, or the story is a fiction, founded on the early Bible history. Another account says that one Neilam, in exile from his country, with his adherents, in war valiant and graceful, landed in Ireland; they had served under the conduct of Moses against the Ethiopians—*i.e*, Canaanites.‡ This chief was married to a daughter of Pharo.

Taliesin,§ a British bard, connects himself with Israel in Egypt (in his forefathers), and was in Canaan when Absalom was slain. Thus it will be seen that in their most ancient traditions they connect themselves with the early Hebrews.

The ancient topography of Great Britain and Ireland furnishes a positive evidence of the Israelitish origin of these early settlers. The name Dangan occurs three times in Ireland, besides Dangandargan; ‖ and in Cornwall were the rivers Tamar and Isac[1] —Latin-

* If we take it on the general principle, that the Saxons forced the Britons backward, the Tribe inhabiting the East of Britain would ultimately settle in Wales, so that it is probable that the present Welsh are those Simeni, or Simeonites.

† Nennius § xv.

‡ T. Dowling Annales Hibernix.

§ Hanes Taliesin, see Appen. to Six Old Eng. Chron. (Bohn).

‖ Lewis "Topographical Dict. of Ireland."

[1] Ptolemy ch. iii., Europe, table i. (*vide* Horsley's Brit. Romana).

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ised Tamarus and Isac—a country called Tamare; York was anciently Eboracum,* Hebrew city, as also Danaasuda—*i.e.*, Dan à Juda (Dan from beside Juda); Pedery-dan†—perhaps Dan's foot-path; and Judeu,‡ a British city; Danum§ (now Doncaster), and many others To these may be added some personal names—viz., Elidure, Lot. Eldadus, Caius, Eliud, *Cursalem*, Eldol, Samuel-penissel, and an Irish, name *Ai-dan.*‖

CHAPTER IV.

EARLY INHABITANTS OF NORTH BRITAIN.

Some ten years before the Danites had fled to Ireland the Assyrians had carried into captivity the Gadites, Reubenites, and half Tribe of Manasseh. This was the first captivity of Israel (B.C. 741) by Tiglath-Pilneser;[1] in the inscriptions attributed to him, it is said that he came to the land of Beth-Omri—House of Omri. According to the inscriptions, they were taken to Assyria—the Bible says to Hala, Hara, and Habor, and the River Gozan. This country lay to the South-South-west of the Caspian Sea. At this time the first Assyrian Empire was at the height of its power. According to their own annals,[2] they visited the surrounding countries frequently, and literally plundered them. If a king withheld against the Assyrian commander, his cities were razed, and the inhabitants massacred. Now are we to suppose that a people numbering four-and-forty thousand, seven hundred and three-score,[3] "that went out to the war" many years before the captivity, who were "valiant men, able to bear buckler and sword, and to shoot with bow, and skilful in war," "whose faces were like the faces of lions, and were as swift as the roes upon the mountains,"[4] when attacked by the Assyrians, would simply submit? They seem to have retreated into Scythia, or the Southern parts of Russia, which were anciently called Gadaric,[5] and may be Gad-ara—Gad's refuge; indeed it is most probable that the first colony, if oppressed by the Assyrians, would migrate into the less-populated countries bordering upon the Euxine.

As was already said, in the inscriptions they are called Beth-Omri[6]—House of Omri. Dwelling upon the borders of the Euxine were the Kimmerii—*i.e.*, Humri, Omri. These were the original inhabitants of North Britain,[7] who, according to the Welsh or

* Ibid, in Antonini Iter Britanniarum, Iter 1 and 2, written Eburacum.

† F. Ethelwerd's Chron.

‡ Nennius § xxxviii.

§ Antonini Iter Brit., Iter 1 and 2; also Notitia (*vide* Horsley's Brit. Romana).

‖ Geoffrey Brit. Hist., bk. iii., ch. xix.

1 1 Chron. v. 26; Inscriptions of Tiglath-Pilneser II. § 6 (see "Records of the Past").

2 "Records of the Past," 6 vols.—the Assyrian and Egyptian records translated.

3 1 Chron. v. 18.

4 1 Chron. xii. 8.

5 Menzel's German Hist., vol. i., ch. ii. (Bohn).

6 Kimmerii was the Greek, and Cimbri the Latin, pronunciation, but the word Comrie and Omri have an etymological affinity.

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British account, came from this very spot, being harassed by the Scythians; together with other Celtic peoples, they travelled Westward, and ultimately settled in the modern peninsula of Jutland, as the Cymbri of the Romans; they passed into Britain, especially Scotland. They were Reubenites, Gadites, and half Tribe of Manasseh—of whom the Gadites seem to have been the most distinguished.

According to Ptolemy,* a people in the lowlands of Scotland were Gadeni, the British Gyddelians;† but from an inscription dug up in Northumberland were CAD‡—*i.e.*, Gad—and seem to have occupied a considerable portion of the lowlands of Scotland and North of England.

CHAPTER V.

CHARACTERISTICS.

In their looks and persons they vary, says Tacitus;§ those inhabiting the South were darker in complexion, which seems to argue a residence in Spain, the coast of Britain being opposite to that country. The red hair and large limbs of the Caledonians may have some remote connection with those Gadites, "whose faces were like the faces of lions," and "were as swift as the roes upon the mountains;" but, although varying in complexion, the same martial spirit prevailed in all.

"And Scotland's boast,
A Scythian race, the
Mighty seed of Mars."‖

In the Britons' superior bravery is found a Nation fierce and bellicose,[1] tall of stature, well made, and strong. Cæsar found an impregnable enemy in the Ancient Britons; although the Romans overcame them by means of superior discipline, yet their Empire in this country was but small and unsecure. To insure the safety of their garrisons, they had to build walls to keep out those in Wales, and the Caledonians of Scotland which they never conquered. This martial spirit has been the comment of writers classical; they were, indeed, not unlike that warlike race described above, who had driven out the Canaanites and inhabited to the East of the Jordan by force of arms. The accounts given of the De Danans,[2] or Dani, being a people skilled in the arts of dying, mining, commerce, and architecture, corresponds with those Danites who, with Greece, went to and fro to the Tyrean fairs, for which manufactures and commerce she was famous.

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7 The Saxon Chronicle says that "the first inhabitants were the Britons who came from Armenia." The translator, however, remarks that this may be an error of the scribe, and that Armenia has been written for Armorica.

* Ptolemy, ch. iii., Europe, table i. (*vide* Horsley's "Brit. Rom.;" also, Ortelius "Nomenclator Ptolemaieus."

† Six Old Eng. Chron. (Bohn), note by Giles.

‡ Horsley's "Brit. Rom.," bk. ii.; it was written CAD, or Gad.

§ Tacitus Agricola.

‖ Saxon Chron.

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CHAPTER VI.

RELIGION.

Yet we do not find circumcision among the Ancient Britons, either as a National characteristic or religious observance, nor is it expected that such should be the case, as we shall presently show. Shortly after the Danites had settled in Palestine, they migrated towards the North of that country and set up idol worship; the Gadites sought after the Baalish worship of the Canaanites at a very early age, and became so attached to the hideous mysteries of this polytheism that they were subsequently cast out of their land. Now, what does this shew? That, when cast among the heathen, they would still observe the Mosaic ritual? We think not. Are we to suppose that they would, in captivity, still retain circumcision and those ordinances, for neglecting which they were cast out of their land? After being cut off from their people in Palestine, and those sacred interests which should have attached them to the worship of the true Jehovah, it is not likely that after having neglected these ceremonies so long that they could, or would, be willing to adopt them again, when all hopes of recovering the reward of a pure obedience—the possession of Palestine—had been cut off by a hopeless captivity; it is altogether unlikely that, thus banished from God, country, and kindred, they, unsolicited, would return* to the true form of worship which those messengers—the prophets—did not prevail upon them to do while in the country of their forefathers and in the favour of their God. If the remains of the first captivity are to be found at all, they must have been in their wanderings as in their country—a people devoted to Baal worship; and accordingly the De Danans, or Danites, Cad, or Gad, and Simeni, who were the early inhabitants of Great Britain, were attached to the worship of Beal† (Baal), or Bel. Scarcely a writer on the antiquity of our ancient Paganism has not remarked the striking similarity of it and the Baal worship of the East, and of the Phœnicians. But although thus Paganised, some vestiges of the Mosaic ritual would distinguish the heathenism of the banished Israelites wherever to be found; and that such a mixture of Baalism and the worship of the true Jehovah was the ancient religion of the Druids, we shall at once proceed to show.

(To be continued.)

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1 J. S. Polyhistor, cap. xxxv. of Britannia.

2 "Annals of Ireland, by the Four Masters" (notes).

* "And they rejected His statutes, and His covenant that He made with their fathers. . . . . and they left all the commandments of the Lord their God" (2 Kings xvii. 15). "They have transgressed the laws, changed the ordinance, broken the everlasting covenant"—circumcision was the sign of the covenant (Isa. xxiv. 5).

† Worshipped as Beal in Ireland and Bel in Scotland.

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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. VI. NO. 193.] WEDNESDAY, OCT. 9, 1878. [ONE PENNY.

WHAT'S IN A NAME?

IN the midst of such direful conflict of interpretation and opinion it is small marvel that many souls are wearied and worn, become hungrier and thirstier than ever, and become, as it were, transplanted from a productive soil, with its trials and evils, to a sterile waste and desert, and recklessly give themselves up to the spirit of desolation and incredulity—"Let us eat and drink, for to-morrow we die." We feel dismayed, and that frequently, on contemplating our own position, swallowed up in the bustle and turmoil of this life of labour, and suffering, and sorrow, with respect unto this great question that now claims the attention of so many believers in the Bible. "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. Let every man be firmly persuaded in his own mind." We feel impelled to this by a power greater than ourselves, being, in our own eyes, of the foolish, weak, base, and things which are not. This disarms us of fear of presumption in presuming to obtain satisfaction for our own heart and mind, and in giving feeble expression to the conclusions we arrive at, after fullest exercise of our powers upon the questions and conflicting opinions that confront us at every turn. It is evident that the true meaning of the Word of God must be made as manifest as the Word itself, otherwise it must be altogether vain

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and unprofitable to us and others in any direction. And whatever may or may not be thought of us, or of our conclusions, by others, the more we search and study, the more deeply do we become impressed with the conviction that the difficulties in the way of acceptance of the British race being identical with Shomeron Israel are not comparable, and by an immense remove, to those we experience in dealing with the converse proposition. In point of fact, our Identity appears, from every point, far more reasonable and likely than doth its opposite. And Paul, in his Epistle to the Romans, effectually dispels any and every entertainment of Ten-Tribed Israel's extermination as either a people or a Nation. In the eleventh chapter we find, in addition to their own everlasting salvation, a great office the Gentiles, in God's hand, would fulfil, would be the stirring up to jealousy of this very Hebrew people, who, we have been led to regard by others, are by many really believed to have been long since finally swallowed up and lost for ever. Instead of this, however, Paul's testimony is most strongly confirmatory in every respect to that of Nathan unto David, as well as to that of other of the prophets, with respect unto Israel—not only as to Shomeron Israel as a Nation, as by Jeremiah, but also as to "ALL *the seed of Israel*," including the House of Judah as well, as reserved by God as a people unto Himself.

How could we, as some appear to charge us with doing, wrest the Scripture referring to the existence beyond the grave, and apply it as being limited to this earth and this present state of existence? When Jehovah declared unto David, by the mouth of His servant Nathan, that He would remove His people Israel from Canaan, and plant them and establish them in another land, which land should be also their own and exclusive property and possession, how is it possible for us to refer that declaration to the world on the other side of the grave, and thus making that world Israel's own and exclusive inheritance, when we are told so plainly, in both Old and New Testaments, that redemption and salvation are sent to, and to be enjoyed by, the Gentiles, as well as to and by all Israel—that they will participate alike in all future blessing and life everlasting? God's own declarations, many centuries since, as to His people Israel, and as to His future dealings with them, are, in our sight, only premonitory notices to us as to what He will do with them and all other men. And it is evident unto us that the great object and end of it all is summed up in the fact that the realisation of the whole of the declarations by the Hebrew people, with regard unto themselves, will be a solid, evident, and abiding testimony to Israel themselves, as also to all other peoples in existence, that God is veritably the great and wonderful Being He hath been represented unto us and in every direction. The enormous influence such an evidence must have upon all people eventually for good cannot yet be properly realised by us, but the great and overwhelming result is depicted beforehand, and in a way that calls forth utter astonishment at the power of God, as implied thereby. Many and strong Nations shall be added to the

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Lord at that time when fulfilment has arrived at its pre-ordained stage of development, for the kingdoms of *this world* shall become the kingdoms of our Lord, and of His Christ, and He shall reign for ever and ever.

How can we, as it were, born yesterday, living to-day, and dead to-morrow, know anything at all as to this? We have, during our fleeting existence, graciously vouchsafed unto us, that whereby we may justify our faith in all this marvellous testimony. We find this all declared of man, who is ever falling into error, and fighting against its development; and the result of this great contest between the Creator and His specially created, as declared by Micah, is one which we are not unreasonable, in view of what has already transpired during so many centuries, in looking forward to with hopefulness, as well as with absorbing interest. Not for rebellious Israel's sakes will these great and exceptional things be done for them and unto them, but for God's own and holy Name's sake only, and for the effectual furtherance of His great and most gracious design for the salvation of the whole of mankind.

It seems to us extremely easy, but as dangerous as it is easy notwithstanding, to ridicule any man's faith as to any of these things. It seems to us as irrational to leave God out of all these things as it would be to leave the material sun out of account when dealing with the seasons. When the material sun is nearest unto us, all things flourish, and the fruits of the earth increase and abound; and when the Spirit of God is nearest unto us, we prosper in all good works, and the fruits of love, righteousness, and of all things honourable, just, good, and true, abound. When the material sun is most distant, the fruits of the earth languish and fail; and in like manner, when the Spirit of God departs, we decay in all comeliness, strength, truth, love, and virtue. We know absolutely nothing of these great things of our own selves, but are wholly dependent upon the contents of the Bible itself, the condition of the world for the time being, and the history thereof in all times precedent, as set forth by men themselves, to guide us to any rational belief on the matter at all. It stands to reason, therefore, that the longer the world endures, the Bible being God-given and true, the more thoroughly will the record between man and God's Word become manifest unto all eyes, all hearts, and all minds. May God, in His great and incomprehensible mercy, hasten all things to His own glory and greatness, and may all blindness, and darkness, and desolation be removed from all our hearts and minds for evermore!

What is there, then, in the name of Zion? We are not in a position to say. But we certainly, as well as all earnest Biblical students, are fully aware of very many things being declared in association with this strong hill of Jerusalem. We have seen the terrible alternative to which we are driven in divorcing Isaiah lx. totally from this earth; and it would be well for us indeed did we deal with all prophetic declaration in such wise as to call or cause us to refuse any acceptance of any interpretation, of any or of all prophecy,

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which would result in causing the prophecy itself to appear as being, in any way, or to any extent, unveracious or untrustworthy. We would rather be liars ourselves than make the Bible falsehood and deception in our own eyes, or in the eyes of others, in order to appear as being very veracious and extremely consistent ourselves. Our knowledge of all things is of such kind and extent as to prohibit any portion of that Book of Scripture, and given unto us as containing God's own and Holy Word, from being questioned by us, in any way or to any extent whatsoever.

So far, then, as the references alluded to affect locality, we cannot reconcile them to any condition involving total severance from this earth. For the conditions referred to therein, and as attaching to the Zion therein spoken of, are of such characters as, to us, seem utterly beyond all bounds of reason and probability. As we have attempted so many times, and in so many ways, to say before, we say again that we cannot accept any interpretation which necessitates the admission of any articles of belief in relation thereto, and which involves the admission that darkness envelopes the dazzling throne of the God of light, and before which the very angels veil their faces from its splendour; that the offering of flocks and rams will there obtain; that strangers to God and His people shall build up the walls of heaven, which were destroyed by the smiting of the Lord Jehovah Himself in His wrath; that the glory of Lebanon, with the fir, the box, and the pine together, shall be taken from this earth to beautify the place of God's sanctuary in heaven; that the throne of God and the footstool of the Most High are one and the same thing and place; and that, when God declares He will make earth, the place of His feet, glorious, which is declared by Isaiah, we are to look only to heaven, God's own throne itself, for the result.

Neither can we reconcile our acceptance to heaven, God's own throne, being the scene of protracted violence, wasting, and destruction; for that appears unto us to involve us in the conclusion that our faith must be vain, inasmuch as not only earth could not witness so wondrous a deliverance and so glorious a transformation, but also that heaven itself in such case is not free from such terrible conditions. If we err in this, in judgment or otherwise, may our great God deal with us according to His infinite love and mercy only; for He knows better than we do that our only living desire in the whole matter is that His own great and holy Name and Word be magnified and glorified to the very uttermost, and that we and all flesh together may be freed, and that absolutely and eternally, from the fiery curse and destruction of all error, deception, false doctrine, heresy, and schism; and that we may all see, and hear, and feel, and understand, and reverence, and obey, and fear, and honour, and praise Him, and live for ever and ever in the overpowering majesty of His greatness and His goodness, in the full lustre of His holiness, and in the brightness of His purity, love, and beauty!

CYMRU.

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THE ORIGINAL INHABITANTS OF GREAT BRITAIN.

By J. F., Glasgow.

CHAPTER VI.

(*Concluded from page* 424.)

When the Israelites lapsed into Paganism (or Baal worship), they would give up the fundamental principles of the Mosaic doctrine, while many customs proceeding of the Mosaic ritual would characterise them in their apostacy. The religion of a people is the source of its laws, manners, and customs; and if the Ten Tribes were for many centuries under the training of the Levitical priesthood, even after their dispersion, some traces of the true religion must be found; just like this, although the inhabitants of Great Britain—say especially Scotland—have long been turned from their Paganism to Christianity, although the fundamental principles of this ancient idolatry have been given up—viz., idol worship, human sacrifices, &c.—yet the ancient superstitions traceable to that idolatry exist among us to this day, although a Christian people. Thus the Ten Tribes, although a Paganised people, must have preserved some of the minor customs emanating from the Mosaic ritual, and that such was the religion of the Ancient Britons we shall endeavour to show

The government and religion of the Ancient Britons are so closely connected that to deal with the one is to deal with the other; their religion, in fact, was their government. All private disputes and legal matters were settled by the Druids, although, in times of war, a chief was selected to conduct them to the battle—like Israel under the judges. These were divided into three classes. "The Bards, Eubages, and Druids mightily flourished here, and verily the bards sung unto the sweet musicke of the harpe the valorous deeds of worthie men composed in heroicke verse; but the Eubages, searching into the highest altitudes of Nature's work, endeavoured to lay open and declare the same.* Among these, the Druids of a higher wit and conceit, according as the authority of Pythagorus decreed, being tied into societies and fellowships, were addicted unto questions of deep and hidden points, and they, despising all human things, 'pronounced that men's souls were immortal.'"

Within the solitudes of their native fastnesses, under the shadow of some venerable oak,† they practised the mysteries of their hideous polytheism. A frame of wicker-work was filled with human beings. This was buried in honour of Bel, or Beal, and other local deities. Of their exact ritual, however, little is known, as they did not commit their laws to writing. "Over the Druids presided a chief vested with supreme authority; at his death he was succeeded by the

* Ammianus Marcellanus, lib. xv., ch. ix., of Gallia.

† 2 Kings xvii. 10, 16, 17: "And they set up images and groves . . . . under every green tree. And . . . . served Baal, and they caused their sons and their daughters to pass through the fire," exactly the Paganism of the Ancient Britons.

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next in dignity,"* like the Levitical high priest; also, "the Druids went not to war, paid no tribute like the rest of the people, were exempted from military duties, and enjoyed immunities in all things," similar to the Israelitish priests. Druidism had its origin in Britain also. "The doctrine of the Druids is said to have been first invented in Britain, and from thence carried into Gaul,† on which account Pliny says (bk. xxx.), 'But why should I commemorate these things with regard to an art which has passed over the sea and reached the bounds of nature? Britain even at this time celebrated so many wonderful ceremonies that she seems to have taught it to the Persians.' Julius Cæsar affirms the same in his commentaries, and now those persons who wish to acquire a more extensive knowledge of such things repair to Britain for information;" and if Britain taught it to Gaul, where did the British get this Eastern Baal-worship from, those Tribes of Dani, Simeni, and Cad being Hebrews?

In the 8th century B.C., the Molmutine laws were established in Britain. They required that the temples of the gods. as also cities, "should have the privilege of giving sanctuary and protection to any criminal that should flee to them from his enemy."‡ Surely these were "cities of refuge."

Another custom was, "the Queen going to worship with four white doves borne before her, according to *ancient customs*."§ Nextly, "The Britons deemed it unlawful to eat *hares, fowls,* or *geese,* but kept those animals for pleasure"‖—something Mosaic about this.

Whence came this strange mixture of the Mosaic ritual and the Baal-worship of the East *which had its origin in Britain*? Undoubtedly from the Dani, or Danite, Simeni, or Simeonites, the Cad, or Gad, the Reubenites and half Tribe of Manasseh—venerable remains of the House of Israel broken up and scattered B.C. 741.

CHAPTER VII.

MANNERS AND CUSTOMS.

MARRIAGE[1] was established amongst the principal Tribes of Britain, and they exacted a rigorous chastity in their wives. The common people were chiefly clad in skins of animals, but the Druids[2] are pictured in long flowing robes, like those of the East. They were accustomed to bathe in the rivers; wore the hair long, and shaved all parts of the body except the upper lip. They cultivated corn;[3] but those in the more distant parts lived chiefly upon the spoils of the chase and fruits. According to Cæsar also, they used brass money and iron rings of a certain *weight*, instead of coin, and divided time,

* Richard of Cirencester, § 7, 8.
† *Ibid*, bk. i., ch. iv.
‡ Geoffrey's Brit. Hist., bk. ii., ch. ii.
§ Geoffrey's Brit. Hist., bk. ix., ch. iii.
‖ Richard of Cirencester, bk. i., ch. iii., § 6.
1 Cassell's Hist. Eng., vol. i., p. 5.
2 Cassell's Hist. Eng., vol. i., plate i.
3 Richard of Cirencester, bk. i., ch. iii., § 6.

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not by the number of days, but of nights. They not only fought on foot, but on horseback, and in chariots drawn by two horses, to the axletrees of which were fixed scythes, and employed cavalry armed with darts in their wars. Their principal arms seem to have been the bow, javelin, shield, and a kind of spear, as also a long sword and battle-axe; they were skilful in throwing up earthworks and entrenchments.

Many other points of similarity in customs might be brought forward between the Israelites of eight centuries B.C. and the Ancient Britons, among which may be added the custom of their interments, which consisted or a heap of stones, or carn.*

It may be here remarked that the dress and manners of the Hebrews, eight centuries B.C., were much more primitive than those of the Jews at the beginning of the Christian era. The Babylonish captivity, the conquest of Alexander, and the Romans, had unquestionably great influence in the dress and customs of the Jews; in a word, it is altogether unlikely that the very ancient Hebrews would be much more civilised than the other warlike Tribes of Canaan—except in point of religion—or any more civilised than the Ancient Britons as Cæsar found them in the first century before Christ.

"Also I will ordain a place for My people Israel, and will plant them, and they shall dwell in their place, and shall be moved no more: neither shall the children of wickedness waste them any more, as at the beginning" (1 Chron. xvii. 9).

"Look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged. Look unto Abraham your father, and unto Sarah that bare you (Why look to Abraham?) for I called *him alone*, and blessed *him*, and increased *him*" (Isa. li. 1, 2).

* Richard of Cirencester (note).

LET MANASSEH (AMERICA) SPEAK TO ISRAEL.*

"Eastward the Star of Empire
Again *must* take its way."

CONVINCED that the days of the present dispensation are drawing speedily to a close, and that the world is on the eve of the most stupendous changes known since the flood, the object of these pages is to point out briefly and distinctly some of the events likely to occur in the near future; and as it is not possible to understand anything about the future, unless the meaning of Israel apart from Judah is thoroughly comprehended, we must start afresh with Abraham, and endeavour to explain in the outset what and who Israel means, and

* 1881—1882; or, the Great Changes of the Near Future; with the True Cause of the Universal "Hard Times." By H. W. Oswald. Price Twenty-five cents. Published for the Author by A. L. Bancroft and Company, San Francisco. 1878.

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where among the Nations of the earth is that one that has been fulfilling the promises made by Jehovah, through His servants the prophets; remembering that Jesus Christ "came not to destroy the law and the prophets, but to fulfil them" (Matt. v. 17).

The theory advanced is that of Mr. Edward Hine, of Liverpool, England—viz.:

1. That in Great Britain is to be found the long-lost Nation of Israel of the Ten Tribes, sometimes referred to in Scripture as Ephraim.

2. That in the United States of America is to be found the one child or colony lost by Israel or Great Britain—"The Great People," or Nation of the Tribe of Manasseh (Gen. xlviii. 19; Isa. xlix.).

3. That in the Jews (as known as such everywhere) is to be found the scattered Nation of Judah, comprised of the Tribes of Judah and Levi only.

If Judah or the Jews of to-day are a standing witness to the truth of the prophetic word relating to their branch of Israel, surely Israel proper, to whom by far the greater part of Scripture has reference, must likewise be extant, and be found to have fulfilled, in blindness no doubt, the wishes and intentions of Jehovah regarding her branch. Manasseh being a Nation or Tribe from Israel, and destined shortly to be politically allied to Israel again, the promises having reference to Israel must apply in most instances to Manasseh also.

This being so, it behoves Manasseh to stir in the matter of the Identification of Israel, as well as Ephraim, or the Nation of Israel, representing the Lost Ten Tribes. Israel found, the Bible becomes a *New Book*, a very interesting and marvellously true one, also, in these days when the world is about to witness the disappearance of one of the great Powers of the earth, and the setting up of the everlasting kingdom "which shall never be destroyed" (Dan. ii. 44), the restored Nation of Israel, comprised of Judah or the Jews, Israel or Great Britain, as representing the Ten Lost Tribes, and Manasseh, or the *Great People* of the United States of America, whose headquarters until the Saviour returns to reign universally and for all time, will be Palestine. Although the Nations of Judah and Israel have been, and restored Israel is to be, the means whereby some of the purposes and plans of Jehovah are to be carried out, "individually, the question of the *personal* salvation of every child of Adam, whether of Israel, of Jew or Gentile, will depend, not upon the Nationality to which such may belong, but upon the fact whether or not there has been a personal dealing with the Lord Jesus Christ for the salvation of his or her soul."* Should the perusal of these pages be the means of removing the "*blindness*" from some eyes, and inducing to a *searching* of the Scriptures, may all the glory be to our God and His Son, our Saviour Jesus, who said, "There is joy in heaven over one sinner that repenteth more than over ninety and nine just persons which need no repentance" (Luke xv. 7).

* Mr. E. W. Bird (Philo-Israel), of Clifton, England.

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The Scriptural Distinction between the Houses of Israel and Judah.*

It is essential that there should be a distinct understanding regarding this preliminary point, which meets us at the very threshold of the subject: All Jews are Israelites, but *not* all Israelites are Jews. Let us examine this proposition.

About thirty-eight hundred years ago God chose one man to raise up a people for Himself, who were to become "a special, peculiar people unto the Lord above all the people that are upon the face of the earth" (Deut. vii. 6, xiv. 1, 2, xxvi. 18; Exod. vi. 7, xix. 5; Amos iii. 2; 1 Chron. xvii. 22, and elsewhere).

He chose Abraham alone (Isa. li. 2), then Isaac, then Jacob, and lastly the twelve patriarchs. From them He formed a Nation, the Twelve Tribes of Israel, whom He named His servants, His chosen, His elect, His people, His inheritance, and the like (Exod. xxxii. 13; Isa. xli. 8, 9, xliv. 1, 2, 21, lxiii. 17; Exod. xxxiv. 9; Deut. ix. 26, 27, 29, xxxii. 36—43).

This people were one united Nation for 516 years, from Moses to the death of Solomon (B.C. 975). During that period there was silently growing up a divergence between two unequal portions of the race—between the Ten Tribes on the one hand and the House of Judah on the other. It reached a crisis at the death of Saul, when for seven and a half years he re weretwo separate kings ruling in Israel (2 Sam. v. 5), then again at the rebellion of Absalom (2 Sam. xvii.). But it passed into open revolt and rupture on a question of taxation when Solomon died (1 Kings xii. 4—19).

The headstrong men of Ephraim held that they were burdened by excessive taxation. King Rehoboam answered their petition for redress roughly. The result was insurrection, and the cry, "To your tents, O Israel! Now see to thine own house, David!" The standard of *Israel* was raised in rebellion in Samaria.

Jeroboam, the son of Nebat, was placed on the throne of Israel, the Ten Tribes (including Manasseh); while Rehoboam, the rightful Sovereign, ruled in Jerusalem over the Jews—henceforth properly so-called—consisting of Judah and Levi, of the House of "Judah," and Benjamin, belonging to the House or Kingdom of "Israel" (1 Kings xii. 21).

From that day to the present the two Houses (Israel and Judah) have continued disunited, have never again amalgamated. The Kingdom of Israel, or the Ten Tribes, was composed of the following:—1, Reuben; 2, Simeon; 3, Dan; 4, Naphtali; 5, Gad; 6. Asher; 7, Issachar; 8, Zebulun; 9, Joseph or Ephraim; 10, Benjamin.

At the rebellion, B.C. 975, the Tribe of Benjamin was, for a special purpose, transferred temporarily to the House of Judah (1 Kings xi. 13, 31, 36, xii. 21; Ezra i. 5; Neh. xii. 34). But in its place the Tribe of Manasseh—not being one of the Twelve, but constituted a

* Extracted from "Israel in Britain," by Mr. E. W. Bird (Philo-Israel).

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great people (Gen. xlviii. 19)—went into captivity with the nine. With Judah and Levi, Benjamin made a third, there being thus really thirteen Tribes in all, not Twelve, and eleven "lost." They (Israel and Judah) remained in the land, in separation for more than two centuries. They warred with each other, conducted separate treaties of peace with foreign nations, and existed under different and distinct dynasties, laws, customs, religions, practising different rites.

The subsequent history of the Jews is sufficiently well known, and need not be detailed here. The Babylonish captivity of the Tribes of Judah, Levi, and Benjamin, in B.C. 606-588, their return to their land after seventy years' banishment, the crucifixion of our blessed Lord by the two first, and their subsequent destruction as a Nation, and dispersion (A.D. 70) are familiar matters of history. We meet them now in all parts of the world, and know them everywhere as Jews.

Let us turn to the Ten Tribes, or Israel, whose kingdom was Samaria (Micah i. 5). They began badly. Their king, Jeroboam, led them into idolatry. They were ruled for 235 years (from B.C. 975 to B.C. 740) by 19 kings, each of whom was worse than his predecessor. When at last the Divine forbearance was exhausted by the National apostasy and idolatry, they were for the most part carried away captive into Assyria and Media by Tiglath-Pilneser, Shalmaneser, and Sargon, kings of Assyria, during military expeditions undertaken by that conquering Power from B.C. 740 till B.C. 678 (2 Kings xv. 29, xvii. 6, 23), some, probably the whole Tribe of Dan, having escaped by sea before the final catastrophe took place. From the latter date the history of the House of Israel, as a political power, ceases to be recorded in the pages of Scripture; while that of the House of Judah is Nationally continued up to and beyond the seventy years' captivity in Babylon (B.C. 588) and down to A.D. 70, when the siege of Jerusalem under Titus resulted in the utter ruin and desolation of the "House of Judah." It was followed by the dispersion of the Nation of Judah as "Jews" to this day.

In reference to Ephraim we may here record that having been declared by the patriarch Jacob (Gen. xlviii. 19) and by the prophet Jeremiah (Jer. xxxi. 9) to be the "first-born," blessed with the "multitudinous seed," his name is used very frequently in Scripture as the representative of the Tribe of Joseph, and often as that of the "whole House of Israel," or "all Israel," to which Nationality, in fact, the Tribe belonged. With reference to Benjamin, it must be noted that this Tribe was the one which, although virtually belonging to the Nation of Israel, was nevertheless given back or lent to the Nation of Judah at the time of the revolt, "for David's sake," and "for Jerusalem's sake which I have chosen" (1 Kings xi. 13, 31, 32): that Jesus, when He came to redeem "the lost sheep of the House of Israel," might have one of the Tribes of the "lost ones" to reflect the glorious light He came to exhibit. "He came indeed to His own (Tribe Judah), but His own (Tribe) received Him not" (John i. 11),

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but utterly rejected, and crucified Him. Therefore Jesus, in choosing His disciples, goes Northward to the country of Benjamin after the one Tribe of Israel, whose especial mission it was to be a light before Him; and "by the Sea of Galilee" finds Peter and Andrew (Matt. iv. 18.) In this region were His twelve selected, "all of Benjamin, not of Judah"—all Israelites, but not Jews—"unless may be Judas represented Judah and Barnabas Levi."* Peter was known not to be a Jew by his speech, and some of the disciples would appear not to have been Jews, for "they eat bread with defiled—that is to say, unwashen hands," a circumstance that the Jews were very particular to observe (Mark vii. 2, 3.) St. Paul boasted that he belonged to the Tribe of Benjamin (Rom. xi. 1), and Christ called Nathaniel an Israelite indeed, meaning that he was not a Jew. This Tribe was allied to Judah from the time of the revolt in Rehoboam's time until just prior to the destruction of Jerusalem under Titus (A.D. 70), and therefore would have acquired the custom of calling themselves Jews. St. Paul called himself such, being willing to be all things to all men for Christ's sake. It is recorded that prior to the siege of Jerusalem Titus made a covenant of peace for one week, and Josephus relates that all the Christian Jews (Israelites rather he might have said) of those times escaped from Jerusalem unhurt, no doubt in fulfilment of the warning given by the prophet Jeremiah in his sixth chapter, first verse, to this very special Tribe, thus: "O ye children of Benjamin, gather yourselves to flee out of Jerusalem . . . . for evil appeareth out of the North, and great destruction." The Roman siege came from the North.

Mr. Hine contends that this escaping Tribe, Benjamin, took shipping by the Great Sea, and passing through Italy, Gaul, and Normandy, ultimately forced their way under "William the Conqueror" into the body of the remaining Lost Tribes who had previously and at different times been led to settle in Great Britain and Ireland. If this view of the subject is a correct one, the disciples of Christ, if living in our days, would be accounted Britishers—Norman English—and it accounts forcibly why England and America of to-day are the great open Bible missionaries, and have preached the Gospel in all languages, as a witness to all the world, which it is admitted by acknowledged authorities has been done, and which was all the Gospel was expected to accomplish—viz., create witnesses for God's truth in all the world, before the end (of the dispensation) came, when Jehovah Himself will bring into operation His plan for the ultimate reclamation of the whole earth. It is very important to understand Benjamin, and we have given more space than we can well afford in this short essay, chiefly to counteract the somewhat prevalent opinions among our brethren of Judah, that the Tribe of Benjamin is still with them, although at "the present day they cannot prove that this Tribe is with them" (Philo-Israel).

(To be continued.)

* Edward Hine in "Flashes of Light."

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AN INSTINCTIVE FEELING.

AN instinctive feeling of our high origin and destiny as the "peculiar people," "the highly-favoured race," "the heirs of the promises made to their forefathers" seems to have been remarkably characteristic of the English nation; more especially developed in certain crises of our National history. Such was the period of the Reformation, when the religious feelings of the people were stirred from their profoundest depths. The free appropriation of Scripture language to their own circumstances by the Puritans and the Covenanters, though liable to abuse and justly exposing them to the ridicule of their adversaries, when they savoured of cant and hypocrisy, did not always proceed from such principles. It seemed perfectly natural in the mouths of men whose high-toned piety has never been exceeded in any age of the Christian Church. In the character of old Deans, as portrayed by the great novelist, however grotesque and inappropriate his interlaiding his discourse with such Scriptural allusions may now be deemed, we do not think it was an intended misrepresentation or caricature. The art of the novelist, if not his sense of justice or sympathy with the typical character he portrayed, prevented him from representing it in a light otherwise than interesting and respectable. The Book of books was their one chosen companion and treasure, the subject of their constant meditation, no wonder its varied imagery and heart-searching energetic language became absorbed and incorporated into their very being. Our greatest dramatist, too, in more than one passage, truly reflects the National sentiment, notably in the speech or prophecy of Cranmer in taking into his arms the infant Princess Elizabeth. Altogether, though fifth monarchy men and other fanatics of the sixteenth century exhibited similar phenomena, such outbursts were only partial and evanescent, and in no sense could be considered National; but, in the deep-rooted persistency and prevalence of such Hebraic types of character and ideas moulded on those of the Old Testament, we believe this idiosyncrasy of the British people to be unique and unparalleled in any other age or country, and presenting, we should almost say, another Identity. Who would ever think of a German or French statesman or warrior breaking out like our Cromwell on his receiving the news in Parliament of the victory of Blake?—"Lord, Thou hast been favourable to Thy land: Thou hast brought back the captivity of Jacob," and so on, going through the entire of Psalm lxxxv.? What Nation could show a similar incident to that related of Sir Charles Napier at the siege of Acre? A Cameronian regiment being detailed to lead the forlorn hope, a doubt was expressed by one of his officers to their employment on that occasion as the day happened to be Sunday, and the men were "very strict and conscientious in the observance of the Sabbath." "Say you so?" said the general, "the very men I want. Up lads," he said, addressing the men; "Up, lads, and at them, and fulfil the prophecies." Upon which, vague as was the reference to the prophecies, they rushed upon the fort with enthusiasm, and speedily carried it. As Shakespeare says:—

> "How hard it is to hide the sparks of Nature!
> These boys know little they are sons to the King;
> ——— and though trained up thus meanly,
> I' the cave wherein they bow, their thoughts do high
> The roofs of palaces, and Nature prompts them."

W. G. SIMPSON.

Newcastle-on-Tyne.

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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. VI. No. 194.] WEDNESDAY, OCT. 16, 1878. [ONE PENNY.

LET MANASSEH (AMERICA) SPEAK TO ISRAEL.

(*Continued from page* 435).

WHAT BECAME OF THE LOST TRIBES?

DID they return with the three Tribes—Judah, Levi, and Benjamin—when they were restored from Babylon to Jerusalem, in B.C. 520 or thereabouts? They did not, for the following among many other reasons:—

1. The prophets and historians, Ezra and Nehemiah, are silent as to the presence among the returning Jews of any Tribe of "all Israel," save Benjamin.

2. The Scripture tells us that when the return of Israel takes place, there will be friendship and political union between them and Judah (Ezek. xxxvii. 17—19; Jer. i. 4; Hosea i. 11). But when the Jews returned from Babylon, the House of Israel was in open rebellion against Judah, as Ezra, writing after the return, informs us in 1 Kings xii. 19.

3. Israel is to return to Palestine with Judah when "the Lord shall set His hand again the second time to recover the *remnant* of His people," the first time having occurred when they came out of Egypt under Moses and Joshua. They return again the *second time united*, no more to be pulled up out of their land. They return under one

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head or king (Isaiah xi. 11; Hosea i. 11; Ezek. xxxvii. 22). But on the return from Babylon the Jews had no king. There can be no third return, for God says that when He brings again their captivity, they shall no more be "pulled up out of their land" (Amos ix. 15). But Judah was pulled up in A.D. 70.

4. Israel's return is to be accompanied by wonderful portents, such as the "utter destruction of the tongue of the Egyptian (Red) Sea" (or Gulf of Suez), and the drying up of the seven streams of the river (Nile), so that "men may go over dry shod" (Isaiah xi. 15, 16), physical changes that have not yet occurred.

5. Daniel, in chap. ix. 7, speaks of the Ten Tribes as being (B.C. cir. 538) "afar off from Babylon."

6. St. Peter and St. James in their epistles speak of the Ten Tribes as "scattered and dispersed" in their day (1 Peter i. 1; James i. 1).

7. The testimony of Josephus (Ant. ch. v.) relating to A.D. 60—80, and of St. Jerome in the fourth century, is to the same effect, and proves that the Ten Tribes did *not* return, as some allege, with the three from Babylon. We inquire, therefore,

Where are the Ten Tribes Now?

Are they mingled among the Gentile Nations? Have they thus disappeared never to be found? That cannot be! God made with the Twelve Tribes an everlasting covenant (Gen. xvii. 7) which utterly forbids that supposition (Judges ii. 1; 1 Chron. xvii. 22). What then? Israel, the Ten Tribes, are "lost" (Jer. i. 6, 17; Ezek. xxxiv.; Hosea ix. 17). "Lost" in the sense of being—

1. Banished from their land and home for twenty-six centuries.
2. Their name of Israel removed (Isaiah lxv. 1, 15; Hosea i. 9).
3. Their language (Hebrew) supplanted by another (Isaiah xxviii. 11).
4. Their religion changed, and the people "divorced" from the Mosaic law (Jer. iii. 8; Isaiah l. 1; Hosea ii. 2).

But though thus lost and disguised, they cannot be, as we have said, "lost" for ever. That is impossible. For God has solemnly promised that He will Himself make known this lost Nation to the world, and remove those disguises under which He has concealed them for great and mighty purposes (Rom. xi. 1; 1 Sam. xii. 22; Jer. xxxi. 37). Passages such as the following also proclaim this purpose (Jer. xxiii. 6; Isa. xi. 12; Amos ix. 14, 15; Hos. i. 10, 11; Jer. iii. 18, l. 4, xxxi. 31; Ezek. xxxvii. 16—28; Rom. xi. 25, 26).

But what Clues are Given Whereby to Find this Lost People Now?

They are many and most simple in their application. We ask the reader's attentive consideration of them. God Himself declared that His people, the Tribes of Israel, should become "a Nation and a company of Nations"—"as the sand by the sea-shore innumerable; as the dust of the earth and as the stars of heaven for multitude"

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(Genesis xxxii. 17, xxxii. 12, xxxv. 11; Numbers xxiii. 10; Romans ix. 27).

The Colonial Empire of Great Britain constitutes a "company of Nations." They are in federal union with the central power, but are partly independent in their political organisation. They are as follows:—1. The Dominion of Canada. 2. The six States of Australia. 3. Tasmania. 4. New Zealand. 5. The South African States. 6. The West African settlements. 7. The Fiji Islands. 8. British India, with its sixteen distinct Nations. "The United States of America are of 'Great Britain,' though at present independent of her," still destined shortly, we opine, to be politically allied with Britain again, and form with that power and the Jews, the Nation of "restored Israel."

We know the Jews do not answer to these predictions, for they are under a parallel series of condemnatory prophecies, one of which (fulfilled in them) dooms them to be few (Jer. xv. 7). But of all the Nations of the earth, the British alone responds to the description given. She doubles her population every fifty-six years, that of her colonial possessions every twenty-five. We recognise this fact, patent as our senses, as one of a very large number of most remarkable Identifications of the lost people, all pointing to the self-same race, now extant, which our God expressly gives us for our guidance.

God's Word, further, has set certain signs or marks on the Ten Tribes of Israel, when hidden, and declares they shall be found, as:—

1. A single Nation (Jer. xxxi. 36; Isaiah li. 4, lxv. 1; Matt. xxi. 43).

2. A strong Nation (Micah iv. 7, v. 8).

3. A Northern Power, occupying the islands of the sea, or West (Isaiah xi. 11, xxiv. 15, xli. 1, xlii. 4—10, xlix. 1; Jer. iii. 12—18, xxiii. 8, xxxi. 8—10).

4. Possessing the Gate of his enemies, of those that hate them (Gen. xxii. 17, xxiv. 60), as Great Britain does now in Heligoland, the Channel Islands, Gibraltar, Malta; the West, South, and East African Settlements; Perim, Aden, the Straits Settlements—viz., Singapore, Malacca, and Penang—Hongkong and Cowloon, China; the Falkland Islands, the three great "Gates" of British India, through which the whole peninsula was secured—Calcutta, Bombay, and Madras—Peshawur, Rangoon, Sydney, New Zealand, the Suez Canal, and certainly in a few years Constantinople also, and others, the like of which no other Nation has, or ever has had, in possession.

5. A Nation never conquered by Gentile races (Isaiah xvii. 13, xli. 12—16; Micah v. 8, 9), which is true of Great Britain, but not of any other great Power whatever.

6. A Nation whose "home" ports or "Gates" are "open continually," "not shut day nor night," for the purposes of a gigantic commerce (Isaiah lx. 5—11); which has been realised by Great Britain for a thousand years, but not by any other Nation of the earth.

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7. The chief of Nations (Isaiah xli. 8, 9; Jer. xxxi. 7)—a description quite accurate of Great Britain, supreme at sea, and able, if she chooses, to be the leading Power on land, as in times gone by.

8. Possessing a magnificent heathen Empire (Psa. ii. 8, xviii. 43, cv. 43, 44, cxi. 6), which is true of Great Britain, and no other country.

9. Having for colonies, immense in size in all zones, the "desolate heritages" of the earth (Isaiah liv. 1—3, lviii. 12, xlix. 8—10, lxi. 4), which is true of Great Britain, but not of any other Power.

10. Mistress of the seas (Gen. xxii. 17; Isaiah xlii. 10—12, lx. 5—11; Psa. lxxxix 25, Prayer-book version).

11. Scattered everywhere among the heathen (Ezek. xxxvii. 21).

12. Yet owning the ends, the sides, the "uttermost parts of the earth" (Deut. xxxiii. 17; Psa. ii. 8, xcviii. 3).

13. With possessions forming a great girdle round the Gentile Nations (Deut. xxxii. 8, 9), such as in the Eastern hemisphere: Great Britain, Channel Islands, Heligoland, Gibraltar, Malta, West Coast African colonies and possessions, St. Helena, the Cape colonies (with Natal), the Leychelles, Perim, Aden, Ceylon, India, Burmah, the Straits Settlements, Labuan, Australia, Tasmania, Hong Kong, Cowloon, and West Canada. In the Western hemisphere: Hudson's Bay Territory, Canada, British Columbia, Fiji Islands, New Zealand, Falkland Islands, British Guiana, British Honduras, the numerous West India islands belonging to Great Britain, Nova Scotia, Prince Edward's Island, New Brunswick and Newfoundland, the United States (soon to form part of Israel again), East and West coasts.

14. Immensely wealthy (Deut. xxviii. 1—14; Isaiah lx. 16).

15. Lending to many Nations but never borrowing from them (Deut. xxviii. 12, xv. 16); all characteristic of the British people, and of no other.

16. Adhering always to their ancient Israelitish, just, scientifically-accurate, Heaven-given system of weights and measures* (Lev. xix. 36)—a fact true of Great Britain, but not true even of Germany, which Nation has adopted the atheistic, metrical system, the Apocalyptic "mark of the beast" (Rev. xiii. 17).

17. As a rule, paternal to the aborigines of their colonies, but finding them nevertheless "dying out" before them (Jer. xxx. 10, 11, xlvi. 27, 28).

18. Living under a monarchy (Num. xxiii. 21; 2 Sam. vii. 13—16; Jer. xxxiii. 17, xx. 21).

19. "The Christian Nation," redeemed from the Mosaic law (Gen. xxii. 18, xxvi. 4, xxviii. 14; Isa. xliii. 1—21, xlv. 17—19, xlviii. 20, lxvi. 19, lx. 16; Hosea i. 10; Micah v. 7; Psa. lxvii.).

20. The chief missionary Power of the earth, carrying the Gospel to the Jew first, then everywhere to the Gentiles (Micah v. 7; Gen. xxii. 18; Isaiah xxvii. 6, lii. 10; Matt. xxviii. 19; Luke xxiv. 47,

* See "Our Inheritance in the Great Pyramid," by Astronomer-Royal for Scotland, Professor C. Piazzi Smyth.

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48; Acts ii. 38, 39); exceedingly applicable to Manasseh, United States of America also.

21. A Sabbath-keeping race Nationally and by law (Ex. xxxi. 13—17; Lev. xxvi. 2; Deut. iv. 13, v. 14; Ezek. xx. 12); passages which describe Great Britain, the United States, and the Jews, all of whom keep holy one day in seven, but are not true of the continental Nations.

22. Full of good works and fruits of righteousness (Isaiah xxvii. 6; Matt. xxi. 43).

23. Called by Isaac's name—Saxons (prefix, I Saxons) (Romans ix. 7).

24. But prone to idolatry, and ever lapsing into it (Hosea viii. 11).

25. Addicted, as regards very many of the people, to all sorts of wickedness and abominations hateful to God (Ezek. xxxvii. 23).

26. Having a part of the Nation afflicted with hardness of heart or blindness (Rom. xi. 25).

27. Nationally addicted to the vice of drunkenness (Isaiah xxviii.).

28. Blind as to their origin (Hosea ii. 6).

29. Ever declaring here and in Britain they are not God's people Israel (Hosea i. 10).

30. Yet continually acknowledging, both in America and in Britain, in the services of the Episcopal Church, Sunday by Sunday, that they are God's people Israel (a mockery and delusion if they are not such), saying "Lord, save Thy people and bless Thine heritage," "And make Thy chosen people joyful;" "O God, we have heard with our ears, and our fathers have declared unto us, the noble works that Thou didst in their days, and in the old time before them," "Mercifully forgive the sins of Thy people," etc.

31. In public worship praying towards the East, towards the land, the city, the house chosen of God, as Israel is directed to do in Solomon's prayer (1 Kings viii. 44, 48). The English churches have the holy place or communion-table invariably at the East end, to which the people face.

32. Writing the commandments of God upon the walls of their National Church, diligently teaching them to their children (Deut. vi. 7—9, iv. 13), and having their laws based upon the ten commandments.

33. During a part of their past history living for "many days" without a king, but governed by chiefs, as during the Heptarchy and prior thereto (Hosea iii. 4).

34. A people separated by God Himself from all others, and in covenant relation with Him for ever (2 Sam. vii. 24; Deut. xxvi. 18, 19; Num. xxiii. 9).

35. Kind to strangers, making Great Britain an asylum for the foreign refugee (in a manner not followed anywhere else, except perhaps in America), treating him in these countries as "one born among them" (Lev. xix. 33, 34).

36. Having on their standard the unicorn of Israel and the lion

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of Judah. "He hath as it were the strength of an unicorn. . . . . He couched, he lay down as a lion, and as a great lion; who shall stir him up?" (Num. xxiv. 8, 9, xxiii. 22, 24). Benjamin's motto attached to Britain's standard, "*Dieu et mon droit*," being wonderfully significant in these days, when Israel has to possess "the Gate of Gates" of the enemy—and the Promised Land, and both by the promise of Jehovah; in fact, "God and my right" could not be superseded by a better meaning phrase, for when Turkey disappears Israel's interest in both Constantinople and the Promised Land will be paramount.

37. "Israel must be with the Tribe of Dan." Mr. Hine argues that the men of the North of Ireland are the "Tuatha de Daanan," or Tribe of Dan, who were the great ship-masters of Israel. In Deborah and Barak's time, "Why did Dan abide in his ships?" (Judges v. 17). These Tuatha de Daanan are supposed to have been the earliest settlers in Ireland, perhaps trading with Spain, Ireland, and Britain as early as B.C. 1200.

38. "The Canaanites must be about Israel." Mr. Hine says that the people of the South of Ireland are the Canaanites, and that they themselves boast of this descent. That they spoke the Phœnician language, having an alphabet of sixteen letters. That the Irish language is identical with the Phœnician, having the veritable sixteen letters. These people Jehovah commissioned Israel to drive out of Canaan. Israel disobeyed, and God said they should be left to "prove Israel." They shall be "pricks in your eyes, thorns in your sides, and shall vex you in the land wherein ye dwell" (Num. xxxiii. 55). "They shall be snares and traps unto you, scourges in your sides" (Josh. xxiii. 13). "Their gods shall be a snare unto you" (Judges ii. 3). Mr. Hine says further: "It is a fact of the late census that they (the Irish) have diminished to the extent of 1,000,000 during the last twenty years, and that after making every fair average for emigration."* How significant if such is the case! Are they ultimately to come under the "dying out" process? (Jer. xxx. 10, 11, xlvi. 27, 28). This is a remarkable Identification, for the Irish are "troublers" to no other Nations but Britain as Israel and the United States of America as Manasseh, a part of Israel.

39. "Israel must have the line of King David ruling over them."† Mr. Hine says in substance that about the year B.C. 580, the time of the Babylonish captivity, an Eastern princess supposed to be Tephi, daughter of Zedekiah, last king of Judah, arrived in the North of Ireland, under the control of Jeremiah and Baruch; that a prince of the Tribe of Dan (the Tuatha de Daanan) was Heremon, or crowned horseman of Ireland at the time, and that he was allowed to marry Tephi, on conditions of his giving up the worship of Baal for the worship of the God of the Hebrews; that the name of his palace was

* "Forty-seven Identifications," by Edward Hine, Liverpool, p. 27.
† *Ibid*, p. 30.

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changed from Lothair Crofinn to Tara or Taura, Hebrew, signifying law of the two tables, and that many other Hebrew words and customs sprang up in Ireland about that time. It is certain the descent of the present royal family can be traced to this princess through James I. (who brought Judah's lion into the standard of Britain) and Fergus I., of Scotland, who came from Ireland into Scotland (see "Jacob's Stone," and "England the Remnant of Judah and Ephraim of Israel," by Rev. F. R. A. Glover).

40. "Israel must have Jacob's stone with them."*

Mr. Hine says that Jeremiah, when he arrived in Ireland, had with him Jacob's stone—"the Lia Fail," or Stone Wonderful—upon which Tephi was crowned, also all succeeding Sovereigns in the direct line in Ireland, Scotland, and England; and that the stone under the coronation chair in Westminster Abbey, and which Edward I. brought from Scotland in 1296, is the veritable Jacob's pillow—the veritable stone that constitutes Great Britain the Stone Kingdom of Daniel (Dan. ii. 34, 35, 45). Jeremiah is also supposed to have brought the ark of the covenant to Ireland, and it is supposed to be buried in the mound at Tara, in the county of Meath, Ireland, where also Tephi herself was buried, according to old Irish legends. Probably the writings of Anathoth may also be forthcoming, and even Jeremiah himself, who was commissioned to "build and to plant," as well as to pull down and destroy, the Nation of Judah, when the mound at Tara gives up at the appointed time its long hidden secrets. One thing is certain, "Thus saith the Lord, David shall never want a man to sit upon the throne of the House of Israel" (Jer. xxxiii. 17). So that there is more than a probability that Mr. Hine's and Rev. Mr. Glover's theories are correct.

These and many others are the marks and signs which God has given us in His Word, by which we may know and recognise His lost people. We look around now—now that we have reached the eve of the Sabbath of the world—now that there is absolutely no time left, as all good men are agreed, for the raising up of new Nations or new companies of Nationalities—and what do we find? Not one of the Nations on the globe—Christian, Mohammedan, heathen or Jewish—responds to all these Identifications, with one exception, and that one is Great Britain. She, and she alone, responds to them every one. She, and she alone, lacks not one!

This is the ground on which we take our stand, and on which we challenge discussion.†

(*To be continued.*)

* "Forty-seven Identifications," by Edward Hine, Liverpool, p. 33.

† End of Philo-Israel's remarks from "Israel in Britain."

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ISRAEL'S DESTINY.

By J. Harris James.

CHAPTER V.

(*Continued from page* 408.)

THE CONQUEST OF CANAAN.

Joshua governed all Israel in peace and prosperity about seventeen years after their establishment in the Land of Promise. When finding himself drawing towards his end, he assembled all the Tribes, their elders, their judges, and officers, and addressing them, said, "I am old and stricken in age: and ye have seen all that the Lord your God hath done unto all these Nations because of you; for the Lord your God is He that hath fought for you." "Behold," says Joshua, "I have divided unto you by lot these Nations that remain, to be an inheritance for your Tribes from Jordan, with all the Nations that I have cut off, even unto the great sea Westward. And the Lord your God, He shall expel them from before you, and drive them from out of your sight; and ye shall possess their land, as the Lord your God hath promised unto you. Be ye therefore very courageous to keep and to do all that is written in the book of the law of Moses, that ye turn not aside therefrom to the right hand or to the left; that ye come not among these Nations, these that remain among you; neither make mention of the name of their gods, nor cause to swear by them, neither serve them, nor bow yourselves unto them; but cleave unto the Lord your God; for," says Joshua, "the Lord hath driven out from before you great Nations and strong," because of their great sin, and gross idolatry; "but as for you, no man hath been able to stand before you unto this day. One man of you shall chase a thousand: for the Lord your God, He it is that fighteth for you, as He hath promised you. Take good heed therefore unto yourselves, that ye love the Lord your God. Else if you do in any wise go back, and cleave unto the remnant of these Nations, even these that remain among you, and shall make marriages with them, and go in unto them, and they to you: know for a certainty that the Lord your God will no more drive out any of these Nations from before you; but they shall be snares and traps unto you, and scourges in your sides, and thorns in your eyes, until ye perish from off this good land which the Lord your God hath given you. And, behold, this day I am going the way of all the earth: and ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which the Lord your God spake concerning you: all are come to pass unto you, and not one thing hath failed thereof. Therefore," declares Joshua impressively, "it shall come to pass, that as all good things are come upon you, which the Lord your God promised you; so shall the Lord bring upon you all evil things, until He have destroyed you from off this good land which the Lord your God hath given you"—telling them emphatically that when they "have transgressed the covenant" of Jehovah and broken His laws, and served

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other gods, that then they would quickly be driven from off the good land given them to dwell in.

Thus did Joshua remind them of the many wonderful mercies which God had bestowed upon them; and now he recounts their eventful history. Here at Shechem, assembled beneath the old consecrated oak of Abraham and Jacob, they gather round their venerable chief. No place in the whole Land of Promise could have recalled so many sacred memories. Here was the first halting place of Abraham, where he rested after his departure from Haran; it was the spot where he received the first recorded promise of the land of Canaan, and here he built the first altar to the one true God (Gen. xii. 6, 7). Here also Jacob made his first settlement on his return from his sojourn with Laban, and restored the altar (his grandfather had built) on the plot of ground he had purchased (Gen. xxxiii. 18—20). Here also, beneath the old tree, Jacob buried the monuments of secret idolatry clinging to his household (Gen. xxxv. 4); and here, on their first entrance into the Land of Promise, they themselves, between Mount Ebal and Mount Gerizim, had entered into covenant with Jehovah (Josh. viii. 30—35).

No place could be more suitable for the solemn appeals of Joshua, impressing them with Jehovah's commands, saying, "Thus saith the Lord God of Israel, Your fathers dwelt on the other side of the flood in old time, even Terah, the father of Abraham, and the father of Nachor: and they served other gods. And I took your father Abraham from the other side of the flood, and led him throughout all the land of Canaan, and multiplied his seed, and gave him Isaac. And I gave unto Isaac, Jacob and Esau: and I gave unto Esau, Mount Seir, to possess it; but Jacob and his children went down into Egypt. I sent Moses also and Aaron, and I plagued Egypt, according to that which I did among them: and afterward I brought you out. And I brought your fathers out of Egypt: and ye came unto the sea; and the Egyptians pursued after your fathers with chariots and horsemen unto the Red Sea. And when they cried unto Jehovah, He put darkness between you and the Egyptians, and brought the sea upon them, and covered them; and," said Jehovah, "your eyes have seen what I have done in Egypt: and ye dwelt in the wilderness a long season. And I brought you into the land of the Amorites, which dwelt on the other side Jordan; and they fought with you: and I gave them into your hand, that ye might possess their land; and I destroyed them from before you. Then Balak, the son of Zippor, King of Moab, arose and warred against Israel, and sent and called Balaam, the son of Beor, to curse you: but I would not hearken unto Balaam; therefore he blessed you still: so I delivered you out of his hand. And ye went over Jordan, and came unto Jericho: and the men of Jericho fought against you, the Amorites, and the Perizzites, and the Canaanites, and the Hittites, and the Girgashites, the Hivites, and the Jebusites; and I delivered them into your hands. And I sent the hornet before you, which drave them out from before you, even the two kings of the Amorites; but not with the sword, nor

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with the bow. And I have given you a land for which ye did not labour, and cities which ye built not, and ye dwelt in them; of the vineyards and oliveyards which ye planted not do ye eat. Now therefore," says Joshua, "fear the Lord, and serve Him in sincerity and in truth: and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the Lord."

Joshua's one desire is, that the people may show their sense of what they owe their God by fearing Him and serving Him in sincerity and truth. He feels he is soon to leave them, and, like St. Peter, endeavoured "that ye may be able after my decease to have these things always in remembrance" (2 Peter i. 15); and, like Elijah on Carmel, with an impressive solemnity he calls upon the people to determine who should be their God: "choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell; but as for me and my house we will serve the Lord. And the people answered and said, God forbid that we should forsake the Lord, to serve other gods."

On hearing their united assertions that they would serve Jehovah, for "He is our God," Joshua bade them not be too hasty, to abstain from making promises, so as to burden their souls with pledges which they would be unable to keep. But with ready enthusiasm they all assented, and engaged themselves by the most sacred protestations and promises, declaring, "the Lord our God will we serve, and His voice will we obey."

Cheerfully witnessing against themselves, that they had chosen Jehovah to be their God, and "Him would they serve," three times did they repeat these promises of faithfulness and obedience to the law. And Joshua, ratifying the covenant of Sinai, wrote a memorial of the solemn transaction, and deposited it with the books of the law in the ark of the covenant. And he "took a great stone, and set it up there under the old oak," that was by the sanctuary of the Lord, where Abraham and Jacob had held intercourse with Jehovah. As a witness, was this stone erected, unto all future generations, lest they deny their God and break their solemn pledges so readily given. "So" now "Joshua let the people depart, every man unto his inheritance;" and Joshua's mission may now be considered accomplished, which, throughout his heroic and spotless career, he had "followed the Lord fully," and he could now contentedly go "the way of all the earth."

Joshua, "the servant of the Lord, died, being an hundred and ten years old (ten years less than his great master). And they buried him in the border of his inheritance in Timnath-serah, which is in Mount Ephraim, on the North side of the hill of Gaash." Eleazar, his friend and colleague, who occupied the same post to him as Aaron did to Moses, followed him to the tomb, and was also buried in Mount Ephraim (Josh. xxiv.). According to the Hebrew tradition, Joshua was forty-six years years of age at the time of the Exodus, his father Nun was of the Tribe of Ephraim. He possessed a truly

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spotless character; in whatever circumstances we find him placed, his one desire is to know the will of God, and his one aim to do it. Of him and Caleb we find they "wholly followed the Lord" (Num. xxxii. 12). *(To be continued.)*

RESULTS OF ISRAEL'S OBEDIENCE.

A REVIEW OF THE SUCCESSIVE STEPS WHICH HAVE LED TO THE PRESENT CONDITION OF BRITAIN (OR ISRAEL), THE FIFTH AND LAST EMPIRE.

By John Gilder Shaw.

INTRODUCTORY.

In the fairest possible manner I have reviewed the dream of King Nebuchadnezzar and its interpretation, and have arrived at what I am thoroughly convinced is the true and only consistent solution of this prophecy. I have given the most logical, and therefore the most satisfactory, proofs that could be adduced—proofs drawn from the impartial witness of history. My conclusions are consequently based, as it were, upon a rock of adamant. In doing this, I have merely carried out to its full extension the method of interpretation adopted by our best commentators up to a certain point. I have clearly shown that these learned and earnest expositors of Scripture have grievously erred in leaving one method of solution and substituting another — or, rather, to speak more correctly, their great fault has been in *inventing a theory of interpretation* for which there is neither warrant nor precedent in the Word of God. This theory they have termed a *spiritual fulfilment*, and they have thus given to the world purely imaginary solutions which they have repeatedly been dubious about themselves; sometimes they have given a number of conflicting solutions and left the reader to choose for himself according to fancy. No wonder this is so when we take into consideration the unreal, illogical, inconsistent, wholly unsupported, and inconclusive nature of their surmisings. As an instance of this, we find, on investigation, that many terms which they did not clearly understand have been set down by them either as titles of Christ or titles of a personage of an opposite character, who shall be nameless. No wonder (as I have shown in my former essay) they were so obtuse as to take the "Son of Man" and the "Ancient of Days" for one and the same person, and by so doing made their want of discernment and untrustworthiness patent to the world by making Christ introduce Himself to Himself, and, to heighten this absurd impossibility, actually represented Him as bestowing a gift from Himself to Himself. Other points, which they found difficult for their comprehension to grasp, they have either slurred over or ingeniously spiritualised away into misty nothingness. To have been thoroughly consistent, they surely ought either to have spiritualised the matter all through, or, on the other hand, they should have carried out the literal fulfil-

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ment from beginning to end, as I have done with regard to Nebuchadnezzar's dream. Those who spiritualise the Word of God all through—beginning with Adam and Eve and finishing with St. John the Divine—are thoroughly consistent; I will not say a word as to their wisdom or their unwisdom; and I am quite sure they would do much less harm to be entirely visionary than they manage to effect by mixing up their mystical ideas with those which are real and solid. Perhaps some may say, the truths in the Word of God must be "spiritually discerned." I at once admit the truth of what *they say*, but I venture to question the truth of what *they mean* by spiritual discernment.

As our spiritual opponents attach great weight and value to their opinions, I will endeavour to dispose of a few of their fancies before I enter into the demonstration of my subject. I will begin by asking the question:

WHAT IS SPIRITUAL DISCERNMENT?

I have frequently given those who have made the most to-do about "spirtual discernment" full credit for spirituality, but, at the same time, I have questioned whether they really possessed the quality or power of discernment. Such persons—and we have frequently had opportunities of testing them at our Anglo-Israel Association meetings in Leeds—have seemed to me totally unable to grasp the meaning of the two words "spiritual discernment"—*i.e.*, they were totally ignorant of the import of the two words taken together—they were, in fact, spiritual to excess, but entirely deficient of discernment.

What is "spiritual discernment?" The Bible is a wonderfully real Book, and as such it furnishes remarkably clear directions concerning the affairs of this world as well as of the world to come; he who can perceive and shape his life thereto has "spiritual discernment." Applied to prophecy, "spiritual discernment" is that faculty with which God has endowed those who truly believe on Him; true belief consists in a firm and unwavering expectation of the fulfilment of every jot and tittle of what God hath spoken, and "spiritual discernment" is that nice discrimination which enables its possessor to see at a glance what is temporal in these utterances on the one hand, and discern what is purely spiritual on the other hand. It is equally ridiculous and contemptible to spiritualise away what is plainly a temporal prophecy as it is to temporalise that which is spiritual, and the one is just as frequently done as the other by different orders of ill-balanced minds. The sceptic temporalises everything, and the mystic spiritualises everything. Both processes show a shocking departure from the truth, and tamper with Scripture. The prophecies are so clear when the history to which they refer is fully developed, that it is easy to decide whether they are, like the promise, "The seed of the woman shall bruise the serpent's head," of a purely spiritual character, or otherwise, like the dream of King Nebuchadnezzar, of a temporal kind or order.

(To be continued.)

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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. VI. NO. 195.] WEDNESDAY, OCT. 23, 1878. [ONE PENNY.

RESULTS OF ISRAEL'S OBEDIENCE.

BY JOHN GILDER SHAW.

(*Continued from page* 448.)

As our commentators, as a rule, have spiritualised away the real Israel into a myth or nonentity, and many genuine Christians find it difficult to disabuse their minds of their teachings, it is necessary for me to show that

THE REAL ISRAEL—ISRAEL ACCORDING TO THE FLESH—WILL BE THE "SPIRITUAL ISRAEL."

I have no objection whatever to the words "spiritual Israel;" the words are innocent enough in themselves, and would really be expressive of the future glory of God's *ancient people* Israel, were it not that the terms are used in quite another sense. Applied to the real Israel—Israel after the flesh—I can see some beauty and significance; but I challenge those who apply the words "spiritual Israel" to the Gentiles to find the term "spiritual Israel" in the Word of God, or anything to warrant the idea that the Gentiles can become Israel at all apart from the real Israel. It would just be as sensible to say that a Frenchman who was never out of France could become an Englishman. I confidently believe that the real Israel—the descendants from their progenitors Abraham, Isaac, and Jacob—will most

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assuredly become spiritual to all intents and purposes when God fulfils His promises to take away the stony heart and substitutes the heart of flesh, and by so doing will make every child of Abraham righteous individually, and the entire Nation of Israel a perfectly righteous Nation—for God declares they shall be "all righteous." From the monarch on the throne to the most humble child in the realm, that righteousness shall shine forth "which exalteth a Nation," for "all shall know the Lord from the least to the greatest."

The True Relation of Israel to the Gentiles.

St. Paul very clearly shows the true relation which in his days subsisted between Israel and the Gentiles. In the 11th chapter of the Epistle to the Romans he represents Israel as a highly-cultivated olive tree, and the Gentiles as olive trees which are wild by nature. The whole of God's dealings with His elect people are so many proofs of the fairness and beauty of the simile. He says some of the branches were broken off the tree of Israel. That this is the Jews, or the Two Tribes—Judah and Levi—is very conclusive. He tells us that it was for their unbelief, or rejection of Christ, that they were broken off, in order that the Gentile believers in Jesus Christ might be grafted in. Mark! *St. Paul does not say that the tree of Israel was altogether uprooted!* If he did say so, how would the fact of its uprootal commend itself to the mind of any sane man? If the tree, root and branch, were uprooted and destroyed, what, in the name of common sense, would be left for the Gentiles to be grafted into? The idea of a "spiritual Israel" other than the real Israel is preposterous! Nothing is easier (or more absurd and irrational) than to say that believing Gentiles (from whom no branches were ever broken off) are the "spiritual Israel" into whose stock the Gentiles are to be grafted. Our wise theologians may call the Gentiles "spiritual Israel," but unless they were grafted into the tree of which the real Israel formed the root, the trunk and many branches which were *never broken off*, they would be wild olives still, and could not be Israel either in a temporal, or a spiritual, or in any sense whatever. Let us suppose the Gentiles were righteous (or spiritual), how would it be possible for them to be other than "*spiritual Gentiles*" apart from Israel? Let our doctors of divinity remember and take particular note of the fact that St. Paul does not say the Gentiles were to be grafted into the Gentile stock, but *into Israel's stock*, into the selfsame stock where some of the branches were broken off, in order—*i.e.*, for the express purpose—that the Gentiles might be grafted in. Further, it is impossible for the Gentiles to be the means, or the instruments, of universal blessing to the world, when God has sworn by Himself, because He could swear by no greater, that this should be the work—the special work—of His people Israel.

Depend upon it—as in the case of any other tree which is taken in hand by a practical gardener—the natural branches, springing out of

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the real stock of Israel, will be found far to outnumber the grafts when it is said to Israel: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. . . . . And the Gentiles shall come to thy light, and kings to the brightness of thy rising." God is the cultivator of Israel, and His hand has been training them from the beginning even until now. He elected Israel to be a special people for ever, in whom, or by whom, He would be glorified. Has not God said of Israel: "This people have I formed for Myself, they shall show forth My praise?"

THE GENTILES ARE TO ACKNOWLEDGE TO THE REAL ISRAEL THAT THEY HAVE INHERITED LIES.

(*Query—How does this accord with the "spiritual Israel" theory?*)

Having proved in my former essay that we—the British people—are the Fifth and Last Empire and Israel, the anomaly of our being considered a Gentile people ceases, and we shall not, therefore, have to acknowledge to Israel that "we and our fathers have inherited lies and things in which there is no profit from the beginning until now"—*i.e.*, from Israel's first election to their final restoration. Being Israel, our ministers, evangelists, and missionaries, will not have to make the abject confession that theirs has been this inheritance of lies, and consequently announce to the world that they have been preaching and teaching lies throughout their ministerial course. This would be a sad thing for them to do after so frequently elating themselves and their flocks by telling them that God had transferred Israel's blessing to them as Gentiles. Thank God! we are not Gentiles—though we have been in a Gentilised state, and have been calling ourselves Gentiles, and blindly believing we were really such. Thank God! we are doing the work of Israel in some small measure. It is as yet the day of small things with us, and we shall experience greater and still greater things in the future. We are Israel. Thank God for that! We are Israel in the Isles—Israel in the place which God has said would be a "little sanctuary" to us. "God is our refuge and strength." This has been so in the past. It is so now, and we have the repeated assurance from God's own lips that His eye is ever upon us to do us good. He is waiting to be gracious, and the time draws near when our ships—"the ships of Tarshish" (or Britain)—shall take a "remnant" of us to the "Land of Promise." It is not until our settlement in the land that the prophecy of Jeremiah—as the reader will see by the context—will be fulfilled, which I am now considering (Jer. xvi. 14—21). The sad confession contained in the 19th verse would assuredly be the fate of the British people—the great missionary and God-fearing people—supposing we were merely Gentiles. This is not all. The reflecting reader must see that many other results of a most disastrous, and to me impossible, kind would ensue if we are not the real Israel. Let me ask, What would become of our prestige as the leading Nation of the earth? Should we not have to make over all our Colonies and our territorial possessions to the real Israel? and if

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there were not sufficient room for their numerous seed, should we not die out before them, or be pushed into the corners as the Lord has said by His inspired prophets? This must be the inevitable fate of the British race if they are not Israel. Again, assuming for a moment that we are not Israel, will anyone be bold enough to say that Britain would give up her large possessions without a struggle to retain them? Think of the oceans of blood and the countless treasures that would be wasted in what to us—providing we were not Israel—would be a hopeless contest. Thank God! we have abundant proof that we—the British people—are Israel, and being such, there is no necessity for so inhuman a contest; neither shall we have to make the humiliating confession that must assuredly flow from Gentile lips. Thank God! we are Israel, and as Israel, we can lay claim to *all* the promises that were ever made by God to Israel. Not one *iota* can fail to those of us who fully believe in the faithfulness of God. Our faith, like that of our father Abraham, will be "counted to *us* for righteousness."

Is God Fulfilling His Promises to our Fathers Now?

God's promises are sure. He remembereth His covenant, the word *which* He commanded to a thousand generations. After all the promises which God has made to Israel it is only reasonable for us to expect that we, being Israel, shall be conspicuous as a Nation—especially at this advanced stage of the world's history—by the realisation of some, at least, of the multifarious blessings promised to our fathers Abraham, Isaac, and Jacob, and their descendants in the successive generations*—promises which, in the first instance were given to Abraham in the most positive manner without a single condition or proviso, and afterwards confirmed most emphatically to the patriarchs without the slightest reference to the conduct or merit of those whose birthright it would be to claim the inheritance; and further, these selfsame promises are reiterated and amplified by the

* Here (as I am treading on ground which has been well trodden, though it is essential for me to do so in order to complete my argument) I cheerfully tender my grateful acknowledgments to Mr. Hine, Philo-Israel, and others who, by their writings, first opened my eyes to the glorious fact that we are identical with the "Ten Tribes of Israel," and enabled me to see that we, as a Nation, are in the full enjoyment of blessings and privileges which could not, by any possibility, be bestowed upon a Gentile Nation without violating the Word and oath of God. Had it not been for these valiant witnesses and truthful expositors of Scripture, I never should have dared to write on prophecy; but having, by the grace of God, been led to see the wonderful marks, and signs, and striking Identities of God's people Israel, I have been enabled to behold with clearness many "wondrous things" in God's Holy Word which were sealed to me before. The Christian reader will be amply rewarded should this be the means of inducing them to purchase the works of Mr. Hine and Philo-Israel; if the perusal affords them only a tithe of the pleasure and profit which they have afforded me, they will be fully compensated. No one can be more sceptical on the subject than I was, but, thank God, the investigation not only led to my conversion, but, I am glad to say, the Bible has become to me—what God intended it to be to all—the most intensely interesting Book in the world.

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prophets all through the Word of God to the real Israel, and not to the Gentiles. And still further, the reader must bear in mind the important fact that Abraham, Isaac, and Jacob, and all the prophets died in this belief, and the faithfulness of God—the faithful Promiser—entirely shuts out any other view. God will certainly fulfil His Word unto His servants upon which He has caused them to rest their hopes. It seems to me an act of daring and rash impiety to teach that God will do the thing which a just and virtuous man would scorn to do to his fellow-man—*i.e.*, to alienate the property over which he holds the power as trustee or guardian, and which he faithfully promised should only go to the children of his friend or to their heirs. Applying this to Israel, it is certain that the promises were given by God to Abraham—the friend of God—and to his seed for ever. These promises, therefore, could not be diverted into another channel, especially when God undertook the suretyship: and God cannot change. Neither is the Lord slack concerning His promises, as some men count slackness. Thus we find Him frequently reminding His chosen people Israel that He was quite ready to bestow the blessings promised to their fathers if they became obedient and prepared to receive them. All through the Word of God the literal Israel are reminded of their rich inheritance. It is plainly shown that their sins delayed, but could not cancel or forfeit, the fulfilment of the promises. They were repeatedly exhorted to turn to the Lord whom they had forsaken, and encouraged to do so by a renewal of the promises. They were frequently assured if they would obey God's commands, the blessings promised should be showered down upon them in their day and generation. Any attentive student of the Word of God knows how Israel treated these remonstrances—how they deprived themselves of the realisation, hindered for a time the carrying out of the promises to their full extent and in their entirety, by rendering themselves amenable to the threatened punishment, the just chastisement which their sins deserved and inevitably incurred. Had the reception of the promised blessings depended upon the merits of Israel, the case would have been hopeless in the extreme.

(*To be continued.*)

LET MANASSEH (AMERICA) SPEAK TO ISRAEL.

(*Continued from page* 443).

ISRAEL found, the Bible becomes a "new book;" the vail and covering that is cast over all nations (Isa. xxv. 7) on her manifestation, will be destroyed, and we can even now infer, suppositiously it is true at present, but with a good deal of assurance, the "kith" of some of the principal actors in the drama of the Nations—to wit, we suppose Britain to be Israel, America (United States) to be Manasseh, destined to form part of Israel in the near future; the Southern Irish to be the Canaanites; the Northern Irish to be Dan; the

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Welsh probably to be Simeon; the Scotch, perhaps Joseph or Ephraim; the Norman English to be Benjamin; Harold's Saxons, from some of their standards, to have been Reuben; with the rest of the Ten Tribes located no doubt in Britain, but not "spotted" yet. Russia is supposed to be the Gog of Ezekiel (xxxviii., xxxix); the Germans to represent the Assyrian people, and destined to resuscitate that power, and ultimately, after Turkey's disappearance, be located in Assyria and Media of old, Armenia of to-day, a district included in Asiatic Turkey, and so be placed between Gog on the North, and Israel on the South; that the bands of Gomer and Togarmah probably represent the Latin Nations, the atheistic, French, metric-governed Nations, such as Spain, Italy, perhaps France, &c., and that ultimately—that is, by the time that Gog comes into the land of Israel to take a great spoil—they will be controlled by Gog, or the Russian Colossus of the North.

Egypt will be an independent kingdom, and Lord Beaconsfield was aware of the fact when lately, upon Germany's suggestion that England should assume the suzerainty of Egypt, he replied that England wanted nothing to do with Egypt, or words to that effect.

"And there shall be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptian shall serve with the Assyrian (serve Israel). In that day shall Israel be third with Egypt and with Assyria, even a blessing in the midst of the land" (Isa. xix. 23, 24), or, as we understand it in our days, the middle of the land surface of the earth.

The Turks we believe to be the descendants of Esau, or Edom; and Esdras says, "Esau is the end of the world, or age, and Jacob (Israel) that which followeth." Amos says, "Behold the eyes of the Lord are upon the sinful kingdom, and I will destroy it from off the face of the earth, saving that I will not utterly destroy the House of Jacob, saith the Lord. . . . . That they (Israel) may possess the remnant of Edom" (Amos ix. 8—12). Obadiah says, "Shall I not in that day, saith the Lord, even destroy the wise men out of Edom, and understanding out of the mount of Esau? And thy mighty men, O Teman, shall be dismayed, to the end that every one of the mount of Esau may be cut off by slaughter" (Obad. 8, 9). Jeremiah, in chapter xlix., verse 21, says, "The earth is moved at the noise of their fall (Esau, Edom, Turks), at the cry the noise thereof was heard in the Red Sea," intimating perhaps that some of Israel's people may be then stationed in the Red Sea, watching events.

We believe that the "king of fierce countenance and understanding dark sentences" (Dan. viii. 23), is by many held to be Mahomet; and to be the same individual who is alluded to in chapter vii. 24, 25, as a king "diverse from others before him," and who shall "think to change times and laws;" and which times and laws moreover shall be given into his hand to change "for times, times, and the dividing of time"—that is, for the celebrated prophetic period of 1260 years." *

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The 11th chapter of Revelation opens thus: "And there was given me a reed like unto a rod, and the angel stood, saying, Rise and measure the temple of God, and the altar, and them that worship therein. But the court which is without the temple leave out, and measure it not, for it is given unto the Gentiles, and the holy city shall they tread under foot forty and two months."

Professor Smyth, the Astronomer-Royal for Scotland, interprets the temple here mentioned to mean the Great Pyramid in Egypt, and the court without to mean apparently the country outside the Great Pyramid, even Egypt and Palestine, and all the land of Arabia, where such tremendous changes have to take place before Israel is restored to the land.

The time is the object. Now a month in prophetic terms is reckoned thirty days, we believe, and forty-two months of thirty days each would make 1,260 days, which again must be understood to stand for years, so that we have the same time allowed here as in Daniel vii.—namely, 1,260 years. Now we find the holy city to-day in possession of the leading Mohammedan Power, Turkey. We count 1,260 years right on from A.D. 621 or 622, when the "Hegira" occurred, from which event Mohammedans reckon their time, and we find that 1,260 good solid solar years from that date will end in 1881 or 1882. The Great Pyramid in Egypt, that sign and witness unto the Lord in the land of Egypt, mentioned in Isaiah xix. 19, foretells, by the sudden ending of the grand gallery, the end of the present Gospel dispensation, to take place at that very time also—namely, the fall of 1881 or spring of 1882.

WHAT DO THESE TWO REMARKABLE EVENTS SEEM TO POINT TO?

First. The collapse of Turkey, as a Power, points unmistakably to the restoration of Israel, and the occupancy of Constantinople by Israel also.

Secondly. The end of the dispensation points unmistakably, we think, to the bringing into operation by Jehovah Himself of His new covenant with Israel proper—Ephraim and his dependencies and Manasseh; for Judah returns under the Mosaic law, builds the great temple of Ezekiel, and teaches the law to the Gentile Nations who have never really been under the law as yet, and know very little about it, perhaps, while many peoples and strong Nations are ultimately to come to Jerusalem to be taught of the Lord—this operation dispensing entirely with all missionary work.

A great many people believe that there is some great change apparently not far off, and various are the surmises of what that change will consist of. Plenty believe the coming of the Saviour to be the event most likely to occur. We beg to differ entirely with this latter class, and are inclined to believe, with Mr. Hine, that before Christ comes, the law and the prophets, which Christ came not to destroy, must be fulfilled, and that there are many events yet to take place before it is likely for Him to appear, such as the resto-

* Professor C. Piazzi Smyth, in No. 22 of "Life from the Dead."

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ration of Israel; the building of the great temple, and also the great square city of Ezekiel, the latter the future commercial city, *par excellence*, of the whole world; the tremendous natural convulsions to occur in Palestine and elsewhere prior to the return of the Tribes; the operation of the new covenant; the punishment of the Gentile Nations, and the Gog Magog time of trouble to Israel, after they have been settled some time in the land; and, in fact, many things that are foretold that have not as yet received fulfilment.

Now the opinions we advance are opinions only, and we have no space here to be as explanatory as we should like, so that "brevity must be the soul of our wit," if there is any wit about pointing out the most tremendous changes that this earth has ever witnesed since the flood. In the first place, upon Turkey's dissolution the most tremendous wars are likely to occur that the world has known so far, for "wheresoever the carcass is, there will the eagles be gathered togethered;" and the dying carcass of Turkey has already induced the eagles of Russia, Austria, Italy, Germany, and the like, to plume their feathers to swoop down in force upon the "sick man" when his time arrives to expire. And what will be the outcome? It would appear likely that the prediction of the Baron de Beust would be fulfilled, and that before they get through, "Europe will have ceased to exist." The brave old Duke of Wellington, on a former occasion, when the Russians were at the gates of Constantinople, admitted that if Russia occupied Constantinople, and broke up the Turkish Power, "the world would have to be re-constructed;" and we concur entirely in his opinion, that if Turkey breaks up, "the world will have to be re-constructed."

The Saviour, when speaking of these very times approaching, warned His disciples—Benjamites—men of Israel, not Jews—Norman Englishmen, as they would be called to-day, perhaps—"not to be troubled;" "not to be terrified;" but that "Nation shall rise against Nation, and kingdom against kingdom, and great earthquakes shall be in divers places, and famines, and pestilences, and fearful sights, and great signs, shall there be from heaven" (Luke xxi. 9—11).

We will put this last statement with some other passages of Scripture referring to events that have to "come off" before Israel returns to Palestine.

"And His feet shall stand in that day on the Mount of Olives, which is before Jerusalem on the East, and the Mount of Olives shall cleave in the midst thereof toward the East and toward the West, and there shall be a very great valley," &c.

"Living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea," &c.

"All the land shall be turned as a plain from Geba to Rimmon, South of Jerusalem; and it shall be LIFTED UP and inhabited in her place. And men shall dwell in it, and there shall be no more *utter destruction*; but Jerusalem shall be safely inhabited" (Zech. xiv. 4, 8, 10, 11).

"And the Lord shall utterly destroy the tongue of the Egyptian

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Sea, and with His mighty wind shall He shake His hand over the river, and shall smite it in the seven streams, and make men go over dry-shod" (Isaiah xi. 15).

Now, here are some physical changes that have never as yet been accomplished; it is certain that they must be, *and that before* the restoration of Israel takes place; for after they return, "there is to be no more utter destruction," implying that the Jerusalem of to-day will be utterly destroyed, and after they go back, "Behold, the days come, saith the Lord, that the city (Jerusalem) shall be built to the Lord. . . . . It shall not be plucked up nor thrown down any more FOR EVER" (Jer. xxxi. 38—40). This implies that the present Jerusalem will be thrown down.

With reference to the passage in Zechariah, which says: "And His feet shall stand in that day on the Mount of Olives," &c., we believe that many students of the Word believe this to signify the appearance or second coming of the Saviour. We differ, and have an opinion which we advance in all humility, that it may possibly rather refer to the time of the great earthquakes, attendant on the day of the Lord's vengeance and anger, and be taken to read in the same sense as the following passages from Exodus xix.: "And it came to pass on the third day, in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud, so that all the people that was in the camp trembled. . . . . And Mount Sinai was altogether on 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. And the Lord came down upon Mount Sinai, on the top of the mount" (verses 16, 18, 20).

This scene was enacted at the giving of the law and ten commandments. May not a like descent of Jehovah be possible, when He ratifies His new covenant with Israel? In fact, we can arrive at no other conclusion than that, before the restoration of Israel takes place, the great and terrible day of the Lord must intervene.

So that all should come to consider seriously the subject, for on it, in a measure, depends their safety in the future—*i.e.*, the manifestation and restoration of the sons of God will be brought about at last, with such tremendous consequences to unbelievers in the Saviour, that it amounts to the terrible uncertainty whether millions of us that are alive to-day will not, by early in 1882, have been swept off the face of the earth.

We will see what some of the prophets say about this great and terrible day:

Isaiah says: "Howl ye, for the day of the Lord is at hand; it shall come as a destruction from the Almighty.

"Therefore shall all hands be faint, and every man's heart shall melt. And they shall be afraid; pangs and sorrows shall take hold of them; they shall be in pain as a woman that travaileth; they shall be amazed, one at another; their faces shall be as flames.

"Behold the day of the Lord cometh, cruel both with wrath and

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fierce anger, to lay the land desolate, and He shall destroy the sinners thereof out of it. For the stars of heaven, and the constellations thereof, shall not give their light, the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible.

"And I will make a man more precious than fine gold, even a man than the golden wedge of Ophir. Therefore, I will shake the heavens, and the earth shall remove out of her place, in the wrath of the Lord of hosts, and in the day of His fierce anger" (Isa. xiii. 6—13).

"For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up, and he shall be brought low. . . . . And the loftiness of man shall be bowed down, and the haughtiness of man shall be made low, and the Lord alone shall be exalted in that day.

"And the idols He shall utterly abolish. And they shall go into the holes of the rocks and into the caves of the earth, for fear of the Lord, and for the glory of His majesty, when He ariseth to shake terribly the earth" (Isa. ii. 12, 17, 19).

Joel says: "Blow the trumpet in Zion, and sound an alarm in My holy mountain; let all the inhabitants of the land tremble, for the day of the Lord cometh, for it is nigh at hand.

"A day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains. And I will show wonders in the heavens, and in the earth blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come" (Joel ii. 1, 2, 30, 31).

Jeremiah says: "But the Lord is the true God. He is the living God and an everlasting King; at His wrath the earth shall tremble, and the Nations shall not be able to abide His indignation" (Jer. x. 10).

Amos says: "Woe unto you who desire the day of the Lord. To what end is it for you? The day of the Lord is darkness and not light. . . . . Shall not the day of the Lord be darkness and not light? even very dark, and no brightness in it" (Amos v. 18—20).

"Thus saith the Lord unto me, The end is come upon My people of Israel. I will not again pass by them any more. . . . . Shall not the land tremble for this, and every one mourn that dwelleth therein? . . . . And it shall come to pass in that day, saith the Lord God, that I will cause the sun to go down at noon, and I will darken the earth on the clear day" (Amos viii. 1, 8, 9; see also Zeph. i. 14—18).

Other prophets also mention this terrible day. All these accounts agree in the main with the description given by the Saviour in St. Luke's Gospel, "that earthquakes should be in divers places, and fearful sights and great signs shall there be from heaven." And

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when Isaiah records that the earth shall remove out of her place, it is possible that the equilibrium which the earth is supposed to have lost at the flood, may be regained, perhaps, by the raising up of a continent out of the waters, which would place the earth in a perpendicular position, and thereby open up again the frozen regions of the poles, which at one time, it is ascertained, must have been temperate climates; at the same time creating many an Eden, where now the severe changes in seasons forbid such possibilities.

The prophet Amos, in his fifth chapter and eighteenth verse, seems to write expressly for a certain class of believers of these days—*i.e.*, the Second Adventists—who no doubt in good faith expect the coming of the Saviour in the very near future, but who appear not to have taken "heed to the sure word of prophecy," and may perhaps be in error concerning the great day that is so near.

"Woe unto you who desire the day of the Lord; to what end is it for you? The day of the Lord is darkness and not light;" or, in other words, you who are expecting and desiring the glorious day of the Lord's appearing, when every eye shall behold Him, and therefore be light and not dark, will be disappointed, "for the day of the Lord is darkness and not light," implying that the great and terrible day of the Lord's anger and vengeance must take place before the Saviour can come.

People generally seem to overlook the fact, which appears plain enough to us, that there are two distinct times of trouble foretold to take place before the Saviour comes. The first, commencing at our date, 1881-1882, and shown in the Great Pyramid by the low forty-three and a half inch passage, leading from the grand gallery to the ante-chamber, which is fifty-two inches long, which, at an inch a year, foretells the duration of these approaching times of trouble and distress to the Gentiles to be fifty-two years, during which, wars, pestilence, famines, and earthquakes will be prevalent in all Gentile countries, it would appear; while "Jacob shall return and be in rest and at ease, and none shall make him afraid." Israel is bid emphatically at these very times not to be troubled, not to interfere in the wars and commotions soon to break with such tremendous consequences in Europe. Isaiah says: "Come, My people (nobody else but Israel can be meant here), enter thou into thy chambers and shut thy doors about thee, hide thyself as it were for a little moment until the indignation be overpast. For behold the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood and shall no more cover her slain" (Isa. xxvi. 20, 21). This means non-intervention for Great Britain in the certain light of her being Israel; it is the policy she pursued all through the late Russo-Turkish unpleasantness, and the one she will certainly follow when she acknowledges herself Nationally as Israel.

The believers in the Bible—as interpreted by the great modern expounder, Edward Hine—as literally meaning what it says, whenever a literal meaning is possible to be advanced, were thus enabled,

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all through the late war, to rely upon the words of Jehovah, sooner than on the opinions of any man or clique of men, and so know of a certainty that it was impossible for England to have fought in any phase in the late war. And the same assurance is theirs also for the tremendous wars soon to break out on the continent of Europe. For Israel, Great Britain, except so far as making with Manasseh (United States of America), perhaps, the greatest military show the world has ever seen ("The Nations shall be confounded at all their might"), will not actually fight. They will, however, upon Turkey's dissolution, come into possession, without firing a shot, of Constantinople, and the "Lord will ordain peace for us," and "Jacob shall return (to Palestine), and be in rest and be quiet, and none shall make him afraid" (Jer. xxx. 10)—implying great cause for fear it would seem. Zephaniah says: "Therefore, wait ye (Israel) upon Me, saith the Lord, until the day that I rise up to the prey; for My determination is to gather the Nations, that I may assemble the kingdoms to pour upon them Mine indignation, even all My fierce anger; for all the earth shall be devoured with the fire of My jealousy" (Zeph. iii. 8). It is useless to shut our eyes and say these psssages do not refer to these times, for they do; the Nations are already prepared to assemble, and when they do so, in 1881-1882, such a clash will come that, before they get through, Austria will, in all likelihood, be wiped off the map, and Germany even (as Mr. Hine seems to fancy) may have to give up territory on the Rhine. That she and Italy probably will be opposed to Russia and France seems inevitable, while Austria will get crushed in the *melee*. During these times of perplexity we who know we are Israel, and are watching events that herald the coming of the Master, know also that Israel will be at peace, and that those who elect to believe on the Saviour, that *they may have life*—for it is coming down literally to this in 1881-1882—will be spared through the times of trouble, having the new covenant established with them, "they will all know the Lord, from the least of them to the greatest of them." (Jer. xxxi. 33, 34; Heb. x. 16, 17).

This will dispense with all fraud in politics and business—all the social evils and ills under which society suffers at present; will settle the Chinese, labour and all other vexed questions, and usher Israel into the most glorious time ever known since man was on the earth.

(To be continued.)

It was an error in announcing that the articles by "Meni," on "The Origin and History of the British Nation," were "*concluded.*" They will be continued as early as the author can finish the MS.

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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. VI. No. 196.] WEDNESDAY, OCT. 30, 1878. [ONE PENNY.

WHAT'S IN A NAME?

THEN what is there in Zion? Much every way. That name has drawn us into the contemplation of God's Word, in such way, and to such extent, as we fear otherwise may not have occurred. And yet we know not, for the Lord is not dependent upon Zion, but Zion is dependent upon the Lord, and any other one word would have been as potential, had He so willed it. We are extremely desirous of laying down at once the grand foundation upon which we base all we know, all we think, and all we feel on this Identity question, and on all other considerations involved therein. In the first place, we state, as we have stated, yet very imperfectly, many times before, that we regard the Bible as containing the living Word and truth of the living God. We cannot, and will not, so long as we clearly and conscientiously are possessed of that conviction, suffer any interpretation thereof to take absolute possession of our heart and mind, and in such wise as to render it as being unveracious, or objectionable, or unworthy in any way or degree. We have, our whole life long, been both soddened and saddened with so many and conflicting opinions, and which, to our own mind, cannot by any possibility be wholly in strict accordance with the Word itself; and from the very fragmentary and imperfect way in which we struggle to free our own selves therefrom, and to give expression to our own faith, and to the

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strong reasons within us for holding that faith, we tremble with alarm, lest any of our readers, from our own and imperfect method of expressing ourselves, may be led to think and believe that we identify ourselves absolutely with the whole of the conclusions, to which we are unavoidably driven, in proving and trying any opinion or belief of others, in order to thoroughly satisfy our own mind as to whether such be really sound or unsound, wise or foolish, in thorough accord with the Word itself, or in decided opposition thereto.

If we accept the conclusions or opinions of others (not that we wish or intend in the slightest degree to insinuate that those who maintain them do not hold the Word of God itself to be really and truly God's own, and at least as much and as truly as we do ourselves), and when we try them and prove them with the fire and the hammer of the Word, in the residue of the Bible, so far as Isaiah lx. stands affected, we must honestly and conscientiously say, that, if we embrace them, we must do violence to both our own intelligence and our own conscience, and come to no other conclusion than that the contents of that chapter are, to some extent, not only unveracious, but also most cruelly deceptive. These conclusions, every one of them, owe their existence to picking out one prophetic burden respecting Zion, and giving it undivided attention, while, at the same time, the multitude of other declarations are totally ignored, and passed on one side as though they never existed. Now this is a most appalling position for any human soul to be placed in, and, above all, when his general knowledge of Scripture is scant and feeble; for the choice of two things, and of two alone, lie before us. Believing, as we do, that that glorious chapter is as much and as truly the product of the truthful and Holy Spirit of God as is anything or everything else in the whole Holy Book, we ourselves, in all sober reality, have but one thing to do—and that is, to reverence the Word itself before all other words, and to shun all such misleading interpretations as pollution itself, and as destruction absolute and eternal. We are compelled absolutely, therefore, to refuse acceptance of any reading or interpretation whatsoever, that cuts it off absolutely and totally from this earth, and for the following and, to us; most omnipotent reasons.

When Paul in Corinthians declares that what he terms the foolishness of God is wiser than men, and the weakness of God is stronger than men, we do not in the least believe that Paul meant to declare that there is any folly in God at all, or that there is any weakness in Him either; for, if he or any one else really says and means that, we shall refuse to believe either Paul or them. Are the words "*foolishness*" and "*weakness*" faithful reproductions of the common and literal sense or meaning of the originals? We believe they are. Then what does Paul really and truly mean by foolishness and weakness, and as being allied with God Himself? In our own estimation, he wished to convey to the Corinthian Church the fact and truth, insomuch as the Greeks prided themselves on their own wisdom, that, although God may direct what appears to be folly in the eyes of

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men, and what appears to be feebleness also, yet, foolish and feeble as it may appear unto them, in very truth, such seeming folly is wiser than all wisdom of all men, and such seeming weakness, in all sober truth and reality, is stronger than the strength of all creation combined. The second chapter, first verse, of the first epistle, appears to us to explain Paul's meaning, if it means anything at all. Let us also ever bear freshly in mind the injunction, not to judge exclusively by the appearance, but to judge righteously ever, and in all things.

We are not aware that the earth-born and earth-bound ships of Tarshish will take all the sons and daughters of Zion from this earth to heaven. We are not aware that camels and dromedaries are used in heaven, as well as on earth. We are not aware that Jehovah speaks darkly, and so that few or none may readily comprehend Him, instead of plainly, and so that the simplest may understand. We are not aware that God speaks of things and conditions as obtaining in any matter, and which in reality will have nothing at all to do with it, either directly or indirectly. We are not aware that God prefers to cast darkness and deception over our minds and paths, rather than light and safe direction. Shall man be wise and God foolish? Shall man be loving and God loveless? Shall man be perfect and God imperfect? Shall man be just and God be unjust? Shall man be strong and God be weak? Shall man be merciful and God unmerciful? Shall man be patient and long-suffering, and God be hasty and impatient? Shall man be forgiving and God be unforgiving? Shall man's ways be equal and God's ways be unequal? Nay, nay, nay! ten thousand times ten thousand, Nay!

How is it possible for man to make the fullest extent of his own knowledge and power the limit of God's capacity? Did not God make man and all his knowledge too? Because God hath ordained all things to be done in one and appointed way, how extremely foolish to suppose He could not do it at all in many other ways! Tell us not that creation was always the same as it is, and that man cannot be altered by any one. Shew us any man who can create a glorious rosebud, or a stately lily, and who can seriously entertain such a doctrine, and then we will be curious to see whether he can prevent himself from growing aged and infirm, feeble of knees, weak of vision, and bereft of the vigour of manhood in its prime. The man who can tell none other what they do not already know, and do not also well consider and bear in remembrance, is no wiser than any one else. A dull man can stick a rosebush, or a slip of one, into the earth as well as a wise man, but both have to leave all the rest to God. Paul could plant, and Apollos could water, but God alone could give any increase.

The reason why we linger so long about this point, is because it lieth at the root, not only of the Identity question, but of all Biblical truth whatsoever. Wherever and whenever we feel we do not understand God's Word, we invariably tell those who may question us thereon, that we do not really know anything at all about it. This saves us

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from much folly and trouble, and challenges for information from others; but, at the same time, our heart sinks with shame within us to think we know so little of the contents of so small a book as the British Bible. We earnestly recommend all our Identity friends to act invariably on the same principle; yet, at the same time, to go straightway to the great Fountain-Head for all information hungered and thirsted for, and to wrestle mightily with their loving and indulgent Father in prayer and supplication, and in the spirit of Jacob: "Nay, I will not let Thee go, until Thou bless me." "For the kingdom of heaven suffereth violence until now." "The Lord loveth to be entreated." Mayhap all do so. Then so much the better.

We ask, in view of what we have already said, whether it is not true that, if we divorce Isaiah lx. from this earth, in its application, whether it is not true that, in such case, we must be driven absolutely to regard its contents as unveracious and cruelly deceptive? Could any of us, rationally and soberly, accept any such view, involving, as it does, such defamatory issues against the Most High? We trow not. When our blessed Redeemer taught His disciples how to pray, what was, and is now, contained in that matchless model of supplication, for all times and all conditions till He came again, to the Great Father, such as the veriest babe may compass and offer up, as well as the mightiest intellect that ever existed? "*Our Father, who art in heaven, Hallowed be Thy name, Thy kingdom come, Thy will be done in earth as it is in heaven.*" Doth our Father will and suffer violence, wasting, and destruction to desecrate His own most lofty throne, dazzling and glorious, and so much so that that glorious throne hath become FORSAKEN, and HATED, and so that NO MAN went through? Are we to ask for such will and such things to be reproduced so terribly on earth at the bidding of any? Dark and desolate, indeed, must that soul be, that would INSIST upon any interpretation of Holy Writ, involving such direful consequences as these. The arch-enemy of our souls hath indeed come in upon us like a flood, if we are positively committed to this direful error, and wilfully so. May God in His infinite mercy defend and save us ever, from this and all other such appalling dangers, for we all, and too often, must stand in too great need of it!

As we said before, the sublime chapter may have, and in our own estimation it undoubtedly has, a decided reference to the world to come; but the terrible nature of the issues involved, in relegating solely to heaven what evidently must have reference to earth, and thus ignoring the difference between many generations and eternity, should make us pause and be silent, with wise and godly fear, lest we fall into grievous error, and be guilty of great, even if unintentional, dishonour to the great Creator of us all, and Disposer of all good. May His blessing, and protection, and salvation surround us, and attend us, for ever and ever, to whom be all praise, thanksgiving, glory, and honour, for His boundless mercies usward, from everlasting unto everlasting.

CYMRU.

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LET MANASSEH (AMERICA) SPEAK TO ISRAEL.

(*Concluded from page* 460).

"I WILL do better to you than at your beginnings" (Ezek. xxxvi. 11).

"Ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves" (Isaiah xli. 6).

"And all Nations shall call you blessed, for ye shall be a delightsome land, saith the Lord" (Malachi iii. 12).

"And the Gentiles shall come to thy light, and kings to the brightness of thy rising" (Isaiah lx. 3).

"I will never break My covenant with you" (Judges ii. 1).

"I will even make a way in the wilderness, and rivers in the desert . . . . . to give drink to My people—My chosen" (Isaiah xliii. 19, 20).

"Not for thy righteousness, or for the uprightness of thine heart, dost thou go to possess their land, but for the wickedness of those Nations, the Lord thy God doth drive them out from before thee, that He may perform the word which the Lord sware unto thy fathers Abraham, Isaac, and Jacob; not for thy righteousness, for thou art a stiff-necked people" (Deut. ix. 5, 6). Very applicable to John Bull and Brother Jonathan.

"My people shall be all righteous."

"The *remnant* of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth; for they shall feed and lie down, and none shall make them afraid" (Zeph. iii. 13).

"The wilderness and the solitary place shall be glad for them, and the desert shall rejoice, and blossom as the rose" (Isa. xxv. 1).

"And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more the reproach of famine among the heathen" (Ezek. xxxvi. 30).

"Thus saith the Lord: I will yet for this be inquired of by the House of Israel to do it for them" (Ezek. xxxvi. 37).

"Ye that make mention of the Lord, keep not silence: and give Him no rest till He establish and till He make Jerusalem a praise in the earth" (Isa. lxii. 6, 7).

We cannot give more quotations for want of space. The inference is, that after the great day of the Lord, and the restoration, such a time is in store for Israel and her dependencies that no age of the world has ever seen. The reproach of famine, so far as Israel is concerned, will be over. Palestine, Syria, Arabia, Egypt, Africa, all will contribute to Israel's need; and old Britain, less populated by the millions, perhaps, that will leave for sunnier climes, will have no need to send her ships, the ships of Tarshish, to the ends of the earth for food. Judah returns entirely, it would appear (Ezek. xx. 30—44). Ezekiel wrote for Judah, and refers to Judah only, when he says "House of Israel;" when he refers to the Ten Tribes, it is the House of Israel wholly, and so forth. The fact of his mentioning the offerings and first fruits, seems to point to Judah, who returns

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under the Mosaic law, while Israel proper is redeemed through Christ, and must be found Christian. Israel and Manasseh will return representatively—*i.e.*, "One of a city, two of a family" (Jer. iii. 14). Before these good times set in, however, there is much fear that Israel even will go through a season of correction. "But I will correct thee in measure, and will not leave thee altogether unpunished" (Jer xxx. 11).

The Real Cause of the Universal "Hard Times."

The business of the whole earth has received a sudden check. We cannot dismiss the idea that it is likely to get worse before it gets better.

The great centres of the world's trade are dull everywhere; failures everywhere; stoppage of machinery everywhere; strikes prevalent; millions, perhaps, unemployed; want of bread felt in more countries than one. The poor already feel the grip of hard times; they economise; they nearly starve themselves; all economise; business gets no better, as a general thing. The wealthier classes begin to feel the grip; capital unemployed accumulates unprofitably; it gets cankered and rusty; and, ultimately, people begin to remember that all through their prosperous days the skies looked bright, and it seemed as though a dull day would never come.

And so they lived on carelessly, a few attended to their religious duties, the great mass—the world—never gave a thought to the Preserver of the universe. And with the world in the near future, we suppose it will be as it was in the days of Noah, and as when Lot seemed as one that mocked unto his sons-in-law.

Business don't improve any. What's the cause? People try to account for it, and generally look wide of the cause. If they considered the signs of the times a little closer, a reasonable cause might be suggested. We offer a simple opinion.

Business, up to within the last two or three years, was over-strained, production was excessive, the way of living was ruinously expensive. The times change, dulness in trade falls like a pall over all the earth. The stock on hand of the goods—the merchandise—of the world, outside of warlike requirements perhaps, is sufficient for the decreased demand to last some time; orders fall off; mills, foundries, and all large establishments retrench, cut down wages, discharge men, and often shut up. Still universal dulness continues, and it would seem as though the words of Zechariah (viii. 10) referred literally to these days:

"For before these days there was no hire for man, nor any hire for beast; neither was there any peace to him that went out or came in because of the affliction: for I set all men every one against his neighbour."

Now, what days does the prophet here allude to? Why, in the eighth verse he is recording the words of the Lord: "And I will bring them (Israel), and they shall dwell in the midst of Jerusalem." He is referring to the very times that we are now fast approaching,

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the restoration of Israel, to which the signs of the times point with a certainty that cannot be gainsaid. Such being the case, his tenth verse refers absolutely to these our very present times, the times, the days, these days before the restoration of Israel to Palestine. So that the very dulness of the times, in fact, is a proof that the restoration is near.

We will take the Word of the Lord, and the teachings of the Great Pyramid—His witness in the land of Egypt—before the opinions of man. The one says such and such shall happen, the other points unmistakably, unerringly, by its impending wall at the Southern end of the grand gallery to the end of the present dispensation. It told the date of its own erection, as has been proved by modern astronomy; the duration of the Jewish dispensation to a nicety according to the best human calculations which are not infallible; the birth and death of the Messiah to have occurred within a few months, at least, of our own chronological date for those events; and it says, by its sudden impending termination of the grand gallery, that 1881 will see the *finale* of this dispensation.

Well, what is required before the restoration and before the times get any better, probably? Why, "for this will I be inquired of by the House of Israel to do it (restoration) for them" (Ezek. xxxvi. 37). People have got to confess that there is a God, and seek Him, and believe on the Saviour, that they may have life.

So that until matters connected with this all-important "restoration" begin to take form, we really do not expect to see any good times. In connection with hard times, people would do well to consider the first chapter of Joel, and should a merciful God bless your land this year with plenty, from out that plenty reserve something that might probably be more desirable than gold in the few years intervening between now and the restoration. One thing is certain, no one is capable of explaining away the tremendous import of the teachings of the Great Pyramid, built by Melchisedek (who was probably Shem) before the time of Abraham, and before much-vaunted science had dawned upon mankind, and which, perhaps, teaches a truer lesson to-day than all the accumulated science of more than four thousand years.

The signs of the times in the East are strikingly significant when viewed from our standpoint. Turkey is powerless, and awaits only her appointed time to disappear for ever. Britain—Israel—virtually holds the Promised Land, and occupies Cyprus, which, when the Suez Canal is destroyed, will be of inestimable value to Israel in Palestine. The future God-created, earthquake-made canal from the Mediterranean past (profane) Jerusalem, to Red Sea, into the Dead Sea, to Indian Ocean, probably starting on the coast of Palestine, Northward of Jerusalem. Israel's ships keep ceaseless watch over Russia's coveted prize, Constantinople, but which Russia will be forced to forego the pleasure of obtaining, for the Northern army (Joel ii. 20) will doubtless be removed through pestilence, and Israel possess the place upon Turkey's dissolution, according to the promise made to their fore-

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fathers: "Thy seed shall possess the Gate (La Porte) of his enemies" (Gen. xxii 17). The symbolical "beacon in the field," or ensign to the Nations, has apparently been set up in the person of Lord Beaconsfield, who will, doubtless, be spared and retain his present high position until the grand consummation is brought about, and verily it would seem that "this generation shall not pass away till all be fulfilled," for longevity is one of the blessings promised to My people after their return to Palestine (Zech. viii. 4; Isa. lxv. 20—22).

San Francisco, August 20, 1878.

"1881-1882; OR,

ISRAEL AND THE EASTERN QUESTION,

WITH A GLANCE AT THE STUPENDOUS CHANGES LIKELY TO OCCUR PRIOR TO OR ABOUT 1882."

With a Diagram of the Great Pyramid.

DEDICATION.—To the Great People,* the Nation of Manasseh, commonly known as the United States of America; also "All-Israel"† and "Judah"‡ and The Strangers§ sojourning among them (Manasseh).

These extracts, compiled from the Bible, and the writings of some men in England, notably Mr. Edward Hine, of Liverpool, Professor C. Piazzi Smyth, the Astronomer-Royal for Scotland, and Mr. E. W. Bird (Philo-Israel), of Clifton, England, favouring the theory that Great Britain is the long Lost Nation of Israel of the Ten Tribes;

That the United States represents that "Great People," or Nation of Manasseh; and

That the Jews, commonly so called, comprise only the Tribes of Judah and Levi, or the Scattered Nation of Judah;

Are most humbly and respectfully dedicated by one who believes himself to be—A REUBENITE.

CONTENTS:—Chapter I.—The Scriptural Distinction between the Houses of Israel and Judah. Chapter II.—Some Identifications of the British Nation with the Lost House of Israel. Chapter III.—Benjamin and Dan. Chapter IV.—Ireland and Jacob's Stone. Chapter V.—Manasseh, or United States of America. Chapter VI.—The Ark of the Covenant, and Freemasonry. Chapter VII.—The Great Pyramid. Chapter VIII.—Weights and Measures. Chapter IX.—The Eastern Question. Chapter X.—The Holy Land after the Restoration. Chapter XI.—The New Covenant with Israel. Chapter XII.—1881-1882, or Summary of Events likely to Happen in the Near Future.

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* Genesis xl. 19. † British. ‡ Jews. § Ezek. xlvii. 22, 23; Numbers xv. 15, 16, 29.

THE LOST TEN TRIBES OF ISRAEL.

ALL who are interested in this great Identity question are respectfully solicited to send CONTRIBUTIONS to the undersigned, to defray the expenses of providing Halls for a course of LECTURES in the metropolis, by MR. E. HINE, in order to bring this most important subject before the notice of the great bulk of the people.

MR. T. LOVELAND, Shoreham, Sevenoaks, Kent.

MR. A. J. STEPHENSON, 123, Newgate-street, London.

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RESULTS OF ISRAEL'S OBEDIENCE.

By John Gilder Shaw.

(*Continued from page* 453.)

"The darkest cloud has a silver lining"—the stars shine brightest on the darkest night. "Let Israel hope in the Lord, for with Him there is abundant mercy and plenteous redemption." The Word of God is studded over with promises of *substantial blessings* to repentant Israel. You can scarcely turn to a page of the Bible where Israel is not the subject. How British Christians can be so supine and indifferent when the question of their Identity with Israel—"the covenanted people," God's elect—the most highly favoured by God, and selected by Him to be the special and only effective agents for blessing the world at large, I cannot conceive. It ought, assuredly, to be the effort and aim of every Christian to ascertain what is the will of God respecting themselves, their work, and the way in which He requires the work to be accomplished. It is unreasonable for men calling themselves the servants of God to take so little trouble to ascertain the whole truth—to rush off, as it were, into the field of battle with only a part of their instructions. The charge of the Light Brigade was a most deplorable event in our military history, and it would never have occurred if the full instructions of the general had been waited for and properly carried out; but this disastrous and lamentable affair is cast into the shade by the consequences arising from inattention to the commands of God. This kind of impulsiveness may be expected in children, but full-grown Englishmen and mature Christians ought not to be swayed by mere impulse, but rather by a certain knowledge of the mind and will of God concerning themselves and the mission intrusted to them. Saul started on his errand to Damascus to persecute the Christians, verily thinking he "was doing God service;" but he would not have done so had he taken the trouble to ascertain the will of God. He treated the followers of the despised Nazarene precisely as some do the exponents of the glorious truths of the Identity of our Nation with Israel—*i.e.*, he did not examine the evidences in favour of Christianity, as is the case of numbers of devout believers now with regard to Anglo-Israelism. He was satisfied that the doctrines which he had been taught from childhood, until the miraculous interposition of Jesus, whom he was persecuting, was the means of his conversion. I sometimes think it will require supernatural intervention to make some men give their serious attention to the important truths of our Identity with Israel. It would certainly be far nobler to investigate the matter for themselves, relying upon the Spirit of Truth to guide them into all truth. For my own part, I can truly say that—although I approached the subject with antagonistic feelings, and expected to find many flaws and absurdities in it, and was prepared, should I succeed in so doing, to show it up to the world in its true colours—I have found it to be the key to prophecy, and am fully persuaded that any man who, like the Bereans, will

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take the Word of God *alone*, determined to believe every word Jehovah hath spoken, he can arrive at no other conclusion than this, that we—the British people—are Israel. This truth is plain enough to those who will seriously examine for themselves; and, I am glad to say, hundreds of my fellow-countrymen, who have determined that the Scriptures shall not be explained away, are not only believers, but have been led to see that no preaching can be effectual or complete until, by the light of our Identity with God's ancient people, it is shown to the world how faithfully God has performed all His promises to Israel from the beginning until now. When this acknowledgment becomes universal, infidelity will be extinguished. The world is even now preparing to recognise us as Israel, for

THE EYES OF THE WORLD TURN TOWARDS BRITAIN.

We have been termed a "speck in the ocean," and yet we are the wonder, the admiration, and the objects of envy to all mankind. Does the reader ask why the eyes of the whole universe are so constantly turned towards our island? Why? Is it not because—notwithstanding her many faults and failings—Britain is the brightest spot upon the earth's surface, and the Nations thereof can no more avoid seeing it than we can do with regard to the brightest star in the firmament. All eyes having been thus turned upon us, it has long been patent to the world, and a wonder to ourselves, that we, as a Nation, are the recipients of blessings which, for their fulness and richness, are only equalled by the prospective blessings which God assured Abraham, Isaac, and Jacob should be realised by their seed, and their seed only, through all generations. I have heard ministers of our holy religion descant in glowing language on our manifold blessings, and attribute our reception of them to the supposed fact that God had transferred them from His people Israel to us Gentiles (?). Did they pause to consider that God would have broken His oath, failed in His purpose, and completely deluded the people of His choice by such a transfer? No; they made no pause whatever. On the contrary, they either skipped over this strong barrier or passed through it as easily as an equestrian passes through the paper-covered hoops in a circus. Without a moment's hesitation, they have passed on to give a reason for this impossible transfer, and the reason given is quite impractical as the assertion itself. The reason they alleged for the transfer was this: "Because we Gentiles received Christ when the Jews rejected Him." Here again they did not stop to ask whether there were any, or how many, of Christ's disciples were Gentiles. Had they considered a moment, they must have seen that, as a rule, those who received Christ were of His own Nation, but not of His own Tribe—the Tribe of Judah; and in this way alone Christ may be truly said to have "come to His own [Tribe], and His own [Tribe] received Him not." They became so mixed up, so bewildered in their minds

("In wand'ring mases lost!"),

that they, in their deep perplexity, gave utterance to thoughts which

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were considered profoundly wise by the lovers of that which is incomprehensible. I will give you a specimen :—"This transference of the blessings promised to Israel, is one amongst the many deep and unfathomable mysteries of God, and the solution only can be, that in the sight of God we are the children of Abraham by faith!!"

They could not even be the children of Abraham by faith, unless they were grafted into Israel's stock, and that would be *no transfer*—they would *only* (as the apostle Paul declares) *become partakers* of "the root and fatness of the olive tree." The inspired apostle, foreseeing that this error would creep into the Church of Christ, forewarns the Gentiles thus: "Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee."

Reader, beware of placing false and fanciful constructions upon the Word of the living God, or assuredly our Redeemer, the Redeemer of *Israel*, will rebuke you at His second coming, as He did those at His first advent, who, by their "traditions," had made void the "law of God."

I do not for a moment wish to insinuate anything derogatory to the character of our teachers of the generations of the past, or that would depreciate the value of their labours to lead their flock to Christ. They were earnest and devoted labourers in their Master's vineyard, and preached the truth as far as they knew it; it was only when they entered into speculative theories of the doctrines of election, predestination, and the like that they erred. I give them full credit for sincerity, however wide of the mark their teachings on these and kindred subjects might be; but it affords me great satisfaction to find that the ministers of the present generation have greatly modified their views on many points of doctrine—it inspires me with the hope that the modifications of the future will bring them eventually into that which is not speculative, but the truth itself. The fact is, the set time had not arrived for our blindness to be removed, or we and our teachers would have seen clearly that there could be no elect and predestined people except Israel, whom God foreknew. They would have recognised the now established fact—historical fact—that the Anglo-Saxon race are neither Jews nor Gentiles, but verily the Ten Tribes—the House of Israel. I am perfectly aware that this language will seem paradoxical to those who have not considered the evidence in its favour, but it ought not to be so, for the simple reason that the proofs are all to be found in the Word of God, and are distinctly borne out by history. It is clearly shown in the Bible that, although the Jews are Israelites, all Israelites are not Jews. The fact is, that only the Two Tribes of Judah and Levi are Jews in reality. The Tribe of Benjamin (a Tribe of the Nation of Israel) were called Jews because they were lent to Judah that she might receive the Messiah when He came to His own royal Tribe, the Tribe of Judah, and they received Him not. Thus was fulfilled the Word of the Lord by the prophet—"I will surely *rend* the kindgdom from thee . . . . . Howbeit, *I will not rend away all* the kingdom [of Israel] but will give one Tribe

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[the Tribe of Benjamin] for David My servant's sake, and for Jerusalem's sake which I have chosen" (1 Kings xi. 6—13). Thus Benjamin was only lent to Judah, as it is stated in verse 35: "I will take the kingdom out of his son's hand, and will give unto thee even Ten Tribes, and unto his son will I give *one Tribe* [the Tribe of Benjamin] that David My servant may have a *light alway* before Me in Jerusalem, the city which I have chosen Me, to put My name there." The Ten Tribes formed a separate and distinct kingdom—the Nation (or House) of Israel (or Ephraim)—and never united again with Judah, and are distinct as a Nation to this day, and therefore never were called Jews; and further, this separation of the Nations of Judah and Israel will exist until just previous to the restoration—when Judah will walk to Israel, and together they will return to their own land to be once more a united Nation. The two Nations will then be so firmly welded together that they shall never again be separated into two Nations, and they shall no more be plucked up out of the land of their inheritance.

Before fully entering upon my subject, I have thus found it indispensably necessary to endeavour to remove some of the more commonly-received errors which surround it. Let us hope that the time is near when all these misconceptions, and a host of others, will either be consigned to the limbo of entire oblivion or be relegated for exhibition as ancient curiosities to some museum fitted up for the purpose of displaying the errors of the past.

(*To be continued.*)

CUI BONO?

MANY professing Christians are too indifferent to the glory of God, the cause and end of the whole dispensation of mercy, to give a matter that is frequently declared to be intimately connected therewith, the slightest degree of attention. Not a hopeful test of Christian character certainly, though they appear to be quite satisfied in the consciousness of their own salvation. "Why," they say, "should we trouble ourselves about it?" If it be so, be it so; it does not concern us. The great thing, "the one thing needful," is "to work out our own salvation," or, as others express it, "have a personal interest in Christ by faith." True, my friend, but are you sure you have no other personal interests to engage your attention? Does this selfish object preclude every other affection? Not to speak of your worldly business, which, we admit, you are not required to neglect for your heavenly calling, have your family, friends, country, and the world no claim upon you? Are you not justly proud of the name of Englishman? and are not the high privileges you enjoy by such connection worthy of your patriotic feelings? and is not your duty, as a man and a Christian, to preserve, and cherish, and extend those blessings. Yes, instead of stolid indifference, the attitude we should assume is that of the noble Bereans of old, "searching the Scriptures diligently whether these things are so," and, if convinced of their truth, then, "seeing we look for such things," let us lay to heart the apostolic injunction, let us consider, "what manner of persons we ought to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat. Nevertheless, we, according to His promise, look for new heavens and a new earth wherein dwelleth righteousness." Yes, with all the privileges we enjoy, or may enjoy as Israel nationally, it may be still possible to miss the "great salvation."

W. G. SIMPSON.

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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. VI. No. 197.] WEDNESDAY, NOV. 6, 1878. [ONE PENNY.

THE IDENTITY OF HIS ROYAL HIGHNESS THE PRINCE OF WALES.

BY HARRISON OXLEY.

THE work of the Identity of the British people with the Lost Ten Tribes of Israel is one of light and glory. By this glorious work, things which have been sealed, are broken; things which have been lost, are found; mysterious things are revealed, darkness is made light, and crooked things are made straight. The Identity is doubtless doing its sure and glorious work. It is leading the Nation to glory. It has been, and is, and certainly will yet be, the means of bringing the glorious and incorruptible Word of God to the front, and in such a blaze of Divine glory, that all men shall see the beauty, the power, and the glory of God's own Word, and bless His adorable name for ever. Therefore we thank God that by the manifestation of a work of His own, He is remembering for us His holy covenant, and by a glorious plan of His own—that is, by the Identity of the British people with the Lost Ten Tribes of Israel—bringing to pass our National salvation, and the salvation of His land.

By the light of the Identity we see that the British people are clearly identical with the Lost House of Israel of the Ten Tribes. We see God's promises to Israel fulfilled in the British people; and

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by the light of the Identity, the blindness in part which happened to Israel is vanishing away. By the light of the Identity we have not only God's peculiar people brought into view, but we have, likewise, particular persons. With God's faithfulness to Israel, we have also His faithfulness to David, and to his seed. Before the glory of Identity light was made manifest unto us, both David's seed and the House of Ten-Tribed Israel were lost. They could not be found. They were nowhere to be seen. The Jews could be seen everywhere; but the reigning seed of the House of David could not be seen with them. They had no king of David's House. It required the Identity light to bring Ten-Tribed Israel, and David's seed on the throne, to our view.

The House of Ten-Tribed Israel and David's House are now before us; and by the Identity light we see in the person of Her Majesty Queen Victoria, Empress of India, the reigning seed of the House of David. It is certain also that we are come to the times—time of the end—when God requires the House of Israel to be literally brought forth. There was evidently a time, and a long time too, when the Lord required Israel to be lost. That time has now passed for ever away. The same, too, with the Royal House of David, and also a particular family of the priesthood. The Scriptures teach us that Israel, according to their Tribes, and David's House, and the priesthood, must all be identified and come forth to serve their appointed and special services in the glorious work of Lost Israel's Identification and the forthcoming restoration. The Scriptures teach us that there are particular persons who must be identified, and who have special services to perform in connection with the glory of God's glorious work upon both Israel and Judah in the latter days.

As we are distinctly under the impression that Her Majesty the Queen is spoken of in Scripture in connection with Israel's Identity and restoration, so also the Prince of Wales. It is evident by Identity light that His Royal Highness the Prince of Wales has important mention in Scripture, and that his services will be required in the work of Israel's Identity and restoration. We have an impression that whilst the work of the Identity ought to be gloriously interesting to every man, woman, and child, belonging to the British people, the same work ought to be specially interesting to the reigning seed of the House of David. Therefore we think that Identity work and the Scriptures must become intensely interesting to the Prince, as it is bound to become intensely interesting to the whole Nation and her company of Nations. We know that many amongst us, who give themselves no trouble to search for proofs, ridicule the fact of the British people's Identity with the Lost Ten Tribes of Israel. The same class of people are also foolish enough to laugh at the fact of the Queen's descent from King David.

All this, however, and much more besides, cannot prevent the Scriptures from being strictly fulfilled. The Scriptures tell us that prophecy is a sure Word, and, indeed, nothing so much witnesses to the truth of Scripture as the Identity. It is by the Identity that we

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find the truth of the prophetic Word concerning Judah and Israel strictly fulfilled. In the sure Word of prophecy we have Israel and David's throne together. And in speaking of the future still, even down to the end of time, we have Israel and David's throne together. By Identity light it is seen that God's covenant with Israel is an unbroken covenant; and we have the same thing also brought into view touching David's throne.

The Scriptures expressly teach that both with Israel and with David's seed the Lord has yet special manifestations of His glory to accomplish in the earth. Hence the light of the Identity. By the glory of this light we can see the past transactions of Israel far more clearly. We have light upon the present and the future. We are led to see that by the Identity and the restoration, not only Israel and Judah must come together and become one in the hand of the Lord, but that certain persons are also clearly spoken of in the sure Word of prophecy, in connection with God's glorious work upon Israel. The Identity most assuredly invests the Queen with a glory far above all other Sovereigns in the world. By Identity light, Her Majesty comes forth at the appointed time and becomes a living witness to the truth of prophetic utterance. By the same light which God has given us mercifully in these days of trouble, we have also another living witness of the prophetic Word from the House of David, in the Prince of Wales.

There is evidently a sacred and glorious work to do in connection with the Identity—a work that will not only affect the Jews in every part of the world, but will also have a telling effect upon all the Gentile Nations, by fully establishing our claims to be the true descendants of ancient Israel, and therefore the right to possess the land of our inheritance—Palestine. That work is the opening of the Tara. The time will certainly come when that sacred and ancient spot in Ireland will be required by the power of the Identity to be approached and entered upon, in order that those sacred treasures, so gloriously connected with the name of the Lord, ancient Israel, and the throne of David, may be recovered. By the restoration of those sacred and ancient treasures, the holy way will doubtless be again re-opened between the Lord of hosts and the House of Israel. The great mountain must become a plain. Why a plain? Evidently for some glorious purpose in connection with God's salvation to the House of Israel and the House of Judah, and His House in the latter days.

If the mountain is to become a plain, by what means? Is the way to the sacred treasures to be opened up by the aid of Freemasonry? We think so. When the mystery of Freemasonry will be solved, it will have answered its sacred purpose, and the holy place from whence it took its rise in the British Isles, will also be the place where it will disclose and end its wonderful mission. Therefore, as the Grand Master of the Freemasons, we see that His Royal Highness the Prince of Wales will have to render special services in recovering the ark of the covenant at the opening of the Tara. And

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by this work, yet to be done in due time at Tara, the great mountain will become a plain. The Prince will see, therefore, by the Scriptures and the high position that he holds to the throne, and as Grand Master of the Freemasons, how sacred and important is the work that is devolving upon him in connection with the Identity and the united restoration of Judah and Israel to the land of their inheritance.

By this glorious service to be rendered at Tara, we see the House of David brought into connection and visible union with the House of Judah, and the ark of the Lord as in days of old. We are led also to see how clearly several deep mysteries will be solved, and the vital bearing the work of the Identity must unquestionably have upon the British Nation and Empire, and the final settlement of the Eastern Question. And we have an impression that, if Jeremiah was in Ireland, and there completed the last part of his Divine commission, there will also be found those title-deeds to Israel's inheritance which he was commanded to seal up for many days (Jeremiah xxxii. 14).

Thus the opening of the Tara becomes a great National event. By Identity light we see how the work will be done. And what was formerly shrouded in mystery, becomes plain, and falls into its proper place in the literal fulfilment of prophecy. We see the way by which one of the greatest difficulties in the Identity can be surmounted, and the way made plain by which all other difficulties connected with the Identity and the restoration may be overcome. Therefore, in causing the great mountain to become a plain, we turn our eyes towards the Prince of Wales, and we identify His Royal Highness, as the Prince spoken of in Scripture, and who, by virtue of his connection with the throne of David, and as Grand Master of the Freemasons, holds a key by which the hidden riches of secret places will be brought to light. "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" (Zech. iv. 6, 7).

WHAT'S IN A NAME?

WHAT is the meaning of *Hebrew?* Can the ancient Cymry throw any light on this, beyond that which we have already acquired? of whom came Taliesin, who, about 1,300 years ago, declared he spake in the Hebrew tongue? Let us see. HEB, in Cymraeg, signifies *pass, utterance, expression*—also, *without, void of, beside, by;* HEB LAW, *without, besides;* HEBOF, HEBOT, HEBDDO, HEBDDI, &c., *without me,* &c.; HEBU, EBU, *to utter, to speak;* HEBGOR, *being dispensed;* HEBGOR, HEBGORI, *to put aside, to dispense with;* HEBGORADWY, *dispensable;* HEBGORIAD, *dispensing with;* HEBIAD, *uttering, utterance;* HEBOCA, *to hunt with a hawk, to hawk;* HEBOG, *hawk,*

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falcon; HEBOGLYS, *hawk weed;* HEBOGYDD, *hawker, falconer;* HEBOGYDDIAETH, *hawking;* HEBOGYN, *young hawk, lanneret;* HEBOL, *uttering, oral;* HEBRAEG, *Hebrew, Hebrew tongue;* HEBRED, ABRED, *the state of evil through which the soul had to pass in progress towards perfection and bliss*—according to Bardic Theology. HEBREDU, *to go, or traverse, in the evil circle, to transmigrate;* HEBREIG, *Hebrew, Hebraic;* HEBRWNG, *mission, sending, to go on with, to send, to accompany;* HEBRYNGOL, *missive, sending;* HEBRYNGU, *to go on with, to send;* HEBRYNGYDD, *conductor;* HEBU, EBU, EB, *issuing out, to say,* &c., &c.

Before we proceed further, we have only to say that all we have said, and have to say, on Identity matters, is limited entirely to what others have said, and never to what we know, or profess to know; to what God has, either directly or indirectly, revealed to us in every way, or has suffered to be given unto us by others, whether true or false, good or evil. We believe in the evidence of our own natural senses, which declares unto us, daily and hourly, that we exist—are endowed with a variety of gifts and powers, both physical and mental, the exercise of which is provocative of pleasure or of pain unto ourselves and others, and calls forth feelings, and opinions, and actions, which again call forth both our own admiration and approval, and our own pain and condemnation. What is our Identity question, after all? All men, and all women, who are of sane mind, know that they exist. We all of us know, from the evidence of our own senses, afforded us during our own life-time, that men, like all other animated creatures, possess one characteristic in common. From mother and sire proceed son and daughter, born into existence, to possess and exercise minds and bodies of their own, during a limited period of existence. During that existence, sons and daughters proceed from them, to pass an existence separate and and distinct from, while similar to, their own. In the fulness of time, the mind ceases to be, and the body wherein it dwelt passeth away also. Whence or how came either body or soul into existence, no mortal knows—but that they do come, all mortals, or nearly all, do know; and the same obtains with their passing away—no one knows whither they go, but there is no ignorance of the fact that they do go. This is the sum and substance of the whole of man's knowledge, as to himself. Some say such is all man ever was, or will be; and it is manifest to the dullest mind that any further knowledge can only be acquired by actual experience, or by special manifestation of the power and will of the inscrutable Being, that both creates and destroys even all things. We have in our midst a Book exceeding old, which professes to give us records of the revelation, not only of the power, but also of the will, purpose, design, and unalterable, and abiding, and fixed determination, of that great and mysterious Power with regard to man, not only during his existence visibly on this earth, but also after his ceasing here to be. In this Book, we are told that God, the great creative, maintaining, and disposing Power of the whole universe, hath declared and revealed

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unto men, in times past, His own purposes and ends with regard to man. That man's existence terminates, not with his passing away on this earth, but is destined for an endless renewal in a future state, the condition whereof will depend upon man's own conduct during his existence upon earth ; and that that eternity of renewed existence will be passed wholly in the presence of the favour and blessing of God Himself, or in the dark shadow of His displeasure and condemnation.

Who is to know anything, absolutely, as to all this ? This Book, the Bible, contains declarations which testify to God having revealed Himself unto man, at different times, and in different ways ; and as to His having also communicated His designs with respect unto man, unto man himself. Then what is God's object or purpose in creating man at all ? Are the Biblical statements those which actually proceeded from the Creator of all things ; or are they not ? And if they are the declarations, are they true, or false ? The real question at issue, involved in the Identity, is not disposed, by their being, or their not being, the declarations of the Almighty; but whether or not, those declarations, if they really be God's, are statements of inviolable truth, and of inviolable and absolute certainty. This makes all the difference, and a most tremendous one too. How can man decide on this, when he is totally ignorant of any real knowledge, within the compass and evidence of his own powers, as to its truth and certainty, or otherwise ? Man can be absolutely certain of nothing at all, except what actually transpires within range and compass of his own senses and powers, although even that much is denied by some, who say you should never believe what you hear, and only one half of what you see ; and in every case of uncertainty faith or belief must be the guiding principle, which alone can actuate him in judgment, or in action, or in any, or all, doubtful and uncertain matters and things. Even in matters the simplest, and appertaining exclusively to this world, and to this present existence of man, we are everyone of us obliged to take upon absolute and implicit trust, and that trust alone, declarations of testimony as to many things existent in this world of ours, and concerning which we ourselves, have no personal, or absolute, knowledge whatsoever. And, when we are so circumstanced with respect unto most of the things in this world, and present state of existence, it does not appear in the least strange that we should be similarly circumstanced with respect to any knowledge of any future state of existence.

The Bible declares plainly a future state of existence, for weal or for woe, for every man and woman that cometh into living existence; and that weal or woe in a future state will, in great measure, depend upon man's conduct in this world, his present and primary state of existence. The God who declares, or who is said to declare all this, gives His own character in its pages. He also plainly declares what is hateful and abominable in His sight; and also what is good and well-pleasing before Him, and in all our feelings, thoughts, words, ways, and works. He declares His great purpose to be, that man should live

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eternally before Him in a state of purity, and happiness, a living and indestructible monument of His own greatness, changelessness, power, mercy, and love—perfect in his obedience and subjection unto Him in all things—in an endless condition of rapturous existence and delight, which will admit of no room for anything but boundless love and admiration, and of ceaseless praising of Him, the never-failing source, cause, and maintenance of all. This is the testimony of all the prophets and apostles, and of Him who spake as never man spake, and who testified of what He declared He Himself knew, had seen, and heard.

We are well assured of one thing. If the Bible be untrue, our faith must be vain, and our acceptance of its contents will not in the least degree alter or vary the natural course and unchangeable sequence of things; but if the Bible be living and abiding truth, our rejection thereof cannot alter the inevitable destiny assigned by the Creator to all whom He hath made and taken away. It is our duty, as much as our interest, to search and see to the uttermost whether the whole contents of this Book, of the professedly Word of God, be really and truly of God, or merely of man. If God really intended us for any such glorious state of existence, for the eternal glorifying and magnifying of His great and holy name, we may be sure that all His declarations as to that existence, and the means whereby alone its possession could be absolutely secured unto and by us, would be as true as that we do exist at all; and as He hath declared in the Bible that He takes no pleasure at all in the death of any man, however depraved or wicked he may be, but would rather that he turned away from his wickedness and did live, we may be sure that all His declarations and promises having relationship thereto are certainties as absolute as any with which we are, at any time or in any way, conversant. And in order that none may fail, He hath declared His intentions as to His dealings with the Hebrew people, during all time on this earth; and that in the fulness of time, His dealings with that people shall fulfil to the letter His previous declarations with regard unto them, and in such wise, and to such extent, as to witness most powerfully to the truth and power of God, before and in the eyes of all flesh—and so much so as to compel them to fly to the gracious arms of Him yearning to receive them, so that He may pardon them, and bless them, and give them most glorious inheritance in the world to come, for ever and ever. Can it be, then, a matter of trifling import unto us, in such case, to know of a veritable certainty that the Word of the living God be really and truly found in the pages of the British Bible? Can it be but a matter of trifling interest or value unto us, to see His people graciously preserved according to His Word—an abiding evidence and memorial of His all-conquering love and mercy; a living and abiding witness, and testimony, and assurance unto themselves also, as well as to all other flesh; *that the Word of God is ever* SURE—unfailing as to this world, and of necessity also omnipotent and absolute with respect unto the world to come? Who could

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longer be indifferent to God's Word as to the world to come, when His Word as to this world could be shown to be omnipotence and certainty, absolute and unassailable ? Would not the power of the Word, as to the life to come, be multiplied a thousand-fold, by its being made most plainly manifest unto all that the power of the Word as to this life ever was, and is, and will be, in all its parts and fulnesses, omnipotent, real, and unassailable in its majesty of truth, in its magnificence of power, and in its splendour of beauty and perfection? We should not, either in theory or in practice, whether great or small in our own estimation, or in that of others, suffer ourselves to be satisfied (and, alas! sometimes more than satisfied) with bare and naked faith alone in any of God's own words as to us and our existence; or as to His own revelations as to His own overwhelming greatness, goodness, and all-mercifulness, and all-whelming holiness and purity.

Yea! we must be much more than this, if we would be really and truly His. We must hunger and thirst after Him and His ways, and so as to be able, not only to believe, and hope, and trust in Him in all things, and implicitly, but also in such wise, and to such extent, as to be able to give at all times, and at all seasons, both unto our own selves and unto all others A REASON for the faith, and the fire, and the life, and the hope, that is within us.

If we dread one thing more than another, it is lest any lie, or anything savouring of a lie, enter into us, and deceive us as to God and as to any of His purposes towards man; and if that colossal fear is inwalled by another, it is lest any lie, or anything savouring of a lie, proceed forth from us, and deceive both ourselves and others as touching any of God's own truth, or His creature man. From any or all such our most fervent prayer is, total and abiding deliverance —not only unto us, but also unto all whom He hath made. The human heart is declared to be deceitful above all things, and desperately wicked; and in such case self-interest, no less than duty, demands the most rigorous and unsparing overhauling and exaction on our own parts, of both our own heads and our own hearts, on every matter directly or indirectly having reference to any future state, or our lot or portion therein. What profit were any lie unto us? What should we gain, either here or hereafter, by deceiving ourselves? or by suffering others to deceive us? If we err in judgment at all, on any of these matters, it is wholly and absolutely out of sheer ignorance alone, and not from any design; and we trust and pray, not only for our own selves, but for all others, that our gracious Redeemer and Deliverer will ever remember us, and deal with us ever, according to the fullest measure of His unutterable and overwhelming love and mercy alone, and so that none may perish, but be made rich in His favour, and inheritors of everlasting life.

"*Surely I am Thine, though Abraham acknowledge me not.* Behold the Nations are as a drop of the bucket, and are counted as the small dust of the balances; behold, Thou takest up the isles as a very little thing. And Lebanon is not sufficient to burn, nor the beasts thereof

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sufficient for a burnt offering. All Nations before Thee are as nothing; and they are counted to Thee less than nothing, and vanity. To whom, then, shall we liken Thee? or what likeness will we compare unto Thee? To whom, then, will we liken Thee, or shalt Thou be equal?" saith the Holy One. "Lift up our eyes on high, and behold who hath created these, that bringeth out their host by number: Thou callest them all by names by the greatness of Thy might, for that Thou art strong in power—not one faileth. Why say we, O Jacob, and speak, O Israel—*Our* way is hid from the Lord, and *our* judgment is passed over from our God? Have we not known, have we not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? There is no searching of His understanding. Thou givest power to the faint, and to them that have no might, Thou dost increase strength." "But thou, Israel, art My servant, Jacob whom I have chosen, the seed of Abraham, My friend. Thou whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou art My servant; I have chosen thee, and not cast thee away. Fear thou not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness. Behold, all they that were incensed against thee shall be ashamed and confounded; they shall be as nothing; and they that strive with thee shall perish. Thou shalt seek them, and shalt not find them, even them that contended with thee: they that war against thee shall be as nothing, and as a thing of nought. For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee. Fear not, thou worm Jacob, ye men of Israel; I will help thee, saith the Lord, and thy Redeemer, the Holy One of Israel. Behold, I will make thee a new sharp threshing instrument, having teeth: thou shalt thresh the mountains, and beat small, and shalt make the hills as chaff. Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them: and thou shalt rejoice in the Lord, shalt glory in the Holy One of Israel." "Remember these, O Jacob and Israel; for thou art My servant: I have formed thee; thou art My servant: 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. *Israel shall be saved in the Lord, with an* EVERLASTING SALVATION: ye shall not be ashamed, nor confounded, world without end. For thus saith the Lord, that created the heavens; God Himself, that formed the earth and made it; He hath established it, He created it not in vain, He formed it to be inhabited. I am the Lord, and there is none else. I have not spoken in secret, in a dark place of the earth. I said not unto the seed of Jacob, *Seek ye Me in vain:* I, the Lord, speak righteousness, I declare things that are right. In the Lord shall all the seed of Israel be justified, and shall glory."

Amen. Yea, gracious Father; and now we put Thee freshly into remembrance of these things, let us not seek Thine all-glorious face

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in vain; but let the Divine light of Thy love, and Thy mercy, and Thine holiness, so clothe us in the dazzling lustre of Thy glory, that we may live for ever in Thy sight, and not perish, and so that all the ends of the earth may know, and fear, and love, and obey, and honour, and reverence, and praise, and glorify Thee, and live with us for ever in Thy sight. Blessed be Thou, great God of our fathers, and do Thou turn yet once again unto us, and bless us, and that greatly, for our fathers' and their great Redeemer's sakes. Amen.

CYMRU.

ISRAEL'S DESTINY.

BY J. HARRIS JAMES.

CHAPTER V.

(*Continued from page* 447).

THE CONQUEST OF CANAAN.

"THE Lord God fought for Israel," and led them on to successive victories; city after city fell, and Tribe after Tribe exterminated. "Joshua smote them from Kadesh-Barnea even unto Gaza, and all the country of Goshen, even unto Gibeon," and once more they returned to their camp at Gilgal. Southern Palestine was now conquered, and Northern Palestine remained to be conquered; but a powerful confederacy was being formed. All the Tribes that had not yet fallen before Israel, of which Jabin the king of Hazor was the leader, with an army "even as the sand that is upon the sea-shore in multitude, with horses and chariots very many," gathered themselves together at the waters of Merom, formidable both in number and military power, to fight against Israel. But Joshua is commanded to "be not afraid because of them; for to-morrow about this time," saith Jehovah, "will I deliver them up all slain before Israel." And so it was: before the confederate kings could learn that Joshua and his army had left their camp at Gilgal, they burst upon them. Taken thus by surprise, the Canaanites with their horses and chariots were all confusion, and fled before Israel, "and they smote them, until they left them none remaining."

The city Hazor was captured, which, like Jericho and Ai, was burnt; the rest of the cities taken in this campaign were simply pillaged and left standing. It took some years in the complete reduction of the land, when the seven Nations of the Canaanites, properly so called, had been entirely vanquished. Thirty-one kings had now fallen by the sword: every city except those of the Gibeonites had been captured, and its inhabitants put to death. "The whole land" had been taken, "according to all that the Lord had said unto Moses; and Joshua gave it for an inheritance unto Israel, according to their divisions by their Tribes." The military strength of the Canaanites having been crushed, two chief duties remained to

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be executed. The first of these was the solemn recognition of the law on Mount Ebal and Mount Gerizim, in obedience to the last instructions of Moses (Deut. xxvii. 2—8). "And Joshua built an altar unto the Lord God of Israel in Mount Ebal" (Josh. viii. 30); and here on the plastered walls was inscribed all the legislative portions of the Pentateuch, which was read by Joshua in the audience of the assembled Tribes ranged on the lower spurs of the hills—here nearly meeting across the valley, six of the Tribes on Mount Gerizim to bless, and six on Mount Ebal to curse (from verse 30 to 35, Deut. xxvii. 2—8). The presence of the ark of the covenant, enshrining the tables of the law, imparted an additional solemnity to the ceremony, by which, as their Amens, confirming the blessings and the curses, were rolled back from the surrounding hills, echoing their compliance and obligation of the law, to govern their great destiny (Deut. xxviii. 2, 15, 45, xxix. 20, 21, xxx. 19), must have been an impressive ceremony. Joshua related "all the words of the law, the blessings and cursings" of Moses' inspired farewell warning of entire obedience to the law (Deut. xxx.). And now follows the division of the conquered territory amongst the Tribes.

Much unconquered land still remained "to be possessed," but that would be easily accomplished if they remained obedient to the words of the law here related to them, their prosperity being conditional on their own performances. Joshua being "old and stricken in years," Jehovah reminded him of apportioning the land, in reliance on His promises to aid the people to fully complete the conquest, if they continued faithful and obedient. The apportionment was mainly by lot, though in certain cases unconquered districts were also assigned to those who had strength and faith to trust to their God to make them their own. One of these cases was that of the aged and faithful Caleb, who, in the eighty and fourth years of his age, in still unbroken strength, presents himself before his companion of five-and-forty years before, reminding Joshua of the eventful time when Moses had sent them to spy out the land: "Thou knowest the thing that the Lord said unto Moses the man of God concerning me and thee in Kadesh-Barnea" (Num. xiii.), and claimed the fulfilment of the promises then made to him of "the land wherein" his feet had trodden to be his inheritance.

It was the mountain country around Hebron, to include the city itself, the burial place of the fathers of Israel ("the cave that is in the field of Machpelah, which is before Mamre"), around which encircled so many sacred memories of the past. Here Abraham built "an altar unto the Lord" (Gen. xiii. 18); here he entertained the three angels, and to him a son was promised (xvii.); here his beloved wife Sarah died, and was buried "in the cave" in the field of Machpelah (xxiii.); here Abraham died and was buried (xxv.; see also Gen. xxxv., xlix. 3—32, l. 13; Acts vii. 16); and the stronghold of the much dreaded Anakims.

The faithfulness of Caleb made him worthy of such a prize. "And

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Joshua blessed him, and gave unto Caleb the son of Jephunneh, Hebron, for an inheritance."

The latter days of Joshua must, however, have been somewhat clouded with disappointment as he watched the brilliant hopes with which the conquest of the Land of Canaan commenced becoming gradually lessened by the people getting forgetful of their high purpose, preferring ease and quiet to the faithful execution of their mission.

Years passed on, and the Canaanites were not wholly driven out. The Lord was "not slack" concerning His promises, but Israel was "slack to go to possess the land the Lord God of" their fathers had given them. Enriched by the spoils of war, they became indolent, and in no hurry to face the war-like Canaanites. They "could not drive them out," because they would not. The remissness of the people must have been felt by Joshua. He had been commissioned to do a work, and that work must be done; all Israel must be settled in their portions before his death; so, as a first step, he had a survey made of the unapportioned country, and the returns brought before him at the newly-fixed religious centre of Shiloh, to which the tabernacle had been recently transferred; and here Joshua and Eleazar divided the territory by lot among the seven unprovided Tribes, "before the Lord, at the door of the tabernacle of the congregation;" but not until they had "made an end of dividing the land," and all other just claims arranged, did Joshua receive his own inheritance.

Here the true nobility of their leader's character shines out. He who might have claimed a large portion of the spoils of victory, deferred his right to that of the meanest of his people.

(To be continued.)

THE LOST TEN TRIBES OF ISRAEL.

ALL who are interested in this great Identity question are respectfully solicited to send CONTRIBUTIONS to the undersigned, to defray the expenses of providing Halls for a course of LECTURES in the metropolis, by MR. E. HINE, in order to bring this most important subject before the notice of the great bulk of the people.

MR. T. LOVELAND, Shoreham, Sevenoaks, Kent.

MR. A. J. STEPHENSON, 123, Newgate-street, London.

CUI BONO?

Or, the Grand Uses of the Identity, Politically, Religiously, & Socially.

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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. VI. No. 198.] WEDNESDAY, NOV. 13, 1878. [ONE PENNY.

THE COLONIES AT WORK.

THE following is from Launceston, Tasmania, and is of great interest and value:—

ANGLO-ISRAEL ASSOCIATION.

A meeting of this Association was held last evening in St. John's schoolroom. The Rev. Canon Brownrigg presided. The proceedings were commenced with prayer, and the secretary read the minutes of the previous meeting, which were confirmed.

The chairman then delivered the following address:—

The present occasion being our first public meeting, I think it desirable to make a brief statement concerning the object of the Anglo-Israel Association, and the means by which it is hoped that object may be effected. I will speak—

I. *Of the object of the Anglo-Israel Association.*

To make this intelligible, it will be necessary, in the first place, to notice the circumstances out of which the Association has arisen. In that sacred Book—the Bible—the infallible Word of God, the history of God's dealings with one remarkable Nation in particular—the Hebrew Nation—has been handed down to our times. That history tells us that that Nation descended from Abraham, through Isaac and Jacob. That Jacob begat the twelve patriarchs, each of whom became the head of, and gave his name respectively to, a Tribe,

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and these Twelve Tribes in their National character were then called "the children of Israel," after Jacob, whose surname was Israel. The history further tells us, that in process of time, the Twelve Tribes (thirteen when Manasseh is included) became divided into two kingdoms, called respectively, the kingdom of Judah and the kingdom of Israel—the former, the kingdom of Judah, consisting of the Tribes of Judah and Levi, with, for a while, the Tribe of Benjamin, and the latter, the kingdom of Israel, consisting of the Tribes of Reuben, Simeon, Issachar, Zebulun, Joseph, Dan, Naphtali, Gad, Asher, and Manasseh. And here let it be remembered that the name of Ephraim is sometimes used for Joseph, so that, in the several lists of the Ten Tribes, when the name of Ephraim occurs, that of "Joseph" is omitted, and when "Joseph" is named, "Ephraim" is not, so that the names of "Ephraim" and "Joseph" are used interchangeably. Now these kingdoms of Judah and Israel are distinct from each other, the people of the former being called Jews, while the people of the latter being called the kingdom of Israel, or the Ten Tribes, Israelites. Each kingdom has a separate history. Each has been guilty of grievous idolatry, for which it has been punished—the kingdom of Judah (Jews) being carried into captivity by the Babylonian Power, from which, after seventy years, it returned (with some exceptions) to its own land, but not as an independent people—and the kingdom of Israel (the Ten Tribes) being wholly carried away by the Assyrian Power, and uncovenanted, as we learn from the prophet Hosea. But further, while that Hebrew Nation, consisting of the two kingdoms of Judah and Israel, has a history deeply interesting and important, we find in the sacred volume that it is also the subject of certain prophecies, equally interesting and important—prophecies which, in the case of Judah (the Jews), are being so obviously fulfilled that to deny it were to deny what every sensible person unhesitatingly admits; and the logical conclusion is, that the prophecies concerning the other branch of that Nation, the kingdom of Israel (the Ten Tribes), are as surely in course of fulfilment, even though to many minds such fulfilment is not so immediately obvious.

It would, however, be quite beside my present purpose to enter upon a full statement of the prophecies as they relate to either Judah or Israel. It will be enough to notice that it has been predicted concerning Judah (the Jews) that they should be a marked people in the world; that they should be scattered abroad among the Nations; that they should observe the rites of the Mosaic law, and that they will not turn unto the Lord as a converted people until the time arrives when their brethren of the House of Israel shall be discovered, and Nationally acknowledge themselves as the long-lost kingdom of Israel. Concerning Israel (the Ten Tribes), it has been predicted that being cast off for iniquity, they were not to be known as Israel until God's times be fulfilled. That they should lose the knowledge of their ancestry; that they should be given up to idolatry, and as a consequence should renounce the Mosaic rites

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and observances; that they should be "sifted" among the Nations, yet, while lost to the world as Israel, they shall be gathered again by the mysterious providence of God; and to these two following prophecies—the one relating to Israel, and the other to Judah and Israel together—I beg your special attention, as intimately connected with the object of our Anglo-Israel Association. The first of these prophecies—the one which relates particularly to Israel (the Ten Tribes) is stated in these terms: "Thus saith the Lord, which giveth the sun for a light by day and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar, the Lord of hosts is His name, If those ordinances depart from Me, saith the Lord, then the seed of Israel also shall cease from being a Nation before Me for ever" (Jer. xxxi. 35, 36). In whatever sense it may be possible to understand the word "Nation," it is unquestionably the case, from what is said in that passage, that there must be some sense in which it is true that the "seed of Israel" shall not "cease from being a Nation before Me" —*i.e.*, in God's sight; otherwise language has no meaning whatever. But this pledge of continual existence is absolutely involved in the other prophecy I would notice—namely, that relating to the future re-union of the two kingdoms, when, and not before then, the distinction between them shall for ever cease. That such a union is to take place, Ezekiel tells us when he says: "The Word of the Lord came again unto me, saying, Moreover, thou son of man, take thee one stick and write upon it, For Judah, and for the children of Israel his companions (that is, such portions of the Ten Tribes as may have linked themselves to Judah): then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the House of Israel (*i.e.*, the great bulk of the Ten Tribes) his companions: and join them one to another into one stick; and they shall become one in thine hand" (Ezek. xxxvii. 15—17). This proceeding, Ezekiel is to explain to the people, denotes the future union between Judah and Israel; and then he is to further say unto them, "Thus saith the Lord God; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: and I will make them one Nation in the land upon the mountains of Israel; and one king shall be to them all" (Ezek. xxxvii. 21, 22).

From these prophecies, then, these conclusions are forced upon us:—

1st. That the (so-called) lost kingdom of Israel has somewhere a National existence, and no amount of sophistry or dogmatic assertion to the contrary can dispose of that fact.

2nd. That the kingdoms of Israel and Judah are at some time to be re-united, another fact that cannot be justly denied; and—

3rd. That, therefore, the kingdom of Israel must be discoverable, and so recognisable, that these prophecies may in their season be acknowledged as literally fulfilled.

Now, a view which is obtaining in England and in the colonies, a

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steadily increasing acceptance, connects our British Nation with the kingdom of Israel—not with the kingdom of Judah or the Jews; and I beg that this difference may be clearly borne in mind, for a fruitful source of objections, among the opponents of the Anglo-Israel Question, is traceable to this fact—that they either fail to perceive, or else do not rightly value the distinction between those kingdoms, which distinction is, nevertheless, one of the most apparent, important, and indisputable facts in the history of the Twelve Tribes. I repeat, then, that it is the Identity of the British Nation with the kingdom of Israel that is maintained; and it is the object of our Anglo-Israel Association to study and make known, as widely as we can, the claims of our Nation to that honour. I come now to speak—

II. *Of the means by which it is hoped our object may be attained:*—

1. As one of the means, the association proposes to hold a meeting fortnightly, when the Anglo-Israel Question will be considered in detail. For this purpose it is desirable that members or others attending the meeting should bring their Bibles with them. At these meetings opportunity will be given for inquiries—for stating and answering objections—for imparting information upon the question in its several bearings, and for conversation and discussion thereupon.

2. As another of the means, the association proposes to issue occasional leaflets or papers on Anglo-Israelism, and to promote the circulation of Anglo-Israel literature in general; and—

3. As yet another of the means, the association purposes to open its meetings to persons desirous of attending without enrolling as members. Persons who wish to enrol as members can enrol on payment of a joining fee of 1s. and a contribution of 6d., payable monthly in advance, to meet the incidental expenses of the association.

By these means, and any other that from time to time may appear to be advisable, the association hopes that its object may be attained.

In conclusion, there are three points upon which I desire to say a word, so that none, unless wilfully, can misunderstand our position:—

1st. That our Anglo-Israel Association does not attempt or desire to make "Anglo-Israelism" a substitute for the Gospel of Christ. "Anglo-Israelism" is simply the title under which the view that the British Nation is identical with the kingdom of Israel, is concisely and conveniently expressed. It is not "another Gospel," as some "slanderously affirm" that we hold it is. We do not teach that to belong to the kingdom of Israel is the same thing as to belong to Christ. We abide by the teaching of God's Word, and declare that no National destination, however glorious, can save the soul, and, therefore, that personal dependence upon Christ, and the indwelling of the Holy Spirit is necessary to salvation.

2nd. That our Anglo-Israel Association does not attempt or desire in any way to hinder the cause of missions among the Jews. On the contrary, we claim the support of all who are interested in such

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missions on the ground that the conversion of the kingdom of Judah cannot take place until the kingdom of Israel shall be discovered and Nationally acknowledged. "In those days the House of Judah shall walk with (margin, TO) the House of Israel, and they shall come together out of the land of the North, to the land that I have given for an inheritance unto your fathers" (Jer. iii. 18). If, therefore, the Identity of the British Nation with the kingdom of Israel be a fact, as we hold it to be, then the National acknowledgment of that fact will prepare the way for the turning of Judah unto the Lord.

3rd, and lastly. That under the full conviction that the claims of the British Nation to Identity with the kingdom of Israel are strongly established, our Anglo-Israel Association invites the fullest and freest inquiry into the whole Anglo-Israel Question. To imagine that the question can be disposed of by banter, or by the affectation of pity for those who entertain it, or by mere assertions to the contrary, is utterly useless. The most dogmatic objectors are, as a rule, found among those who, through indifference, or prejudice, or contempt, have not studied the subject, and therefore such objectors must not complain if their objections fail to command any respect, or carry the slightest weight. Intelligent people will inquire more and more, as the Anglo-Israel Question becomes known, and if the views it propounds are not refuted by strong and earnest argument, the logical conclusion to be drawn must assuredly be this, that "Anglo-Israelism" is unanswerable, and is worthy of the widest acceptance.

A conversational interchange of ideas was then carried on for about an hour, during which it was determined that the subscription to the society should consist of 1s. entrance, and 6d. per month afterwards, the meetings should be held fortnightly, the first to take place on the next Friday week, at the school-room; all members should be requested to bring their own Bibles, and that the meeting should be open to the public generally, in order that the views of the society might be thoroughly disseminated. To begin with, they might take for discussion the earlier chapters of Genesis. On the suggestion of Mr. G. P. Hudson, it was arranged that two or three suggestive books and pamphlets should be obtained by the first opportunity from England. And after the benediction had been pronounced, the meeting separated.

CABUL, THE AFGHANS, AND THE DISPERSED TRIBES.

THE location of the Ten Tribes and their dispersion are matters that history has to sift and account for. All that we know with certainty is from the very meagre narrative of the Scriptures and the few purely romantic tales which are scattered in the works of dreamy historians and wonder-seeking travellers. That the earth did not open and swallow up so large a number as the deported Tribes must

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have been, is well understood, in the absence of all record to that effect; that they did not readily coalesce with the Nations amongst whom they were transplanted is, judging from the characteristics of the race, equally a matter of certainty. It must be borne in mind that history has to do here with a brave, highly organised, and cultivated people—great even in their vices. Want of confederation only, and burning internecine feuds—a fatally National and besetting crime—made the Ten Tribes a prey to an Eastern conqueror, as the same causes, centuries later, led to the vassalage of the remnant of Judah to a Western conqueror. Jews always suffer more from disruption within their own body than from the oppressor without. . . . . Jews themselves have been in no great hurry to take kindly to the "missing links." The question now is—Have the Afghans any racial claims to the grandees of Bevis Marks, or the "Des" and the "Fitz's" of Duke's-place? Let us see if we can make out any kinship.

Kabul (pronounced as in Hebrew "*Cawbl*") is mentioned first in Jos. xix. 27, and then again in 1 Kings ix. 13. According to the Talmud and the best commentators—including Targum—the term ארץ־כבול implies an enclosed, guarded, and iron-bound land and soil. Hiram did not at all like this present of כבול given him by King Solomon, and, according to Josephus, Hiram punned on the term כבול, "*Cawbl*," which, in the Phœnician tongue, implies revolting, or rather disgusting. Be that as it may, we start with the fact that *Kabul* or *Cawbl* was the name of a district in Judea. Now about the Kabul that is now again so revolting, Gesenius, and Lewisohn, and Kaplan, and Neubauer, have severally had their say, and their say means scholarly criticism on the term כבול and its history. Let us hear, however, what Isaac Beer Lewisohn, in his ingenious work, "The Roots of Lebanon," has to tell us on the subject, as he gives us a detailed history of the district and its people.

In 1 Chron. v. 26, we read: "And the God of Israel stirred up the spirit of Pul King of Assyria, and the spirit of Tilgath-Pilneser King of Assyria, and he carried them away, even the Reubenites and the Gadites, and the half-Tribe of Manasseh, and brought them unto Hala, and Habor, and הרא (Hara), and to the river Gozan, unto this day."

Hara is one of the places to which the Ten Tribes were deported. It appears to have been situated in Media. The writer of the Book of Kings mentions ערי מדי—Median cities—instead of the generic term הרא. He, the King of Assyria, located them in Hala and Habor, and the river Gozan, and the cities of Media.

Geographers make mention of the *Aryans* (so reads Lewisohn) in connection with Media. Nay, the general name given by some historians to the Medes is Aryan (see Herodotus, bk. vii. 16). It is alleged that the whole tract from the North of Persia to Bactria and Margiena belonged originally to Persia proper. The term הרא is traceable to הר, a mountain. The Seventy render ערי מדי (2 Kings xvii. 6), as if written הרי מדי, the *mountains* of Media, and not

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cities ערי. (So also ההרמון ה, Amos iv. 3), אלהרי ארמעניא, the mountains of Armenia. Thus Jonathan, להלאה מן טורי הורמני ויגלון יתכון. According to the Talmud, this was the very district to which a section of the Ten Tribes was located. Rabbi Akibah—the great traveller of his day—held that opinion. Josephus takes the same view (Antiquities ix. 14). Benjamin of Tudelah tells us that he found more than 100 Jewish congregations in the mountainous districts of Media. Already, as early as Ezra, we read that he sent missions to the Jews dwelling on the Caspian heights (called also בוזרי) that they should send him a contingent of Levites. The district was then called כסיפיא, Casiphia (Ezra viii. 17). According to Ptolemy, the geographer, this Casiphia was situated between Media and Parthia, and, in the opinion of the Apocryphal Ezra (xiii. 44), it is asserted that the Ten Tribes were transported to this very district. When so located by Shalmaneser, the Jews, seeing that they were set down amidst idolaters, estranged themselves from the people of the country, and sought new settlements wherein they might more favourably carry out their own traditions. They became nomads, and, after journeying for a year and a half, they founded a new settlement, which they graphically called הר, or עיר שארית *arseret*—"the city, or mount, of the remnant"—which subsequently became the permanent home of the people. Opinions differ as to the exact locality. According to a statement, however, in the *Wilna Kuryer Litewski* (Oct. 8, 1828), copied from *Journal de St. Petersburg*—the people occupying this district are the veritable Afghans—*i.e.*, יושבי הרים (the inhabitants of the mountain passes)—of the present day.

The population is given at about 4,300,000 settlers, besides a fluctuating and nomadic race which go to swell the numbers considerably. They form together a distinct people, and possess great martial instincts. They recognise an ameer or king. They have hitherto maintained their independence even against the prowess of England. Jews, who were compelled elsewhere to submit to an enforced conversion—אנוסים about 4000 A.M., in the days of ר' יהורה ודב הונא—re-proclaimed themselves here as Jews.

Already, in the time of Rabbi Moses, physician to the Sultan Suliman, mention is made of such Jews in Afghanistan who not only observed the Sabbath-day, but made a point of closing their stores and booths on the Friday before sunset. And when he, Rabbi Moses, asked them the reason, the answer given was, "We have long ceased to know the reason, but we continue to do so from a tradition handed down through many generations."

This is a *précis* of the account given in שרשי לנון, to which we may refer our readers.

Whether or no history will bear out the suggestion that the Afghans are the descendants of Jews is a question yet to be decided; but should history declare affirmatively on the side of such speculation, it will go to prove one thing which modern society seems to have forgotten, that Jews, even under very adverse circumstances, can, as did their forefathers, handle the sword and bear the brunt of

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war with a bravery second to no people on the earth. Jews have ever shown that they can do something in the world besides crying "Old Clo'" and watching the markets. They can be soldiers and patriots.

* * *

DEAR MR. HINE,—The above is only a portion of an article that appeared in the *Jewish Chronicle* for Oct. 11th, relative to the Afghans. Considering it too long to be inserted in its entirety either in the GLORY LEADER or *Life from the Dead*, I have only sent those parts which bear more directly on the subject. It is curious to observe how the writer of the article mixes up the Jews with the Ten Tribes of Israel. It is the same with Cumming, Molyneux, Hugh M'Niell, Canon Hoare, and many others who have written on the restoration of the Two-Tribed Israel—the Jews—to the House of their fathers, not seeing that, after Solomon's death, when the Ten Tribes revolted, they divorced themselves from the other Two, whom Rehoboam reigned over; that they had no further relation with each other than by war; became a distinct Nation, and elected Jeroboam for their first king; and the two Nations have not since been rolled into one. It is significant that Jeroboam should have been elected their first ruler—the English of whose name being: *the people increases*. How to account for these Azymuth views by those whose duty it is to study God's Holy Book, and endeavour to rightly interpret the same, is to me, and to many others, a puzzle, especially when, of late, it has been so clearly and distinctly defined and pointed out to them (yet their eyes remain unbuttoned), that, after the separation of the Ten Tribes from the other Two, they became two Nations, and that the Almighty ever after called the Ten Tribes Israel, and the Two Tribes—Judah—Jews. Yet, throughout the above article, Israel and Judah are jumbled together as if they were still one Nation, thus making almost as much confusion as there was at the Tower of Babel.

From the same number of the *Jewish Chronicle* appears the following account of

THE CONSECRATION OF A NEW SYNAGOGUE, AT BOSTON, UNITED STATES,

on giving up, by the daughter of the Vice-President, the key of the synagogue, and his reply:—

"My dear Papa,—I herewith hand you the key of the holy house of God. May all those who enter it do so with devout intent, and may their prayers and applications be heard above, and may Heaven bless and answer them."

To which Vice-President Marcus thus responded:—

"I receive with joy this precious gift. May the words which have fallen from your pure and innocent tongue be heard. May this house indeed be a house of love, and joy, and peace. May holy angels hover around to protect it, and to minister to and guard every sincere heart that enters its shrine. May all Nations acknow-

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ledge Him to whom it is to be dedicated, so that we may all again be gathered to Jerusalem the holy, and may the day not be far distant when we shall return in the body to the holy city, headed by the dear, good Sir Moses Montefiore, the prince of philanthropy. May Heaven bless you, my child, and not only you, but all who love and worship the living God."

Mr. Marcus then took the key and opened the door, and the procession entered the synagogue.

It would appear, from the remarks of the Vice-President of the synagogue, that he considers the time is not far distant when they will return to Jerusalem the holy, headed by Sir Moses Montefiore; and as Sir Moses is a very aged man, it must be soon, if he is to take the lead—say 1881.

Yours in Israel,

H. HODSON RUGG, M.D.

1, Grove-road, St. John's-wood.

P.S.—I believe it is not disputed that a portion of the Ten Tribes went Eastward—probably some settled in Afghanistan—and the war, if we are to have one, may be the means of bringing them under the *Christian dispensation.*—H. H. R.

ISRAEL'S DESTINY.

BY J. HARRIS JAMES.

CHAPTER V.

(*Continued from page* 484.)

LIKE Caleb, a special portion had been promised to him by God as a reward for "following the Lord fully" in the matter of the spies. He waits till all the people receive their portions before he asks for his own. And then it is no extensive territory he requires, but just one city. They gave him that "which he asked," and "he built the city, and dwelt therein," the name of which was Timnath-Serah, in Mount Ephraim (Josh. x. 19). Thus was the land divided "as the Lord commanded by the hand of Moses." Two Tribes and a-half (Gad, Reuben, and half-Tribe of Manasseh) had possession given them in the rich mountainous pastures of Gilead and Bashan. The Levites received no inheritance, because, being chosen of God to be His priests and ministers to preach the law, they were to be intermixed amongst the Tribes for that purpose, and to be supported by tithes and the offerings of the altar; but they had allotted them four cities out of each Tribe, making eight and forty cities in all.

"The children of Joseph were Two Tribes, Manasseh and Ephraim;" thus nine Tribes and a-half received inheritance in Canaan—viz., Judah, Ephraim, half-Tribe of Manasseh, Benjamin, Simeon, Zebulun, Issachar, Asher, Naphtali, and Dan. The land so allotted was

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divided amongst their several families, according to the number of persons belonging to it (Josh. x. 21).

CHAPTER VI.

"IN THE DAYS OF THE JUDGES."

There is no express record that any particular person immediately succeeded Joshua in the title and power of "Judge of Israel," yet there is every reason to believe that Caleb acted in that capacity, and at the head of the Tribe of Judah, accompanied by Simeon (also the House of Joseph) gained several victories over the aboriginal inhabitants.

The first recorded judge was Othniel (Judges iii. 9), the nephew of Caleb, and only survivor of the exodus and the wanderings. Othniel was raised up as deliverer in answer to prayer, and was prepared for his mission of judge by "the Spirit of the Lord" coming "upon him." He governed Israel, and led them to war against "Chushan-rishathaim, King of Mesopotamia," who had oppressed them and exacted a heavy tribute from them for eight years. Othniel defeated their enemies and gave them peace and tranquility for forty years.

After his death "the children of Israel did evil again in the sight of the Lord," for which Eglon, King of Moab, came up against them, and they were allowed to fall in the hands of the Moabites, whom they served eighteen years, till they turned to their God with humility and penitence, when He raised them up Ehud, the son of Gera, a Benjamite, who saved them by slaying the King of Moab, and they went and slew about 10,000 of the Moabites, and remained in peace eighty years. After Ehud we hear of Shamgar, a man of great strength and valour, the son of Anath, who delivered Israel from the Philistines who had invaded their territory.

These warnings had but little effect, for they again did evil and offended their protector; even in the second generation after Joshua, they became forgetful of His law, and did evil in the sight of their God; they turned away from Him and served Balaam (the word Balaam means fire worship, which was generally conducted upon high places, amongst trees and in groves). In consequence of this idolatry and gross wickedness, "the hand of the Lord was against them for evil," and they were much distressed. They had not exterminated the aboriginal inhabitants as they were commanded, but had mixed with them, and thus, like they, were become idolaters; consequently some of these people were allowed to remain amongst them as instruments of their chastisement, brought on themselves by disregarding the law; for so doing it was declared, "They shall be as thorns in your sides, and their gods shall be a snare unto you."

The extent to which these unsubdued inhabitants had been suffered to increase in strength on account of Israel's disobedience is clearly shown in their oppression by Jabin, the King of Canaan, so-called. This powerful foe was possessed of 900 chariots of iron, and for

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"twenty years mightily oppressed" them, until he was subdued by Barak, under the guidance of Deborah, the prophetess, and Sisera, his captain, slain by Joel, the wife of Heber the Kenite (Judges iv.).

In gratitude, hope, and praise, Deborah poured out the following beautiful ode, surpassing in composition the best examples, ancient or modern :—

THE SONG OF DEBORAH.*

"For the leading of the leaders of Israel,
For the free self-offering of the people,
Praise Jehovah!
Hear, O king; give ear, O princes;
I to Jehovah, even I, will sing,
Will sound the harp to Jehovah, the God of Israel.

O Jehovah, when Thou wentest out of Seir,
When Thou marchedst out of the field of Edom,
The earth trembled, the skies also dropped,
The clouds also dropped water.
The mountains melted from before the face of Jehovah;
Sinai itself from before the face of Jehovah, the God of Israel.
In the days of Shamgar, the son of Anath,
In the days of Joel ceased the roads,
And they that walked on highways, walked on crooked roads.

There ceased to be heads in Israel, ceased to be,
Till I, Deborah, arose;
Till I arose a mother in Israel.
They chose gods that were new,
Then there was war in the gates;
Shield was there none, or spear,
In forty thousand of Israel.

My heart is towards the lawgivers of Israel,
Who offered themselves willingly for the people,
Praise Jehovah!
Ye that ride on white dappled she-asses,
Ye that sit on rich carpets,
Ye that ride in the way,
Meditate the song.

From amidst the shouting of the dividers of spoils,
Between the water troughs,
Then let them rehearse the righteous acts of Jehovah,
The righteous acts of His headship in Israel;
Then went down to the gates the people of Jehovah.
Awake, awake, Deborah!
Awake, awake, utter a song!
Arise, Barak, and lead captive thy captives,
Thou son of Abinoam.

Then came down a remnant of the nobles of the people.
Jehovah came down to me among the heroes.
Out of Ephraim came those whose root is in Amalek,
After thee, O Benjamin, in thy people;
Out of Zebulun they that handle the staff
And out of Machir came down lawgivers:
Of those that number the host;
And the princes of Issachar with Deborah, and Issachar as Barak,
Into the valley he was sent on his feet.

* This translation is taken from "Stanley's Lectures on Jewish History," vol. ii., p. 332.

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By the streams of Reuben great are the divisions of heart.
Why sitteth thou between the sheepfolds,
To hear the piping of the flocks?
At the streams of Reuben great are the searching of heart.
Gilead beyond the Jordan dwells,
And Dan why sojourn he in ships?
Asher sits at the shore of the sea,
And on his harbours dwells.
Zebulun is a people throwing away its soul to death,
And Naphtali on the high places of the field.
There came kings and fought;
Then fought kings of Canaan;
At Taanach, on the waters of Megiddo;
Gain of silver took they not;
From heaven they fought,
The stars from their courses
Fought with Sisera.
The torrent of Kishon swept them away,
The ancient torrent, the torrent Kishon.
Trample down, O my soul, their strength.
Then stamped the hoofs of the horses,
From the plungings and plungings of the mighty ones.
Curse ye Meroz, said the messenger of Jehovah;
Curse ye with a curse the inhabitants thereof;
Because they came not to the help of Jehovah,
To the help of Jehovah with the heroes.
Blessed above women be Joel,
The wife of Heber the Kenite,
Above women in the tent, blessed!
Water he asked, milk she gave;
In a dish of the nobles she offered him curds.
Her hand she stretched out to the tent pin,
And her right hand to the hammer of the workmen;
And hammered Sisera, and smote his head,
And beat and struck through his temples.
Between her feet he bowed, he fell, he lay,
Between her feet he bowed, he fell;
Where he bowed, there he fell down slaughtered.
Through the window stretched forth and lamented
The mother of Sisera through the lattice;
'Wherefore delays his car to come?
Wherefore tarry the wheels of his chariots?'
The wise one of her princesses answer her,
Yea, she repeats their answer to herself;
'Surely they are finding, are dividing the prey,
One damsel, two damsels for the head of each hero.
Prey of divers colours for Sisera,
Prey of divers colours, of embroidery,
One of divers colours, two of embroidery for the neck (of the queen).'
So perish all Thy enemies, O Jehovah;
But they that love Thee are as the sun when he goes forth like a giant."*

From this deliverance they rested from war forty years, when again they became forgetful of the obligation to their Almighty deliverer, for which they are brought into miserable bondage under the Midianites. *(To be continued.)*

* Judges v.

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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. VI. No. 199.] WEDNESDAY, NOV. 20, 1878. [ONE PENNY.

SACCÆA.

A VERY IMPORTANT PAPER.

I HAVE been instructed and delighted by your endeavours to spread the belief that the people of Great Britain and the North of Ireland are the descendants of the Israelites, God's covenanted people, to whom He has pledged His word to bring them back to the land of their fathers, and there bless them abundantly, giving them safety, and peace, and Christ to be their King, and that they shall dwell in that land for ever, and be no more uprooted, and that all Nations shall be blessed through them when the law shall go forth from Zion, and the knowledge of the Lord from Jerusalem.

The highly-exalted and happy state of such a people may well be the admiration and envy of the whole world. The people of Israel having been lost, as God by His prophets said they should be, lost to themselves and to the rest of the world, God who drew out the plan of their being lost, will doubtless use His own way for their being found, it does not appear to me that God will use the most learned men only, nor the brightest intellects for this discovery, lest they should extol their own wisdom. He will, I think, employ simpler minds and means, that the glory may be all His own, as it will be when He brings them forth before the world as the sons and daughters of God Almighty, the seed of Abraham, His friend.

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I think it is the duty of every one who wishes the Bible to take its proper place in the minds of men, who wishes well to Britain and to Israel, to use every means in their power to satisfy themselves as to whether the Anglo-Saxon race are the genuine descendants of the Lost Tribes or not.

Sharon Turner traces the Saxons back to the place where the Israelites were carried captive, but he leaves us there to draw our own conclusions respecting their origin. We see there is a link wanting, an important link, which, if it could be found connecting this people with the Israelites before the captivity, would remove the doubts of many, and give to all the Identities you have brought forward a more than double power in convincing *all* that God's gracious favours to Britain is just the outcome of His love and determination respecting Israel; but, in the absence of this link, we are brought to a stand, for many captives from different countries had been brought to the same place, and our perplexity is augmented by the reading of a tablet where Tiglath-Pileser says that, "during the first five years of his reign, he overcame forty-two countries and their kings, whom he placed in one Government and under the Magian religion." I am not acquainted with any successful endeavours in tracing the Saxons beyond this place; and I think it is our duty to search for ourselves, and let others know if we find anything that we think may be useful.

I beg to submit the following for your consideration:—In the Rev. J. L. Porter's "Giant Cities of Bashan," published in London 1867, after describing the ruins of an ancient city, now called "Bathanyeh," but by the Greeks "Batanis" when it was the capital of the Greek province of "Batanea," the modern representative of the Scriptural "Bashan," he says: "Turning away from this interesting place, we rode along the mountain side eastward to 'Shuka,' four miles distant. This is also a very old town. Ptolemy, the Greek geographer, calls it Saccæa. Only a very few of its antique houses remain, and its shattered ruins of temples are seen on every side. Around Shuka are some remarkable tombs, square towers, about twenty feet on each side and from thirty to forty high, divided into storeys. Tablets over the doors record the names of the dead who once lay there, and the dates of their death;" all showing that this had been an important place at one time; and he adds, "from the ruins of Shuka three other towns were in sight among the hills on the East."

In your *Twenty-seven Identifications* I find, in the first Identity, the "Saxons" are descended from a people named "Saxones," "Sakasuna," "Sacassani," "Sakai," and "Sacæ." The Saccæa of Ptolemy is so alike with these names that I am led to believe they are all names of the same people. If Saccæa had been in Syria, I would have said they were Syrians; but, as it was in the land of Israel, I therefore conclude they were Israelites. If so, we are brought to the very place our Saxon-Israelite forefathers dwelt in before the captivity—that is, Saccæa and its villages.

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I think, also, we can find good strong reasons for Israelites getting this new name first, as we call the people of London "Londoners," so these people after the name of their city; and as Saccæa stood on the Northern declivity of the mountains of Bashan, overlooking the boundless plains of Damascus, where they had unruly neighbours with whom they were often at war, it required to be well fortified; its garrison would be strengthened by the people of the open country fleeing into it for safety from before the Assyrian invaders. This would retard their march, obliging them to use all their means for its capture, whilst the city, by its vigorous resistance, was getting *quite a name* in the mouths of the enemy, as we know "Plevna" did lately, after the city was taken: those who were made prisoners would require too much food and guarding to be kept with the army, they would be sent on to their destination as soon as possible; their name would go with them, by it they would be known in the place of their captivity; when other batches of prisoners arrived, having the customs and manners and speaking the same language, they would fall under the same name, nor do I see that the arrivals from Samaria would make any difference, for the name would then have been in use nineteen or twenty years amongst the rude, motley, unlettered races by which they were surrounded.

Do you think that the princes of the Two Tribes and the half-Tribe would be three of the so-called kings mentioned by Tiglath-Pileser?

HAY THEODORSON, Master Mariner.

Sunderland.

ISRAEL IN BRITAIN.

A LECTURE BY COCKBURN-MUIR.

ON Wednesday evening, October 30, the first of two lectures on the above subject was delivered in the Good Templars' Hall, Coxon's-lane, Berwick, by Mr. W. J. Cockburn-Muir, C.E., London. The meeting was presided over by Mr. Watson Askew, of Pallinsburn, and there was a large and very attentive audience.

The chairman introduced the lecturer as a scholar and philologist of repute, and also bespoke a welcome for him as a native of Berwick, who, after long years of absence, had returned to enlighten his fellow-townspeople on what was unquestionably the most interesting and most momentous question of the day.

Mr. Cockburn-Muir, who was received with applause, said:

I am not permitted to discuss political questions. Nevertheless, I am here to show you the key and solution of the intricate political complications of these disturbed times—to be very soon still more disturbed. To such extremity have we come now-a-days, in the pride of intellect and the conceit of human self-sufficiency, that a man is set down as a dreamer and a mystic if he stands up to declare that the very springs and sources of political movement during all

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ages, and the entire course of history from the beginning to the very last syllable of recorded time, are set forth and precisely defined beforehand in the Scriptures of the Lord God. This is not a question of mere *dilettante* curiosity, of scholastic disquisition, of theologic casuistry, of fanatic phrensy, conceived in folly and nursed in ignorance. This is a matter big with the destiny of not only this Empire of Britain, but of the whole earth. What is to be the canon of interpretation of this Book—this disputed, perverted, commentary-obscured Scripture? Why, the Book itself is the canon. It means what it says, not what somebody or anybody fancies it may or might mean; not what it may be twisted to mean, to dovetail with preconceptions that are imported into the Book. Nor is there any single Scripture, however apparently obscure and incomprehensible, which may not be made bright and clear by collation with other corresponding Scriptures. The lecturer then proceeded to dwell upon the importance of the Scriptures being actually in truth and fact *literally* fulfilled to the jot and tittle, pointing out that this was the only sort of fulfilment which was of the least account logically as evidence that the prophets were of old time moved by the Holy Ghost. As an illustration of this literal fulfilling of prophecy, the main incidents in the life of Christ were concisely enumerated, and concerning each of which it was said that such happened that it might be fulfilled that which was spoken of by the prophet or prophets. Notwithstanding all this crushing accumulation of evidence, the Jews believed not on Him, that the words of Isaiah (vi. 10) might be fulfilled. In like manner, for the House of Israel, the Ten Tribes, as distinct from the Jews, the Two Tribes, the memory of their origin and destiny was hidden in the night of time, and for ages they have been unconscious of their heritage. As Paul set forth, "Blindness in part is happened unto Israel until the fulness of the Gentiles be come in"—that is, until the "times of the Gentiles be fulfilled." But if Israel had to be lost, dropped out of recognisable history, manifestly this purpose would have been defeated if the record of their descent and migrations had not been obscured by the cataclysm which destroyed the Roman Empire, and the subsequent vicissitudes of ages. The prophecy, "for with stammering lips and another tongue will He speak to this people," could not apply to the Jews, the Two Tribes, for to this day every Jew is taught to read the old Scriptures in the original Hebrew. As a matter of fact, it was not by the prophets applied to them, but to the House of Israel as represented by Ephraim. If it be shewn that the British folk are the House of Israel, there is manifestly no need to prove that the Word of the Lord is delivered to us in another tongue. Many of the most important cases of imperfect or inaccurate rendering in the authorised version relate precisely to this matter of Identification of Lost Israel. Some of the most crucial cases of this nature were here cited, and by reference to the Hebrew and Greek, the errors of the authorised version were explained and corrected. The phrase, "Islands of the sea," in Isa. xi. 2, should be rendered "Isles of the

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West." The Hebrews reckoned the cardinal points from the East, which they called by a word meaning before. The Mediterranean, or Great Sea, being then behind them, they called the West by the same word as the sea. Grammatically there is no reason why *yy hayâm* should not be so rendered when *ruach yâm* is rendered "West wind" (Exod. x. 19); and *gebhûl yâm* is rendered "Western border" (Num. xxxiv. 6). Thus corrected, the passage in Isa. xxiv. 14, 15, at present quite incomprehensible, reads thus: "They shall cry aloud from the West. Wherefore glorify ye the Lord by Urim and Thummim, the name of the God of Israel, in the isles of the West." In another passage we read, "These shall come from far, these from the North and from the West, and these from the land of Sinim." The versionists being apparently unable to explain *Sinim*, have happily let it alone. The phrase means "The Land of Bushes," or, as we should say, "The Bush." Now, Jerome made his Latin Vulgate version 1200 years before the discovery of Australia, and knew nothing of that land of the South which we call "The Bush." But he translates the Hebrew phrase by *Terra Australis*, the Australian or Southern Land. There is another remarkable rendering in the Vulgate which deserves attention. In the prophet Obadiah, the 20th verse is given in our version thus: "The captivity of this host of the children of Israel shall possess that of the Canaanites even unto Zarephath, and the captivity of Jerusalem, which is in Sepharad, shall possess the cities of the South." The rendering of the Septuagint is altogether different—Israel shall possess that of the Canaanites, "and the captivity of Jerusalem up to *Ephratha*, and they shall possess the cities of Nageb or the South." The word which is rendered in our version "in Sepharad," and in the Septuagint "Ephratha," is in the Hebrew "Besepharad." Our translators have taken the initial of this word to be the dialectic particle or preposition "in." But Jerome has boldly taken the word as it stands, and simply translated the Hebrew Besepharad by the Latin Bosphorus. Whether the prophecy refers to the Cimmerian Bosphorus, the Straits of Kertch at the Sea of Azov, or to the Bosphorus over which the navy of Britain (Israel) is now keeping close watch and ward, he would not now stay to inquire. The lecturer next referred to the writings of St. Paul, who, he said, sets forth the momentous import and consequences of the loss and recovery of Israel. It were well to study his Epistle to the Romans by this light. He is not writing of a fantastic, metaphorical, so-called "spiritual" Israel. He is discoursing to the Gentiles of his "Kinsmen according to the flesh, who are Israelites to whom belong the adoption, the covenants, the promises." Let them read the New Testament by this light. Read, for example, the parable of the Prodigal Son. He is the House of Israel returned from his wanderings in Assyrian, Roman, Norse Pagandom. The elder brother is the House of Judah, who has held fast by the God of his fathers. On the other hand, read the parable of the Rich Man, the House of Judah, rich in the coming of Messias to them "first," but who believes not the prophets though He rose

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from the dead; and Lazarus, the House of Israel, outcast, full of the sores of hapless idolatry, but who, having then taken the name of Christ, are recovered into Abraham's bosom and the heritage of the promises. Let us now, proceeded the lecturer, look at two instances in which this matter is further obscured by the "stammering lips" of our authorised version. Now the first epistle of Peter in our version begins: "Peter, an apostle of Jesus Christ, to the *strangers scattered* throughout Pontus, Galatia, Cappadocia, Asia (that is, Asia Minor), and Bithynia, elect according to the foreknowledge of God." But in the Greek original we find a very different statement. Instead of "scattered," the participle of a verb, we find the genitive case of a noun, and the plain straightforward rendering of the whole is, "Peter to the elect wanderers, or pilgrims of the dispersion of Pontus, Galatia," &c. Jerome, in the Vulgate, renders it literally word for word, *Electis advenis dispersionis Ponti*, &c. The same criticism applies to the Epistle of James, the opening of which should read thus: "James to the Twelve Tribes who are in the dispersion." The inclusion of the Twelve is easily accounted for by the fact that this epistle was written late in the first century, some time after the destruction of Jerusalem, when the *Jews* also, the Two Tribes, were in dispersion. The territory spoken of in the Scripture by Peter, and in his History by Josephus, as the abode at that time of the Ten Tribes, is precisely the territory to which Sharon Turner, on quite independent grounds, and in an essentially different line of research, has traced the migrations of the Anglo-Saxon Tribes at the same epoch; and Turner, it should be remembered, was simply writing an unbiassed history of the Anglo-Saxons, and had nothing in his head about Israel. Mr. Muir then went on to point out the distinction to be observed between Israel and Judah. A Jew is a Hebrew and an Israelite as a Scotsman is a Briton. But all Israelites are not Jews any more than all Britons are Scotsmen. The separation between Israel and Judah was final and absolute until the restoration of both Houses together in the "last days." As for this kingdom in general, we are temporarily and spiritually on the very edge of an abyss—political controversy reduced to fanatic folly and personal abuse, commerce at a dead stand, the agricultural yield of the land sensibly decreasing; the population so outgrown that one-half the people hardly know how to get bread from day to day. This is one of the crises in history when a huge migration becomes a forced necessity. But whither? Not to the colonies; their power of absorption is limited and for the present exhausted. Then whither? In Asia Minor from Caucasus to Sokotra, from the Euphrates to Cyprus, upon the mountains of Israel, the heritage given to our fathers, will the God of Israel "feed us in a good pasture." "Turn you to the stronghold, ye prisoners of hope, when I have bent Judah (Benjamin of Israel) for me, filled the bow with *Ephraim*, and raised up thy sons, O Zion, against thy sons, O Ivan (the Russ), and made thee as the sword of a mighty man; and the Lord shall be seen over them, and His arrow shall go forth as the lightning, and shall go with

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whirlwinds of the South, and shall save them in that day as the flock of His people, the gems of a crown, lifted up as an ensign upon *His land.* Corn shall make the young men cheerful and new wine the maids." But what is this "new wine the maids?" What is to become of the Good Templars? Why, you are yourselves witnesses to the truth of the prophets. I have no sort of doubt that the rapidly-growing effect of your example upon the drunkards of Ephraim is the sign that upon you has fallen the mantle of the Rechabites, of whom God spake by Jeremiah: "Because ye have obeyed Jonadab your father, and kept all his precepts (in abstaining from wine), Jonadab, the son of Rechab, shall not want for a man to stand before the Lord for ever." So, then, ye are the Lord's witnesses. For this kingdom in general, we are on the very edge of an abyss spiritually and morally. A rampant tide of scepticism, whose only logical outcome is pure atheism, has saturated the intellect of the country, and is invading all classes. To stem this torrent what have we? Seemingly little more than the lithographed commonplaces of an inane and fatuous theology, which is as the apples of the Dead Sea shore, turning to dust between the lips, and choking us with pestilent rottenness. See how the story of Israel unravels the tangled skein of history, the rise and fall of empires, the steady but tremendous growth of British dominion and influence, still extending month by month until it became the Fifth Monarchy to overshadow all the kingdoms of the earth. See how the election of Israel is the clue to the Divine purposes for the government of human affairs, and how the recovery of Israel is the event set forth in the Scripture which, by its startling and overwhelming magnitude, is to be the means to bring the outer Nations to the foot of the cross of Christ, that all may know Him, from the least to the greatest.

The lecture was an unusually protracted one, but the attention of the audience was well sustained until the end.

A vote of thanks to the lecturer, proposed by Mr. Stevenson, architect, and another to the chairman, proposed by Mr. Macaskie, brought the proceedings to a close.

Second Lecture.

The second lecture on "Israel in Britain" was delivered on Thursday night—Capt. Milne Home, M.P., in the chair. There was again a good attendance.

Captain Milne Home, in briefly introducing the lecturer, observed that the painstaking scholarly research which Mr. Muir had devoted to the manifold aspects of the subject, entitled him to speak with some authority on this question of Israel in Britain. Although they might not believe in all the arguments and conclusions of the lecturer, nor consider the question as of vitally essential importance, still there could be no doubt the subject called for their earnest and best attention, as did any matter which could make the Scriptures a more interesting study and induce them to read God's Book more

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closely and systematically than hitherto. For himself he had much pleasure in presiding, and, in introducing a Berwick man to their notice, he knew he did not appeal in vain to their suffrages.

Mr. Muir said it is to be remembered that the attachment of a generally literal sense to the word of prophecy cannot exclude the "spiritual" sense which lies beyond. Not only is there a two fold and a three-fold sense, but it is ever to be remembered that the extreme of a slavish and indiscriminate adherence to the letter is as pernicious as any other extreme. For "the *letter* killeth, but the Spirit giveth life." So *every* Scripture must be interpreted by *every other* Scripture, and the obverse by the reverse. Hosea was the pre-eminent expounder of the mystery of Israel spoken of by Paul to the Gentiles. By the type of the unclean marriage is set forth the idolatrous apostasy of Israel and their sifting with the heathen Gomer. By its issue Jezre-el, their captivity, sowing and scattering among the heathen. By Lo-ruhamah, their casting off and divorce from the God of Israel. By Lo-ammi, their final and complete oblivion of their origin and of their relation to the God of Israel. Lastly, their recovery and restoration—Ammi, ye are My people; Ruhamah, ye are compassionated. With regard to the questions —When shall these things be, and where?—the lecturer pointed out that in Daniel it was written "it shall be for a time, times and a half." The prophetic time being 360 years thus give 1260 years. In the Apocalypse of John we read of Israel the divorced woman thus—There appeared "a woman clothed with the sun and the moon under her feet, and upon her head a crown of twelve stars (the Twelve Tribes.) And she brought forth a man-child (the Messias) who was to rule all Nations with a rod of iron, and her child was caught up unto God and to His throne. And the woman fled into the wilderness, where she hath a *place prepared* of God that they should feed her there one thousand two hundred and three-score days;" that is again the 1260 years. Isaiah tells precisely and literally what is the kind of place prepared. "The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose." Nay, so much like their own *home* is it that "the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon." Is it possible to conceive a more accurate and literal description of these isles of the West in which we live, and to which the prophecy is delivered? Is it true, or is it not true, that when we first came hither they were a wilderness and solitary place, and now by the goodness and long-suffering of our God they blossom as the rose, blossom abundantly? But this is not all. The woman "is clothed with the sun and the moon under her feet." It was so declared by Moses nearly 3400 years ago in Deut. xxxiii. This declaration could not refer merely to the possession of the Promised Land under the ancient Kings from Exodus to Messias. For this reason, sufficient in itself, the children of Israel have *never* yet possessed the whole land promised to the fathers. The two witnesses of the Apocalypse who were to prophecy 1260 years were Israel and Judah; "ye are

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My witnesses, saith the Lord." These are the two olive trees and the two candlesticks standing before the God of the whole earth. With this clue the whole scheme of prophecy is unravelled. But also here is the solution of the intricate political complications of these disturbed times. Who are they that are in entire possession of the entire territory, which was to be given to Jacob and his seed for ever? Who are they that are holding the feu of the lands of which Israel is the superior? What is the abomination that hath made desolate the beautiful land, whilom the garden of the world, depopulated its villages, cut down its forests, sucked dry its pastures, left its untilled fields to the bramble, its water-courses to run to marsh, a possession for the bittern? By whom is the Holy City trodden under foot? By the people whose Sovereign is Caliph of Islam. Islam reckons its era from the Hejira, the flight of Mahommed A.D. 622. By adding to this the allotted time 1260 years, we are brought to 1881-2—the date which stands precise and clear in every computation of the numerical prophecies as the termination of the dispensation of preaching the Gospel of the kingdom as a witness unto all Nations, as the determination of the power of Islam, as the dethroning of the Roman harlot and the set time for the great day of Jezre-el, the restoration of Israel. Why, asked the lecturer, has the Convention of the 4th June, by which our claim as "superiors" from Euphrates to the Nile is practically admitted, been signed between Britain and the Sultan of Turkey? Why, that the words of the prophecies may be fulfilled, and the "way of the kings from the East be prepared." From the whole tenor of the prophecies it is evident that one of the elements for the recognition of Israel is that while in the wilderness they shall acknowledge the glory of the Lord. (See Isaiah xxxv. 2, xlix, 5; Hosea i. 10, iii. 13.) The restoration of Israel does not imply at all a migration in mass to the Land of Promise; but representatively by some from this place and some from that, as administrators, stewards, bailiffs, gangers of the estate. For "strangers shall feed your flocks, the sons of the alien be your plowmen!" The lecturer next drew attention to the extraordinarily rapid increase of the British people. There was no approach to such a prolific multiplication in the case of any other Nation. Why is this? Why, that the words of the promise and of the prophecies should be fulfilled—"I will make thy seed as the dust of the earth, so that if a man can number the dust of the earth, then shall thy seed also be numbered." The United States separated from the old country in 1776, still the place was too strait for us, and our people continued to pour forth and found new colonies. Why, that the words of the prophecy should to the letter be fulfilled, "The children which thou shalt have *after thou hast lost the other* shall say again in thine ear, The place is too strait for me, give room to me that I may dwell. Then shalt thou say, Who hast begotten me these?" The colonies and the Indian Empire formed a company of Nations that the promise should be fulfilled, "a Nation and a company of Nations shall be of thee."

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Again, the Land of Promise is from Euphrates to the river of Egypt, from Ararat to Chittim, which is Cyprus. Now, the very purpose of the Convention of the 4th June with the Porte, openly set forth in the text of the Convention, is that Great Britain may occupy the necessary strategic position to resist the further invasion of Asiatic Turkey (*i.e.*, the "mountains of Israel") by the Russ of Moscow. Further, the destruction of the invading hosts by the intervention of the Lord of hosts is to be the crowning event which is to purge Israel of the "blindness in part" which hath happened them, and which is to bring them to the National recognition of themselves as in very deed the Israel of God. (See Ezek. xxxviii. and xxxix.) The lecturer then enumerated several other points in the current history of Great Britain as affecting our relations in the East, as proving our Identification with the House of Israel, giving chapter and verse to show that these relations are governed by prophecy; and as these prophecies referred to what Israel should do in the latter days, it followed that the Nation that were carrying these prophecies into effect, must be and could be none other than the Israel of God.

Mr. Nesbit, Paxton, moved a vote of thanks to the lecturer, remarking he had never heard a lecture equal to it for its powerful elucidation of the Scriptures. He had listened quite enthralled throughout, and was glad to see the successful manner in which Mr. Muir had demonstrated the fact that the Scriptures do in verity mean what they say.

The Mayor seconded the motion.

The chairman, in tendering the vote of thanks, said he was sure he expressed the feelings of all present when he said they had listened with delight and interest to the lecture. After hearing the discourse he might say, that though there might not be a unanimous agreement among them as to the conclusions adduced, still there were many points, he ventured to say, in which they would all cordially acquiesce with Mr. Muir. (Applause.)

Mr. Muir returned thanks, and before sitting down moved a vote of thanks to the chairman for presiding.

The motion was seconded by Mr. Gilroy and passed with acclamation.

[*From "The Berwick Warder."*]

THE LOST TEN TRIBES OF ISRAEL.

ALL who are interested in this great Identity Question are respectfully solicited to send CONTRIBUTIONS to the undersigned, to defray the expenses of providing Halls for a Course of Lectures in the metropolis, by Mr. E. HINE, in order to bring this most important subject before the notice of the great bulk of the people.

MR. T. LOVELAND, Shoreham, Sevenoaks, Kent.
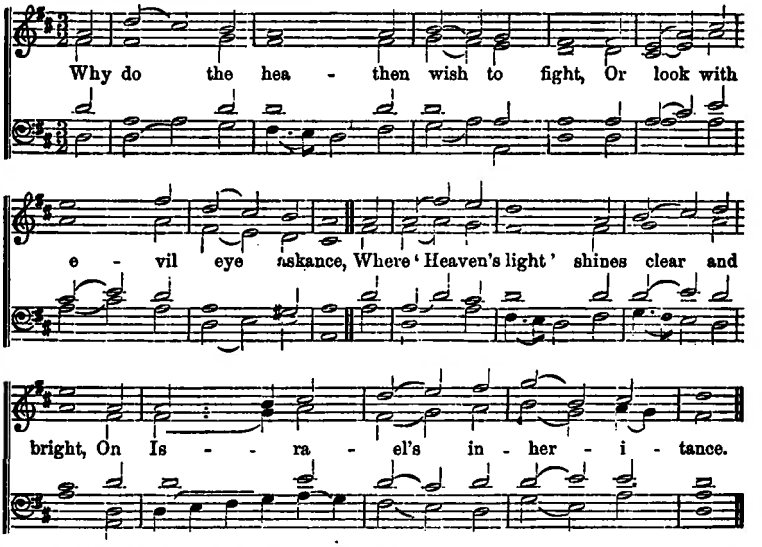
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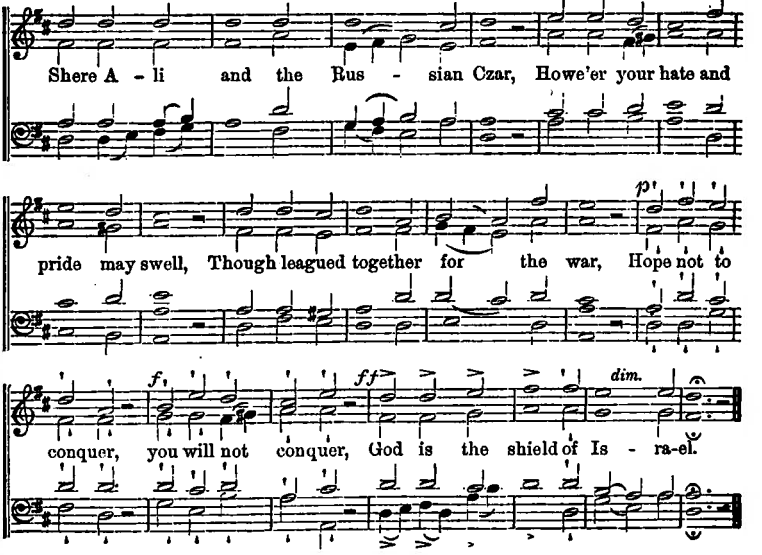
ENGLAND AND CABUL.

Words by JOHN GILDER SHAW, Leeds. Music by W. WILLIAMS, Leeds.

Moderato. With Calmness.



CHORUS. Bold, and with Confidence.



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ENGLAND AND CABUL.

"SHERE ALI is the *first Cabul Ruler who has publicly played off the Russian Power against that of England in full sight of the East!* He must be the last; for a repetition of such a spectacle as his conduct presents would be in the highest degree injurious to our domination."—See leading article London *Daily Telegraph*, October 9th, 1878.

WHY do the heathen wish to fight,
Or look with evil eye askance
Where "Heaven's light" shines clear and bright
On Is-ra-el's inheritance?

Shere Ali and the Russian Czar,
Howe'er your hate and pride may swell,
Though leagued together for the war,
Hope not to conquer!
You will not conquer!
God is the shield of Is-ra-el.

Wherefore does Russia rage and plan
To injure those whom God hath blest?
O, Ameer of Afghanistan,
Beware of your unholy guest.
Shere Ali, &c.

Your hopes are vain, your contract blind!
God's Word declares your certain fate!
The Lion * and the Tiger † joined
Will make each Pass a bulwark GATE!
Shere Ali, &c.

Those bulwarks ye shall never move,
O Russia and Afghanistan!
Stronger than adamant they'll prove—
Ye cannot enter Hindostan!
Shere Ali, &c.

Britain and Is-ra-el are one;
God will not put His sons to shame;
For He to them His love has shown
And the whole earth shall own their fame.
Shere Ali, &c.

"Heaven's holy light is Israel's guide,"
She will not shrink—she need not fear,
When God is ever at her side,
And will on her behalf appear.
Shere Ali, &c.

Russia, beware!—the day draws nigh
When your last effort shall be vain;
Five-sixths of your vast host shall lie
On Armageddon's fatal plain.

Shere Ali and the Russian Czar,
Howe'er your hate and pride may swell,
Though leagued for the unholy war,
Hope not to conquer;
You will not conquer!
God is the shield of Is-ra-el!

Leeds, October 10, 1878. JOHN G. SHAW.

* Britain (or Israel). † India.

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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. VI. No. 200.] WEDNESDAY, NOV. 27, 1878. [ONE PENNY.

SHEW US THE FORMER THINGS—ISRAEL'S DISTRESS —ISRAEL'S SALVATION OF THE LORD.

BY HARRISON OXLEY.

IN the days of old, the Word of the Lord was the Divine rule by which the people of Israel had Nationally to be instructed in for their guidance. When the Lord took the Twelve Tribes of Israel into covenant, when He choose them to be His "peculiar people," they were not left to their own wisdom in matters of National and domestic government. The Almighty Himself was their Lawgiver. He gave them laws by which both their home and foreign policy was to be regulated. And these laws, unlike those which are merely by human wisdom, were not left to be improved and amended by men in after times. By the wisdom of these laws, the whole Nation was to be governed. The king himself was commanded to have them in his hand and before his eyes, and to meditate in them.

Of all the kings that ever reigned over Israel and Judah, if there was one king that walked according to God's rule, that king was David. Therefore we have an impression that of all the kings that ever reigned over God's inheritance, David stands first in integrity with God. It was the madness of folly on the part of Israel when they rejected God, by rejecting His wise and Divine

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laws, both on the part of kings and people. By adherence to God's laws they had the promise of God's abiding, rich, and distinguished blessing upon them; but by their disobedience, His anger. The dreadful consequence of their National madness and folly, in rebelling against their Maker and their God, was seen by the repeated National calamities which came upon them, and the final casting out of Israel, and the utter dispersion of Judah. And it was further seen by God's curse upon the land. The land is unto this day unblest. It is still trodden under foot of the Gentiles.

God's Word by Moses and the prophets is witness to this day both against the Jews (the House of Judah) and the British Nation (the House of Israel). And as both Judah and Israel stand in a peculiar relationship to God, above all Nations that dwell on the face of the earth, and have yet to be established before Him, it is evident that the only way by which their National salvation can be established is by both Nations being specially again brought under the rule, power, and Divine authority of the Word of God. What neither the House of Judah nor the House of Israel can do of themselves, God has promised to do. We are, therefore, firmly under impression that the National salvation of the British Nation (the House of Israel) will be specially affected by God's own Divine, all-wise, and glorious plan. We can see no other way by which the National salvation can be finally and securely established than the way that is by the glory of the Identity. If God Almighty is the Saviour of Israel, if He is their Rock, if Israel's help is found alone in the Lord, then He must be sought. And who is there that can save the British Nation out of their present evils but the Lord? What hand but His, that is mighty to save, can deliver the Nation from the depression of trade and all the manifold evils by which we are Nationally afflicted? We believe there is a way by which all this mighty deliverance will be done, and it is in such a way as shall beget National glory to God. Does not the Identity lead us in the direct way of obtaining National salvation? and of bringing forth the fruits of National glory to God?

The Identity of the British people with the Lost Ten Tribes of Israel established, what must follow? Even this—that all the glorious things which God has promised to Israel will be fulfilled to, and enjoyed by, the British people and the House of Judah. It is, therefore, by the power of the Identity that we enter into National glory. And it is certain from the teaching of Scripture that this is the work by which the Almighty will establish us to be His people, and by which He will be our God. Therefore, by the Identity the glory of the Word of the Lord is breaking forth upon the British people throughout the world. We see by Identity light that God was, and still is, and ever will be (bless His name for ever), a God to Israel. This is the great truth of the Identity. And upon this truth is based our National salvation.

We see by Identity light how the present times of National distress have been anticipated, and by the same glorious light is also given

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to us the way by which God Himself will deliver us out of them. And that way is according to the truth of the promises, which God made to Abraham, Isaac, and Jacob for ever. By Identity work, the National mind is directed to the Word of God, the true and everlasting source of all strength, salvation, and wisdom; and by the Word of God, to God Himself. The majestic and glorious words spoken amidst the terrific splendours of Sinai, again summon the whole Nation and her company of Nations to solemn audience: "I am the Lord thy God, which brought thee out of the land of Egypt." By Identity light we are Nationally reminded of the deliverance from the house of bondage. "Our former things" are set before us. We see how the Lord, mindful of His covenant and promises to Abram, Isaac, and Jacob, in connection with the land of Canaan, brought a glorious National salvation to their seed.

The times recorded of Israel at that period were times of calamity, times of distress, times of groaning. "I have seen, I have seen the affliction of My people which is in Egypt, and have heard their groaning" (Acts vii. 34). The miserable, helpless, and enslaved condition of God's people, under their haughty and powerful oppressors, served to make their deliverance more glorious. It was when they were brought so low, that the I AM THAT I AM came forth, and brought a mighty and glorious National salvation. The redemption of Israel from the Mosaic law was effected at a time when the Tribes were cast out of the land and scattered abroad. The greater redemption of Israel by the ever-blessed Son of God was effected at a time of Israel's calamity. The glad tidings of salvation, which the light-bearers of Israel and of the world were sent to convey, were on this wise: "Be it known unto you, therefore, men and brethren, that through this Man is preached unto you the forgiveness of sins; and by Him all that believe are justified from all things, from which ye could not be justified by the law of Moses" (Acts xiii. 38, 39).

It is in beautiful harmony with Scripture, therefore, to look for that other great National salvation which God has promised to both Israel and Judah in the latter days, at a time of affliction. The times which have been, and still are, going over Israel (the British people) and the House of Judah, are times of affliction and groaning. Is it not a wonderful dispensation of Providence that now, at such a time, we have mercifully brought before our people the great, the precious, the glorious truth of our Identity? And by this glorious light can we not see "the everlasting arms" still surrounding us? If we have no other light to guide us in our National affairs but that which is merely of human wisdom, the light that is in us is darkness. We must stumble at every footstep we take. If our arm that we trust in is an arm of flesh, it is cursed. But if God has graciously sent us a light—if He has prepared for us a way by which He will glorify His Word in our midst and throughout the world, and if that light be, and that way is, the glory of the Identity, then let the Nation see to it.

Why did the Lord cast our forefathers out of the land? Why

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have we been so long in exile? Was it not because they forsook Him, and provoked Him to anger again and again until there was no remedy but punishment? Yet even in judgment the Lord remembered mercy. Why have not our National sins carried us away from the earth? Why has not God forsaken us when there is so little of vital godliness, so much of corruption under the holy name of Christ? so much of utter disregard to God amongst the masses of the people? The answer is given in the Word of God to Israel: "I the Lord change not, therefore ye sons of Jacob are not consumed" (Mal. iii. 6).

Now, who can bring real deliverance to the Nation? Whose arm is strong enough but the God of Israel? Who hath counsel, or who hath might, or who hath power, but the Lord of hosts? Ask yourselves, House of Israel, by the light of the Identity, whether the Bible is a dry Book, whether the wisdom of God or that of man is the best? whether the poverty of human expedients or the riches of Divine glory is to be accepted? whether it is better that we should be led by blind guides, or that we should thankfully, humbly, devoutly, and earnestly accept the guidance of the Holy One of Israel, before whom human perfection is rottenness; human might, vanity; human wisdom, folly? The present National distresses leads, by the Identity, to consider and bring forth the "former things."

The Identity evidently being after the wisdom and power of God, is the only and certain way by which our National salvation can be gloriously established. "Let Israel hope in the Lord, for with the Lord is salvation. He sent redemption unto His people; He hath commanded His covenant for ever: Holy and Reverend is His name" (Psa. cxi. 9).

ISRAEL'S DESTINY.

By J. Harris James.

CHAPTER VI.

(*Continued from page* 496.)

"IN THE DAYS OF THE JUDGES."

It is clear that soon after the death of Joshua there was a great relapse in the moral and religious life of Israel, caused by their mixing with the heathen and intermarrying with them (which they were strictly forbidden to do), that they became forgetful of the law. At a very early date Micha, of the Tribe of Ephraim, had so far degenerated from the true worship of God, as to set up images in his own house to worship, excusing himself on account of the distance from Shiloh, where the tabernacle was placed. He had also prevailed on a Levite to remain with him to perform the religious ceremony.

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The Danites discovering the images, carried them away, taking the priest with them; they set up the images and pursued the same idolatrous worship themselves (Judges xviii.). Also about this time the people of Gibeah, of the Tribe of Benjamin, were guilty of great wrong to one of the Levites, and their brethren, instead of giving up the offenders to punishment, when they were demanded by the other Tribes, protected them, upon which a bloody war ensued, and the Benjamites were almost totally exterminated (Judges xix., xx.).

For their disobedience they were from time to time suffered to fall into the hands of their enemies, who greatly oppressed them; but whenever they turned to their God with humility, He sent "deliverers" to rescue them. But all these warnings had but little effect upon them, that "saviours" had to be "raised up," to keep them from wholly forgetting the words of the law; and so it went on from bad to worse until the rise of "Samuel the prophet."

For their repeated crimes they are now brought into miserable bondage under the Midianites till, upon their repentance, an angel called Gideon from the threshing-floor to be "judge of Israel," who performed many glorious actions, and not only freed them from their enemies, but also restored them to a flourishing condition, and led them from idolatry to the true worship of God. But as soon as Gideon was dead, they turned again from the true worship of their God and served "Balaam, and made Baal-berith their god." And Abimelech, one of his sons, slew all his brethren except Jotham, and persuaded the Shechemites to make him king. This caused much dissension among the people; but after three years, as Abimelech was besieging a city, he was slain by a woman casting a stone upon his head; "thus God rendered the wickedness of Abimelech," which he did by slaying his seventy brethren, and all the evil of the Shechemites "did God render upon their heads." Tola, a man of Issachar, next judged Israel, and governed them for twenty-three years with ability. But during the administration of his successor, Jair, a Gileadite, they again rejected the worship of their own God, and served Balaam, and Ashtaroth, and the gods of all the neighbouring Nations. And now again the Philistines and Ammonites are stirred up against them, who invade and persecute them on every side, so that they were "sore distressed." In great consternation and despair they again "cried unto the Lord, saying, We have sinned against Thee, both because we have forsaken our God and also served Balaam." While enjoying peace and prosperity, they ungratefully rejected their Almighty Deliverer, and, consequently, were drifted by the evil spirit to serve false gods, and it required oppression to bring them to a right understanding, to know that it was Jehovah alone who could sustain and help them. Such was Israel's sad case, and, indeed, is the case of many of us to-day. In time of danger and distress, we see our folly and humble ourselves before God; but in time of prosperity, we become careless and allow ourselves to be influenced and led captive by our common enemy, the devil. But He said unto them, "Go and cry unto the gods which ye have chosen;

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let them deliver you in the time of your tribulation." The Almighty Friend of mankind is long-suffering and abundant in mercy, and again, upon their humility and repentance, He raised them up a deliverer in Jephthah, who was a man of great courage. He defeated and drove out the Ammonites, invaded their land, and destroyed many of their cities, and restored liberty and glory to Israel; he also subdued an unwarrantable rising of the Ephraimites (Judges xi., xii.). After him Ibzan, Elon, and Abdon successively judged Israel, of whom there is nothing remarkable recorded.

Yet again they departed from following their Almighty Protector, and again are they delivered into the hands of their enemies (and for forty years the Philistines persecute them). Samson was then raised up to be judge; his birth was miraculous, and foretold by an angel; he was endowed with an uncommon degree of strength; he rent a lion as he would have rent a kid. He killed a thousand Philistines with the jawbone of an ass, and being shut up in the city Gaza, carried off the large heavy gates, and escaped.

He became a slave, however, to sensual pleasure, through which he fell into great sin, and was at length induced, by the artifices of a treacherous woman, named Delilah, to discover the secrets of his strength, upon which she took an opportunity to deliver him into the hands of the Philistines, who took him and put out his eyes. The gifts and advantages with which God distinguished some of His people did not exempt them from human frailties. Samson passed some months in miserable servitude (in which time his hair had grown again and his strength returned), when upon a great festival, he was brought forth by the Philistines as an object of their mockery and scorn before Dagon their God. And Samson cried unto his God for help that he might be avenged for the insult and the loss of his eyes. The princes and nobles of the Philistines assembled around him to participate in the sport, when he took hold of the two middle pillars upon which the house rested, and he bowed himself with all his might, and the house fell, and Samson and the Philistines were buried together in the ruins (Judges xiv.—xvi.). Eli, the high priest, succeeded Samson as judge; he was of a good disposition, but was very indolent and remiss in his government both of the Nation and his own family. His two sons, Hophni and Phinehas, who officiated under him, were guilty of infamous crimes, and by their example led the people, who were prone to wickedness, into great abominations.

"Because his sons made themselves vile and he restrained them not," the Lord threatened to take the priesthood from his house, and make an end of his family. Not long after this, the Philistines attacked and defeated them, Hophni and Phinehas were slain, and the ark of the covenant, which had been brought into the camp to encourage the people of Israel and intimidate the enemy, was taken. God suffered that special token of His covenant and presence to be removed from His people because their minds were drawn after false gods, and "He was not at all in their thoughts."

Eli was anxious to know the result of the battle, and on hearing

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that his sons were slain and that the ark was taken away, "fell from off his seat backward," and his neck brake, and he died, for he was an old man (ninety-eight), and heavy. The Philistines carried the holy ark to the city of Ashdod, and set it in the house of Dagon their god; but the vain image fell upon his face before the holy ark of God, as it were in obeisance. God was wroth, and sent severe affliction among the Philistines, so that they gladly sent back the sacred ark to Israel, who placed it in the house of Abinadab, in Gibeah.

Samuel, who had been dedicated to the Lord in a remarkable manner (1 Sam. i.), was bred up under Eli from infancy, and when quite a child ministered under Jehovah before Eli; and God appeared unto him, telling him what would befall the house of Eli for the sins of Hophni and Phinehas. "And the word of the Lord was precious in those days; there was no open vision." "Samuel grew, and the Lord was with him," and all Israel soon knew that he "was established to be a prophet of the Lord."

After the death of Eli, Samuel succeeded to the government, and acted both as prophet and judge. He was favoured by Jehovah with frequent revelations of His will, and he preached to the people with great affection and zeal, impressing them that if they would turn to their God and serve Him only, that He would deliver them out of the hands of the Philistines; and he prevailed on them to put away their false gods, and to confess their sins and turn to their God; when he led them against the Philistines and subdued them, and restored all the cities that had been taken from them.

He was faithful in the administration of justice, and took a circuit every year through the kingdom for that purpose. But when he became old and unable to discharge his public office, he made his sons judges over Israel; but they walked not in the ways of their father, but perverted justice for the sake of bribes, and oppressed the people.

And the elders of Israel made a general complaint to Samuel, and earnestly requested him to alter their form of government, and appoint a king to judge them like other Nations. And God directed Samuel to lay before the people the many grievances and inconveniences which would attend such a change; also telling them that by thus insisting upon such a change they rejected the Lord from being their king. But notwithstanding the remonstrance of the prophet, they obstinately persisted in the demand, and God ordered Samuel to hearken to their voice, and was pleased to nominate Saul to the regal dignity (1 Sam. i.—viii.).

(To be continued.)

THE LOST TEN TRIBES OF ISRAEL.

ALL who are interested in this great Identity Question are respectfully solicited to send CONTRIBUTIONS to the undersigned, to defray the expenses of providing Halls for a Course of Lectures in the metropolis, by Mr. E. HINE, in order to bring this most important subject before the notice of the great bulk of the people.

MR. T. LOVELAND, Shoreham, Sevenoaks, Kent.
MR. A. J. STEPHENSON, 123, Newgate-street, London.

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RESULTS OF ISRAEL'S OBEDIENCE.

By John Gilder Shaw.

(*Continued from page* 472.)

"And it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all His commandments which I command thee this day, that the Lord thy God will set thee on high above all Nations of the earth: and all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the Lord thy God.

"But it shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all His commandments and His statutes which I command thee this day, that all these curses shall come upon thee and overtake thee."—Deut. xxviii. 1, 2, 15.

These verses form part of an address by Moses to the whole Hebrew people assembled in Mount Seir, and "were spoken (as Ithuriel says in his recent abusive declamation against Mr. Hine*) many hundreds of years before the division between *Judah and Israel* took place." So far Ithuriel is right; but when he concludes—from the fact as to the whole of the Tribes of Israel being present—that the words, "Ye shall be few in number" (verse 62), do not now apply to *Judah* alone, we can but come to one of two conclusions:—He has either not read the chapter, and consequently ought not to have rushed into print until he had done so, or, granting that he has read the chapter, he is too great a simpleton to form an opinion. Anyone, with an ordinary share of discernment, can see that the 1st and 2nd verses are conditions—laid down by Moses at God's command—by obedience to which *all* the Tribes of Israel might secure the blessings which follow, and the 15th verse as plainly states that *the curses are only to fall* upon those who do not fulfil the conditions—*i.e.*, obey the law. Now consider this plain fact: If the Nation of Israel were obedient and Judah the reverse, the blessings would come to Israel and the curses would fall upon Judah. Now it is our contention that something equivalent to this did eventually take place; we hold that the Tribes composing the Nation of Israel (Britain) are under the new covenant—the covenant of grace—*i.e.*, our Lord and Saviour Jesus Christ has fulfilled all the conditions *for us*, and our faith in Him as our Redeemer, not only gives us immunity from the consequences of having broken the law, but secures to us all the blessings guaranteed to those who should come up to the high standard of perfect obedience to the holy law of God. All the promised blessings have been purchased for us by our blessed Redeemer, who rendered that perfect obedience to the law which was beyond the power of any human being, and died for our redemption, as it is written: "Christ hath redeemed us (Israel) from the curse of the law, being made a curse for us" (Gal. iii. 13). On the other hand, we firmly maintain that Judah, by rejecting the Messiah and choosing to remain under the law, "by the works of which," says the apostle, "no flesh can be justified," are to this day amenable to the curses—amongst which

* See letter in *Scarboro' Weekly Post*, October 6, 1878.

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"Ye shall be few in number," in the 62nd verse, is included—and must inevitably fall upon them "who do not observe and do all God's commandments and statutes." The Jews have still the law for their "schoolmaster to bring them to Christ," but we who by faith are not under "law," but under "grace," most truly "are no longer under a schoolmaster."

Applying the subject to ourselves, however much men may flout the idea—however much men may jeer and scoff—if there be any truth in the Bible or any dependence to be placed in the assurances of God, first to Abraham and then to his seed after him—we are certainly Israel in Britain—the elect people—the people of God—His inheritance—His chosen for all time—Israel in the Isles—Israel redeemed from the "curse of the law"—Israel under the new covenant—*i.e.*, the "covenant of grace." We are as conspicuously under the blessing of God as, on the other hand, our brethren of the House of Judah are still under the curse. This truth ought to awaken our liveliest emotions and cause a thrill of grateful patriotism to dart through every British bosom that he is able to say with honest pride,

"This is my own, my native land!"

Britain! whose fame has spread to every part of the habitable globe in virtue of our Israelite origin. This is a sublime and glorious truth, but let it be very clearly understood that we have no room for boastfulness; the blessing has come down to us, not from any merit of our own; we owe it to the sovereign grace and favour of God. Listen to His voice: "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" (Ezek. xxxvi. 22). Reader, bear this in mind, I am not extolling Israel's merits—I am only showing the faithfulness of God to undeserving Israel.

And now, having clearly demonstrated that Britain (or Israel) is the Fifth Empire—that it is impossible for its glory to pass away, or be in any sense diminished, but that, on the contrary, its power must ever be increasing, and that Christ will most assuredly set His seal upon us in recognition of the fact that indeed and of a truth we are His ancient people Israel—it cannot, then, be characterised as an assumption, on our part, to show that *God is faithfully fulfilling every jot and tittle of His promises to our fathers, Abraham, Isaac, and Jacob*, and all the other great and precious promises made to our Nation (Israel) throughout the subsequent ages.

It is my intention to prove in the present essay that we are not only the greatest and the grandest Empire that ever existed on the face of the earth, but also to point out how literally the promises of God to our fathers have been fulfilled in the history of the British people; and as it has not been fulfilled in the history of any other Nation—or people—on the earth's surface, this has come to pass in full accordance to God's expressed will and *in exact proportion as we have been led by the aid of His Holy Spirit to obey His behests—i.e.*, in

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other words, our covenant-keeping God has strictly and literally fulfilled all His promises to Israel in due proportion as we—His people—have fulfilled the duties so clearly laid down for our guidance, and absolutely indispensable to be performed by us under the new covenant—duties which must be attended to and carried out by the children of Israel before the special blessings could either be bestowed by God or received by Israel in all their glorious fulness and fruition.

Israel sent into Captivity for Idolatry.

Be it remembered that the Nation of Israel *were sent into captivity*—thoroughly uprooted from the land, and the Cutheans sent to inhabit their towns and villages, so as to effectually bar their return—*for the sin of idolatry*. Their first king, Jeroboam, set up two images of Baal—the one in Dan and the other in Bethel, and proclaimed to the people: "Behold thy gods, O Israel, which brought thee up out of the land of Egypt" (1 Kings xii. 28). This was done to prevent the people from going up "to do sacrifice in the house of the Lord at Jerusalem," and in order to secure their loyalty to the kings of Israel. It is perfectly nauseating to read the oft-repeated record of the acts of these kings in the same words: "And he did that which was evil in the sight of the Lord," who had said amid the terrors of Sinai: "I the Lord thy God am a jealous God," and "Thou shalt have no other gods before Me."

Israel's First Act of Obedience—in Britain—and the Blessing which Followed.

It is a notable fact in the history of both the Nations—Judah and Israel—that the first blessing which followed their return to a purer faith was success in war—victory over their enemies. We have an instance too, in the reign of Joash, King of Israel, that He who hath said, "Touch not Mine Anointed, and do My prophets no harm," rewarded Joash for his tenderness to the prophet Elisha, by causing him to defeat the Syrians in three successive engagements.

Now, if we carefully examine the history of Israel in Britain, we shall find it coincides exactly with her past history. If the reader will take the trouble to examine my "Chart of Victories over the Continental Powers," he will find that before the time of our own Wickliffe (1360), who has been termed the "Father of the Reformation," and the "Greatest of Reformers before the Reformation"—we had only gained three victories—viz., Cressy, Calais, and Poictiers, and only three other victories—Agincourt, Brest, and Spurs, between that time and the year 1534, when King Henry VIII. emancipated us from the idolatry of the Romish faith by entirely throwing off the yoke of Rome. Queen Mary tried hard to re-establish the Roman Catholic religion, but God in mercy cut short her reign before she succeeded in doing so. Out of our 287 victories over the continental Powers alone, 281 have been achieved since we Nationally abolished the worship of saints and images. The thing speaks for itself—God has blessed us, as in the ancient days, by giving us the victory over our

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enemies since as a Nation we have had no other gods but the one living and only true God.

But obedience to this one command was not all that God required at our hands, as I hope to show to my fellow-countrymen—the modern children of Israel.

There are several specific commands which are at least as binding if not more so under the new covenant; and as these commands were given to Israel it is very clear they could not be carried into effect by the people of any other Nation except those "who are Israelites; to whom *pertaineth* the adoption, and the glory, and the giving of the law, and the service of God, and the promises; whose *are* the fathers and of whom as concerning the flesh Christ came, who is over all blessed for ever. Amen" (Rom. ix. 4, 5).*

Observe, St. Paul does not speak in the past tense; he says, "*to whom pertaineth*," and not *to whom did once pertain*; he speaks of the present and not of the past—thus showing plainly, as he himself says, "God hath not cast away His people whom He foreknew." All these good gifts of God to Israel certainly remained in full operation in the apostle's days, and, to my mind, we cannot entertain the thought that all is changed in their application to Israel without doing violence to God's Holy Word, for He hath said, "I am the Lord, I change not."

I intend to show that there are certain specific commands which God gave to Israel before her redemption which are equally binding now, not only for the reason already given, but also because our Redeemer confirmed them and directed His disciples to observe them throughout the successive ages, and we must regard the observance of them as a plain Christian duty. I wish also to point out how we stood in relation to these commands only a century ago, and to contrast our conduct and its results then and at the present day, and if we find, from a fair examination of the facts, that we as a Nation are a little higher in the scale, let us attribute it entirely to God's free grace, and in that spirit of humility which becomes us when we call to mind our past misdoings.

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* The context of the verses here quoted are often triumphantly brought forward to show that in some way or other—I could never clearly see how—the Gentiles have exchanged places with Israel. There is not an atom of proof that such is the case. Although the apostle Paul is speaking to Gentile hearers as well as to his brethren (Benjaminites) he does not mention the Gentiles in this chapter at all until the 22nd verse and once after (verse 30); in both cases he is explaining how it is that the Gentiles have become sharers of Israel's privileges. The teaching the apostle is trying to convey to the minds of his audience is that what is described in the 4th and 5th verses is confined to the lineal descendants of Abraham through Isaac, whom Sarah bare to him. This fact must be borne in mind that Abraham had several sons by Keturah, and Ishmael by Hagar, and the logical conclusion is, that if none of these—the natural seed of Abraham—can be partakers in Israel's specific work, there is absolutely no room at all for other Gentiles. The apostle goes on to show the same thing with regard to Isaac's seed, God selecting Jacob, and rejecting Esau (twins), as the medium or channel of His gracious purposes.

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The Specific Commands to Israel.

The command to go and preach the Gospel to all Nations, "for a witness," is one of the special commissions to Israel, for Christ said to the disciples "*Go ye*," and as far as I can ascertain those who were thus sent were all of the real stock of Israel with one solitary exception—Simon the Canaanite—and he was certainly one of the earliest Gentile graft into Israel's olive tree, and partook of the "richness of its root."

God also under the old dispensation commanded Israel to

"Undo the heavy burthens,

"Let the oppressed go free, and to

"Break every yoke."

Our blessed Redeemer took an early opportunity to confirm this and to enforce it as a Christian duty, for we read, "And He came to Nazareth, where He had been brought up: and, as His custom was, He went into the synagogue on the Sabbath-day, and stood up for to read. And there was delivered unto Him the book of the prophet Isaiah. And when He had opened the book, He found the place where it was written, The Spirit of the Lord is upon Me, for He hath anointed Me to preach the *Gospel to the poor;* He hath sent Me *to heal the broken-hearted*, to *preach deliverance to the captives*, and *recovering of sight to the blind*, to *set at liberty them that art bruised*" (Luke iv. 16—18). Jesus Christ, in His sermon on the mount, and throughout His ministry, teaches the same duty in the strongest possible language; He tells us to "love our neighbour as ourselves," to "do unto others as we would that they should do unto us"—even uttering that sublime doctrine, "Love your enemies," and to "do good to them that hate you."

(*To be continued.*)

LOST ISRAEL FOUND.

A LECTURE

Will (D.V.) be delivered on this important subject at

EXETER HALL,

On Tuesday, December 10th, 1878, by

EDWARD HINE.

The Chair will be taken at 7.30 p.m.

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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. VI. No. 201.] WEDNESDAY, DEC. 4, 1878. [ONE PENNY.

FINE THOUGHTS.

FROM THE REV. A. J. J. CACHEMAILLE, VICAR OF ST. MARY'S, OLDHAM.

WE do not present this very beautiful sermon which we extract from *The Oldham Express* as a "blind testimony" in favour of our Identity, for we remember having tea and much profitable conversation with this worthy vicar, who afterwards took the chair at one of our lecture gatherings at Oldham, when the hall was well filled to the doors; for it becomes impossible for a man knowing about the Identity question to give *blind testimony*. We make this remark because we have read in the *Banner* of a *blind testimony* being given by the Rev. Mr. Charlesworth, Vicar of Limehouse, in one of his sermons, long after—more than once—we had had the privilege of expounding at some length before him the Identity subject. Mr. Charlesworth's testimony was a sure one, and Mr. Cachemaille's comes forth as a very splendid testimony, and we most heartily thank him for it; and we are quite sure that our readers who are really conversant with the reaches of the Identity, who know that Mr. Cachemaille's text refers alone to the people of the British Nation, because of their Identity with Lost Israel, the people of this promise, will, on account of the splendid testimony this worthy vicar gives of the glory that is *positively* to be

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realised, feel doubly interested in the Identity work, because they will all know that the British people, who soon are to become "all righteous," can only so become as a result of their Identity with Israel. No sensitive Identity mind could help seeing with this explanation that the new electric light wire of the Identity was working throughout the brain of the vicar privileged by God to give his utterance; and again we thank him for his measure of boldness and faithfulness. —EDITOR.

THE VICAR OF ST. MARY'S SERMON.

On Sunday morning the Rev. A. J. J. Cachemaille, vicar of St. Mary's, Oldham, whose sermon was crowded out of our issue of yesterday, preaching in the presence of his Worship the Mayor (Councillor Hamilton), and the alderman and councillors of the borough, and members of the board of guardians and other institutions, took for his text chapter ix. of the Book of the prophet Isaiah, v. 21: "Thy people also shall be all righteous." He said: What a strange place that will be, my brethren, where every one shall be righteous! What a strange thought for the chief magistrate of this and of the other boroughs of this land, when they shall be elected to preside over a people whose whole life, whose every effort, shall be the fulfilment of those things which are pure, and honest, and of good report! A strange place and people, indeed, it must seem when we reflect upon this generation, and its habits, and its requirements, and compare it with the generation whose people shall all be righteous. What a strange revolution it would produce in the land! What a wonderful reform it would introduce! What a different composition it would force into a gathering such as we have this day within these walls. That one change made, consider what it would mean. We think instinctively, as we utter the text, of the institutions of our land—(1) our courts of law, with all the multitude of officials which at present work the machinery of justice: the mixed multitude whose livelihood, honestly gained indeed, is nevertheless gained upon the sin, the unrighteousness of the world, thousands and tens of thousands who gain their daily bread and build their fortunes in administrating justice, yet an administration of justice which is forced into their hands through the injustice and unrighteouness of the people—what a strange revolution would come over these courts and these offices, were the people of this country in this year of your office, sir, to become all righteous! Yes, the thought is a strange one, but it is worth the thinking—(2) our prisons, brethren, in which thousands of our fellow-men and women are fast bound in the toils of unrighteousness—men and women who might now have been ornaments of our manhood, adding to the general stock of well-being, and of progress, and of culture, but who are there a burden upon the ratepayers, and a weight upon the wheel of prosperity; they are adding nothing to our gains, they are steadily draining away the rising tide of prosperity, and keeping it low—(3) our reformatories, brethren, into which the innocence of childhood has found its way through unrighteousness, whither the purity, and the honesty, and the gentle-

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ness of our rising generation has been forced because of unrightousness —(4) stranger still, and sadder, those numberless, and also those growing, asylums which dot our land all over, where, for the most part, a life of unrighteousness, of vice, of sin, has cast its thousands of victims, the most ghastly fruits of an unrighteous people—(5) our police force, brethren, large as it is, is not large enough to keep within bounds the violence and the crime of the unrighteousness of our people. And, besides those which I have mentioned, which are protective forces, defensive armaments, there are our armies and our navies, which, indeed, thank God, have been wonderfully idle for years, and which, we pray God, may still lack employment; our armies of regular troops, or our militia, or our noble volunteer force—(6) our engines of war of whatever kind—are these the adornments of a people that is all righteous, brethren? Would not the change from our present condition to that of the text be as startling as it would be complete. Even you, sir who have been elected the chief magistrate of this busy, enterprising borough, you have been elected to dispense justice to those who have been oppressed by unrighteous dealing and to punish the offender. Your very election, under the circumstances, seems to be called for, not because of the righteousness, but because of the unrighteousness, of the people. Whilst you are the representative of all the noblest and the holiest convictions of the truth which God has revealed, still your office will be largely employed and your time much taxed with the disorders of unrighteous dealings. On turning for a moment from the official side of our congregation to that unofficial and predominating element, the same thought is pressed upon us. When we consider the fearful distresses which arise out of the clash of capital with labour, and the bitterness of spirit which is engendered and fostered by a false estimate of the relation of one to the other, are we not compelled to acknowledge that in a righteous people strikes in our various trades could not happen, would not be provoked by the busy demagogue, and would not send the cry of distress into the many homes of our working populations—a cry which seems at the present painfully near its realisation, and which threatens to be one of the first events of pressing anxiety at the very threshold of your office? God grant you, sir, to see the thick clouds which hang over the industries of this great town dispersing, and the sun of new settled prosperity shedding its gladness upon us all. My brethren, it may seem to you that the conditions of a people "all righteous" are so strange and so opposite to all that ever we have known, that the condition is ideal rather than real, and is a condition towards which we may direct our efforts, but without hope of their ever being realised. You will say that under such circumstances the occupation of the world would be gone, or at least nearly so, that even an august ceremony such as we are celebrating this day would be unnecessary or impossible. My brethren, let us not for a moment imagine that the practice of evil, the life of unrighteousness, is a healthy and a more prosperous one than that of righteousness. Indeed, we allow the

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truths of Holy Scripture, which declares that "righteousness exalteth a Nation, but sin is a disgrace to any people." Our occupation would not be gone, our offices would not be empty, our mills would not be idle—we should only then have started life under its most favourable conditions; we should only then be in a position to go forward to unlimited prosperity without let or hindrance, without danger or failure. All the heavy weights which hang upon us and break the sinews of our peoples would be gone, the taxes which go to keep up the bulwarks against sin, or which go to maintain the armed peace, or the men of war, would be removed, and we should stand forth unfettered to run the way of God's commandments and to reap the blessed fruits of righteousness. There would be much to do; more than ever. All the nobler institutions of the land would receive a fresh impetus. We should still have a grand educational machinery, for there would still be children born who would need training. But it would be an Education Act in which the painful rivalries which embitter our efforts would be for ever laid aside; secular schools would be blessed with a godly tone and with a righteous tincture. There would still be work for working men and women to do; for even in Eden, and before unrighteousness blighted the earth with a curse, Adam and Eve had the blessings of labour. Yes, even He, who is the true pattern of righteous humanity, did labour in the quiet home in Nazareth. There would be government still, but it would be free from the miserable jealousies of party. The government would be righteous and unanimous, and would tend always to a righteous progress. There would thus be need still for these elections each year. Our worshipful mayors would still discharge duties which might indeed be the envy of every alderman and councillor in every corporation. There would still be worship. Yea, brethren, the worship of Almighty God would no longer be left to the few, and the work of unrighteousness to be the practice of the many; the walls of our churches would then be too narrow, and our benches too few, to hold the righteous Nations which came to offer their praises and thanksgivings unto God. There would thus, brethren, be still room for all that is noble and pure, all that is true and healthy, all that is Godlike and Godly. Yet, you will say, brethren, this is all very well, but it is much too far up in the clouds for our every-day life and our every-day thoughts; the thing is impracticable. Brethren, let us hearken to the text, it is a promise, "Thy people also shall be all righteous." It is, therefore, no more impossible than that God has promised that it shall be so; and there is not one of us here who would dare to charge God's Word either with extravagance or with fiction. It shall be! Yes, you will say, we may allow that, but it shall be so in heaven, and that is almost as much as to say it cannot be on earth. My brethren, we have no right to explain away God's Word, or to take out all the literal from it to put an impalpable interpretation upon it. The text and its context refer not to heaven, but to earth, and to a time, perhaps, *not far distant, and, perhaps, not alien to this great Nation.* But even if we should allow your objection

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that it refers to heaven, have you ever considered, brethren, what the descriptions of heaven given in the Bible are? You will find them strangely practical, wonderfully closely allied to the practice of righteousness. The descriptions given of heaven are such as accommodate ye *to this and to your daily life.* They all speak of a place and a people whose works and whose thoughts are holy, free—that is, from the deadly practice of the very sins which we daily commit—a people whose whole soul is influenced and guided by that same blessed Spirit who even now is the fountain of "every virtue we possess." Yes, brethren, heaven is a condition rather than a place; it is a condition which must be begun here below if ever it is to be realised and enjoyed above. You say the text is ideal, or it refers to the unearthly future; that it is not a practical text for a practical service and occasion like the present. My beloved brethren, our chief magistrate here to-day is not so much the representative of her most gracious Majesty Queen Victoria as he is the officer of God in this town, who is by Him commissioned to administer His justice, as St. Paul tells us in Romans xiii. Have you, then, brethren, ever considered what kind of examination shall be held by the blessed Saviour at the last, when He shall sit upon the throne of His majesty, and shall have before Him all the Nations of the world? Read it as you may in the closing verses of the 25th chapter of Matthew. It will be according to our works that He will judge—works done towards our fellow-men, or works left undone by our fellow-men. Works of practical righteousness done, or left undone, will be the evidence upon it. The sentence shall be read, and the final award made. "I was an hungred," so runs the sentence of award, "and ye gave Me meat; I was thirsty, and ye gave Me drink; I was a stranger, and ye took Me in; I was naked, and ye clothed Me; I was sick, and ye visited Me; I was in prison, and ye came unto Me." Are these, then, unearthly and impractical features of that which we term righteousness? You say that this righteousness is not a present and a practical matter suited to this occasion. Then, brethren, go to the 5th chapter of Matthew, and see what our Lord describes in the opening verses as the most practical, the most righteous, the most saintly life, and you will see again that the righteous people are people down here on earth who do deeds which are every day within the reach of our hands and within the power of our lives. You throw the text into the future and say that it refers to the millennium or to the invisible world hereafter. Well, brethren, what is the meaning of our chief magistrate's election? Will you say that he is only elected to sit upon the bench to deliver sentence against the offenders in this borough? Will you so degrade an office which is noble because of God, whose authority it claims, and place the whole of its duties in the punishment of wickedness and vice? Oh, no! It is the other side which gives it its dignity and glory; it is that side which is constructive, and which lays its best efforts out for building up the people in righteousness, and in setting forward all efforts which tend to the well-being, the progress,

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the true godliness of this people. It is that side which constitutes its happiest and most enviable side. It is the side which places its first act in the house and presence of God, drawing thence its authority, its dignity, learning there its true goal and aim. This it is which makes the text a practical one this day in our ears; one in which all may and should bear a share; one towards which we should all be fellow-workers and helpers to one another, building up that constitution and that Nation whose people shall be all righteous. Oh, sir, keep this high goal before you during the period of your office; let this be the chief robe and badge of your worshipful office; and may it please Almighty God to allow you to see during the year or the years in which you shall fill the office of Mayor of Oldham, this great and intelligent people, whom you are called to lead and to govern, advancing towards that consummation when all our mayors shall administer God's will unto a Nation that "shall be all righteous."

ZECHARIAH'S VISION OF THE FOUR CHARIOTS.

By Harrison Oxley.

We have the impression that the visions contained in some of the chapters in the first part of the book of the prophet Zechariah have a direct bearing upon the times in which we live, and events connected with Identity times. We have certainly by the glory of the Identity great light upon many things contained in Zechariah, as well as in all other parts of the Bible. And we not only are given to see things concerning Israel and Judah, but other things connected in a very special manner with the Gentile Powers.

We are thus enabled to read the events of the world by the sure Word of prophecy. We thank God for this light. By the light which has arisen to us in the midst of gross darkness, by means of the Identity, we are led to see the working of the mystery of iniquity. We are led to fix our eyes upon certain persons now living in connection with the working of the "mystery;" and watching the progress of time, we think we shall see them revealed in the place given by the prophetic Word. Hence, by the same Word and Spirit of truth by which the eyes of our understanding are enlightened to comprehend the glorious work of God upon Israel and Judah, and the future manifestation of His kingdom and glory in the earth, so also, by the same power, to comprehend the devices and spirit of the powers of darkness, which are in active opposition to the kingdom of God.

Thus we have in the Scriptures the two together. We are therefore led to see by the teaching of the Word of God that there is not only a new and exceedingly glorious dispensation to arise by the Identity of the British people with the Lost Ten Tribes of Israel, but also that the kingdom of darkness continues to develop itself in a new form,

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Hence we have a special time of mercy and a time of judgment. By the visions of the chariots and horses, we are led to see that there is a time of special judgment going forth over the whole earth. We have before us the vision of four chariots. In the first chariot the red horses.

In the book of Revelation we have a similar vision given to the beloved disciple John. We take the vision to be symbolical of particular dispensations of Providence in the affairs of the world. And we have the impression that Zechariah's vision of the chariots and horses has an immediate application to Identity times. In the book of Revelation we are told concerning the red horse that it was indicative of war. Thus, by the vision in Revelation, we get the key to the colours of the horses. The horses (spirits) have different missions. The red horse is for war; and we think for war at a particular time. We have had an Eastern war in part, and the Eastern Question is not yet finally settled. There is also coming on, according to the sure Word of prophecy, a time of war—the time when the Lord shall cry, yea, roar (Isa. xlii.). This war will evidently engulf the Gentile Nations, and be the means of breaking them to shivers. We think the red horses in the first chariot indicative of the great wars decreed upon the Gentile Nations in the "time of the end," when, according to the teaching of Christ, "Nation shall rise against Nation, kingdom against kingdom," and there shall be wars and rumours of wars. By understanding these things, and the times, we can take comfort from the words of the Saviour, "Be ye not troubled" (Matt. xxiv.).

The second chariot and the black horses. These are sent in a particular direction, and by New Testament teaching would seem to indicate a time of plenty of the fruits of the earth. The second and the third chariots have the same given direction. The black horses being sent in the direction of the North country, would seem to be in the direction of the British Isles. In the apostle's vision of the black horse, we have a man with a "pair of balances in his hand," and a voice from the midst of the four living creatures, saying, "A measure of wheat for a penny, and three measures of barley for a penny, and see thou hurt not the oil and the wine" (Rev. vi. 6).

There is certainly a time to come, in connection with the Identity and restoration, of great plenty—a time when the fruits of the earth shall be "excellent and comely." That the British Isles may be the place of direction given to the black horses, in the second chariot, seems indeed almost certain. There is something connected with the black horses in the second chariot that is not with the other chariots. The second and third chariots go in the same direction; the third chariot follows the second. The colour of the horses in the third chariot is white. Why are all the horses of different colours? Do the colours of the horses signify anything? We have the impression they do. As the red horse is symbolical of war, so also is white symbolical of victory. We take the third chariot having white horses to signify God's particular favour to the House of Israel. The

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Lord has decreed that Israel shall be ever victorious; that Israel is His inheritance, and that no weapon that is formed against Israel shall prosper. All these things, and many more, would seem to have a special bearing in connection with the white horses which follow the black.

Then again, may not the white horses in the third chariot have application to a special time in connection with the Identity of Israel? a time when the Word of God shall be victorious? and when the Spirit shall be poured out upon us from on high? God's special blessing upon the land of Israel and the great outpouring of the Spirit go together. There is evidently something very specially connected with the mission of the chariots and horses, second and third. Hence, in verse 8, it is written, "Then cried He upon me, and spake unto me, saying, Behold these that go toward the North country have quieted My spirit in the North country." By which word we have the impression that the North country comes into special times of Divine favour and blessing. Therefore, we come to the conclusion that the second and third chariots, having black horses and white, are symbolical of God's special work upon Israel, and that their mission is touching upon the times of the Identity of Lost Israel, the return, and Jacob's rest.

In the fourth chariot we have "grisled and bay horses. And the bay went forth, and sought to go that they might walk to and fro through the earth; and he said, Get you hence, walk to and fro through the earth. So they walked to and fro through the earth" (verse 7). The mission of the horses in the fourth chariot would seem to be of a universal nature. By the colour of the horses in the fourth chariot we draw the inference that their mission is one of fearful judgment upon the heathen, by which their strength is brought down to the earth. And may not this be by famines and pestilences? We leave the reader to consider how far the vision of the four chariots, seen by the prophet Zechariah, have any bearing on the times which are passing over the earth.

Looking at them and the present state of things, we think we can see them already taking effect. And by Identity light we think we can see also that in the midst of judgment, God is remembering His covenant with Abraham, Isaac, and Jacob, and with Israel; that His covenant with Israel is an "everlasting covenant," and that by the glorious outcome of Identity work, we, the so-called British people, will come into the enjoyment of that Divine and glorious favour which He has promised to bestow upon the House of Israel when He shall take away our National sins, and bestow upon us the Spirit of truth and righteousness.

We think the works of the prophet Isaiah may well be taken up by the British Nation, the House of Israel, at the present time. Who is there that can save this great Nation out of her National distresses? Who can set us in National safety? There is but one—the Lord of hosts, the God of Israel. And we think that before God Almighty will establish His mighty, and glorious, and

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everlasting salvation upon the Nation, we must be brought Nationally to know Him as our God, the God of Israel, and to know ourselves as the people of the Lost Ten Tribes of Israel. Our National salvation and the salvation of Zion and Jerusalem are doubtless by God's own wonderful, Divine, and glorious way—the way of the Identity. Surely the National distress and the knowledge of God's marvellous dealing with us by the light of the Identity, ought to beget in us National humility and self-abasement.

"But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away. And there is none that calleth upon Thy name, that stirreth up himself to take hold of Thee; for Thou hast hid Thy face from us, and hast consumed us, because of our iniquities. But now, O Lord, Thou art our Father; we are the clay, and Thou our Potter; and we all are the work of Thy hand. Be not wroth very sore, O Lord, neither remember iniquity for ever; behold, see, we beseech Thee, we are all Thy people" (Isaiah lxiv. 6—9). Reader, study the whole chapter.

RESULTS OF ISRAEL'S OBEDIENCE.

By John Gilder Shaw.

(*Continued from page* 520.)

Israel's Shortcomings.

How had we acted with regard to these commands a century ago? The answer is very, very sad—humiliating in the extreme. After the lapse of eighteen centuries, not one of these commands to Israel had been obeyed by Israel in Britain. We were living under the Divine protection of our covenant-keeping God and Father who granted to us that immunity from the horrors of war which attended our neighbours. He caused us "to dwell safely" in our own land, and our "Gates were open day and night." He gave us the victory over all our enemies, and we on our part had only done one plain duty—*i.e.*, we had Nationally purged the kingdom from the stigma of idolatry.

The fact is that, with the one exception, which I have endeavoured to show the reader—we have only rendered obedience to the other commands during the present century, and the reward for our fulfilment of this part of our duty as Christians is plain enough to be seen by those who will fairly examine the facts of history during the present century—an outline of which history is essential for the elucidation of my subject.

Israel's Neglect of Duty.

A century ago we had only two very feeble associations for extending a knowledge of the Gospel. The first was called "The Society for the Propagation of the Gospel in Foreign Parts" (established 1701), which only provided for the ministrations of the Church of England

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in our own colonies, and could not by any possibility be magnified into an attempt to preach the Gospel to all Nations, which He who has condescended to call Himself our Elder Brother directed us to do. The second association was named "The Scottish Society for Propagating Christian Knowledge" (established 1709), which, like the first-mentioned association, was merely designed for the extension of religion in the British Empire and chiefly in the Highlands of Scotland. As neither of these societies could be dignified with the word "Missionary" as a prefix, it is evident that Israel in Britain was not in that happy state of obedience which could secure to her the consequent blessings. Two Gentile grafts upon the stock of Israel had resumed the work which the Redeemer Himself had committed to Israel, but had been relinquished by her. These two peoples—the Danes and the Moravians—were permitted, in the providence of God, to lead the way to the resumption of neglected duty. The Danes established "The Royal Danish Mission College" in 1714, and the Moravians founded their association for the same object in 1732. Be ye ashamed at the remembrance of your doings, O Israel!

How were we acting as a Nation with regard to the other commands a century ago? I need only remind the reader as a sufficient proof to the contrary, that until very recently—within the memory of some now living, and not veterans either—negro slavery existed amongst us as an institution, and had done so from the reign of Queen Elizabeth, in the year 1562. The queen from the very commencement of the traffic in slaves questioned its lawfulness, and her religious scruples led her to send for the first English slave captain —afterwards Sir John Hawkins—and her Majesty expressed her concern to him lest any of the Africans should be carried off without their free consent, and declared "*it would be detestable and call down the vengeance of Heaven!*" I put it to any unbiassed Englishman, who knows anything of the history of slavery and the horrors of the middle passage, whether the queen was right or not. History proves the truth of her convictions, and as a Nation we have experienced it, though we must acknowledge to the Holy One of Israel—

> "Thy stripes were fewer than our crimes,
> And lighter than our guilt."

Our fathers were punished—they were subjected to hard and oppressive laws—they who kidnapped slaves were themselves liable to be forcibly torn away from their own homes and the bosom of their families by the cruel "press-gang"—our working classes had to succumb to degrading drudgery and servile toil, in many cases working fourteen, sixteen, and even eighteen hours per day to earn a mere pittance, scarcely sufficient to keep body and soul together—the poor labourer went hungry to work and hungry to bed, and work and bed filled up his wretched existence. Brute force and massacres like that of Peterloo was then the order of the day if men dared to congregate together. The facilities for education were few, and knowledge was doled out in infinitesimal quantities lest the poor should rebel against

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their cruel taskmasters, or endeavour to rise above their station. This is the simple truth and must be told: I write not from political bias. If instruction was given at all to the poor (for it was neglected altogether in the majority of instances, as can be proved in any parish church in the kingdom where the marriage registers are signed with a cross because they could not even write their names), they were chiefly taught their duty to their "betters" in the first place, and afterwards some little instruction concerning their duty to God. In too many cases, if the conduct of the scholars came up to the ideal of their instructors—*i.e.*, if they learnt to cringe, and bow, and curtsey with baited breath and subdued humility to their superiors—their training was finished, and on leaving school they were rewarded by being presented with a copy of the Bible and the "Whole Duty of Man," to enable them to recall and reduce to practice the salutary lessons of abject servility vouchsafed to them during their educational course. (*To be continued.*)

LECTURE ON THE LOST TEN TRIBES.

On Tuesday evening a lecture was delivered at the Lecture Hall, Woodbridge, under the auspices of what is designated the Woodbridge Anglo-Israel Association, on the Identification of the British Nation with the Lost Ten Tribes of Israel. We had not heard of this local association previously, and even now we are unable to speak as to the number of its members. The lecturer, however, was Mr. Edward Hine, a name well known to the public in connection with this subject, and perhaps his work, entitled "Forty-seven Identifications of the British Nation with the Lost Ten Tribes of Israel," is even better known than himself. A charge of one shilling for the front seats, and sixpence for the back, was made, notwithstanding which there was a large company present, amongst whom were the Rev. Dr. Tate, T. H. Edwards, &c. The chair was taken by the Rev. Ellis Walford, rector of Dallinghoe, who, in introducing the lecturer, said, this subject had long been receiving his most careful study, and he was satisfied in his own mind that the Lost Ten Tribes of Israel were to be found nowhere else but in the British Isles. Mr. Hine then entered upon his lecture, which occupied about an hour and three quarters. He is a pleasing speaker, his action and delivery being good; and so far as his theory is concerned, he has thoroughly mastered his subject. He commenced by saying, "Ladies and gentlemen," but, suddenly recalling the words, he substituted "Children of Israel." This caused a smile on a few faces, when the lecturer proceeded at once to remind them that the subject on which he spoke was no laughing matter, as he hoped to show before he had ended his address. He contended that all attempts to rid the world of infidelity, and to promote Christian union, would be fruitless until the Identity of the Lost Ten Tribes was placed beyond question. Missionary efforts, and attempts to evangelise, were also fruitless

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tasks, until this problem of the Identity of these Lost Tribes should be solved. He referred to the history of the British Nation, its colonisation, its drunkenness, and many other distinguishing features, which he declared all harmonised with what was foretold in prophecy respecting the Lost Tribes. Even the Queen upon the throne he attempted to prove descended in a straight line from King David. In short, all the promises made to Israel in the Word of God are, according to Mr. Hine, to be read as applying to the British Nation. The lecture was very clever, and the speaker was listened to throughout with rapt attention. At the close the chairman proposed him a hearty vote of thanks, which was duly given. Thanks to the chairman concluded the proceedings.—From *The East Anglican Daily Times*, Nov. 20, 1878.

Correspondence.

DEAR SIR,—The Eastern Question has opened up a field of such astounding revelation on the Identity question, that I cannot refrain from pointing out to you one marvellous fact, adding thus to your many Identifications, and I think a most powerful and strong conclusion. When Jacob, whose after-name by God's appointment was changed to Israel (Gen. xxxv. 9—13), left his father's house, he went to Padan-aram, to Laban his mother's brother. After a sojourn of twenty years, he returned, and on the same spot the Lord God Almighty appeared to him the second time, and changed his name to Israel. Jacob had left his father's house at his mother's urgent request, to avoid the malice of Esau; thence he went to Paran. He arrived at nightfall at Luz, which he afterwards called Bethel, and because the gates of the city were shut, he took stones for his pillow. The Lord appeared to him in a dream from heaven, and promised him all the land where he that night had slept (Genesis xxviii. 13). Now, our taking the whole of that region by the advice of our God-inspired Prime Minister, Lord Beaconsfield, under our peaceful power, to rule and protect, is surely a commencement of Israel's return to that land in peace according to the will of the Lord Jehovah; thus preparing it for the House of Judah, which is to walk to (or with) the House of Israel (Jeremiah iii. 17—19).

Yours in the Lord,

New-cross, S.E., Oct. 30. AN ISRAELITE.

THE LOST TEN TRIBES OF ISRAEL FOUND IN THE BRITISH NATION.

A LECTURE

Will be delivered on this important subject at

EXETER HALL, STRAND,

ON TUESDAY, DECEMBER 10TH, 1878, BY

EDWARD HINE.

The Chair will be taken at 7.30 p.m., by the REV. HERBERT MARRIOTT, M.A.

ADMISSION FREE.

To Reserved Seats by Free Tickets only, to be obtained at Messrs. Partridge and Co., 9, Paternoster-row; Mr. Robert Banks, Racquet-court, Fleet-street; Mr. Stephenson, Hatter, 123, Newgate-street; Mr. Loveland, Shoreham; W. H. Guest, 20, Warwick-lane; and Exeter hall.

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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. VI. No. 202.] WEDNESDAY, DEC. 11, 1878. [ONE PENNY.

THE BOOK OF THE PROPHET ISAIAH,

Shewn in Three Descriptive Types,

WITH A SHORT COMMENTARY.

BY EDWARD HINE.

For matter concerning ISRAEL this type is used (Israel).
" " JUDAH " (*Judah*).
" " GENTILES " (GENTILES).
(*See Explanatory Introduction in No.* 159, *page* 21.)

CHAPTER II.

(*Continued from page* 220 *of No.* 175.)

6 ¶ Therefore Thou hast forsaken Thy people the House of Jacob, because they be replenished FROM THE EAST, AND SOOTHSAYERS LIKE THE PHILISTINES, and they please themselves IN THE CHILDREN OF STRANGERS.

THE reader will hardly be required to be told that this verse begins a description that has no connection with the former part of this chapter. The first four verses describe events that are yet to happen, but this and succeeding verses describe the state of things with Israel in the then present —*i.e.*, B.C. 760. It is very important to see these points if we really want to appreciatively understand Scripture. We can testify that all people

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do not discern these breaks of the prophetic Word, because often, when we have been before the public lecturing upon our great Identity subject, we have quoted a Scripture, and have been angrily asked to read some verses before that had no more connection with the verse quoted than the preceding ones have with this. This verse and the following describe the state of affairs with Israel before their captivity had taken place. God had long before this seen their wickedness, and had pronounced His forthcoming judgments upon them. These were now sure decrees of punishment, therefore the Lord had already forsaken them, "forsaken the people of the House of Jacob"—*i.e.*, Israel—*i.e.*, not Judah, for we have the counterpart of this history in Hosea i., where God declares He "will have mercy upon the House of Judah" (verse 7), but not Israel (verse 6). He would forsake them, and when we read why, we might very plainly see that we, the British people, the identical people of this very wicked Israel, really have, in 1879, the very same vices that our ancestors had. The Israelites, at this time, were a prosperous people—generally the time with most people to forget God. They were "replenished"—*i.e.*, strangers joined themselves to them, attracted by their prosperity. These were mostly strangers "from the East"—*i.e.*, from Assyria and Babylonia. These were not the Philistines, but "*like*" them in the sense of being idolatrous, superstitious, observers of supposed *omens*, believers in *charms*, the equivalent of "soothsayers," and the Israelites were pleased with these strangers; and now, with

THE BRITISH OF ISRAEL IN 1879,

we see the very counterpart of this history; the character and inclinations of the people have not changed. Israel is the same now as she was then. Notwithstanding her very many special mercies, she was yet rebellious, and surely the Nation of the British is the most highly favoured of all the Nations of the earth. God has for a long time vouchsafed to us very special mercies; yet, for all these speaking favours, we are, as a people, as of old, rebellious. The overwhelming masses of the people are not pronounced for God. The institution of the ministry has failed to impress them. The immense majority have slipped through their fingers. The very same people that did harm to our ancient ancestors, play the part of evil to us now. The German people are the real descendants of the Assyrians of old, and they have come like soothsayers to us; they have flooded our country with loose and false notions of theology; by thousands these strangers have joined themselves to us by Nationalisation, hence we have added to "*from the East.*" They have inveigled a large portion of our people to disregard the sanctity of the Sabbath. We have been led so much astray, that, to a great extent, we have become tired of institutions that have ONLY been given by God to Israel, and that are *alone* peculiar to our Empire. Through dangerous glances, we have admired the customs of outside Nations; we have become pleased with the frivolities of strangers—*i.e.*, with the manners of Gentiles—leading us often to look with disdain upon the substantial protection of our laws, by declaring they manage things better abroad in nearly every particular. It is history repeating itself, and the honest mind would easily see that the British people of the present time give the counterpart of all the evils and prosperities referred to in these following verses.

7 Their land also is full of silver and gold, neither is there any end of their treasures; their land is also full of horses, neither is there any end of their chariots:

8 Their land also is full OF IDOLS; they worship the work of their own hands, that which their own fingers have made:

9 And the mean man boweth down, and the great man humbleth himself: therefore forgive them not.

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10 Enter into the rock, and hide thee in the dust, for fear of the Lord, and for the glory of His majesty.

11 The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day.

12 For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low.

WHICH DAY OF THE LORD?

The Almighty in the Scriptures deals with many seasons and with several DAYS, but this "day of the Lord" does not refer to the future, for it came to pass when the time of Israel's captivity actually took place. We make this remark because we observe that some of the old commentators make it apply to the future. We are too natural, too matter of fact, to do this. God decrees captivity to Israel at a time when they were in abounding prosperity. One might naturally suppose this was the very time when the mind would be at calm. In easy circumstances they could "rest upon their oars," the more heartily to thank the Giver of all good gifts. We are quite sure Israel would have done this but for the foreign importation of IDOLS. Idols do not rightfully belong to Israel. We find invariably, from Scripture teaching, that they are only cradled in Gentile Nations. Every form of idolatry the British have been infected with in the past, and now in the present, is of Gentile blood. The Tribe of Dan came into the British Isles infected with the idolatry of Baalism, the curse of Assyria. Druidism, the idolatry of some other Tribes, is of Gentile origin, and the viledom of Popery is a modernity of the Latins; and though chiefly with us, confined to the barbarian Canaanites, still, to some extent, its high Ritual makes lawless some minds belonging to Israel that should aim after purity. These sins, yet with us, were with Israel of old, and led to their captivity; and when the associations and connections of their fatherland were cut away from them by their captivity, then *this* day of the Lord visited them.

WILL THIS HISTORY REPEAT ITSELF?

We quite think so. The captivity touched every living soul of Israel, save those belonging to the Tribe of Benjamin; but this *day of the Lord* refers more particularly to a special class of folk among Israel—the *proud*, the *lofty*, and the *lifted up*. We have these very characters yet in our midst. Men who would boast that they never went underneath Temple Bar, because it was the emblem of a righteous commerce. Needy men who prefer Tattersall's to a manly way of making money. Merchant princes who "grind the poor." University educationalists who despise all other progresses. The ordination order who ignore laymanship. The cloth who would receive the Identity of Israel as most Scriptural if first developed by the cloth. Just as this day of the Lord came with a doom upon all obstructionists, so we plainly see the repeating of the history upon our present obstructives to reach them *before* the outpouring of the Spirit—a few years from now. Can we not discern the signs of the times? What are the results of strikes, now so common, but the sure impoverishing of the capitalist—*i.e.*, the hand or *the day of the Lord* upon Scriptural offenders? What is the past three years and a half of unprecedented commercial depression but the series belonging to the yet future two years and a half of the same, that must suggest the day of the Lord upon many a lifted-up man? Can we not discern in bank failures the presentiment of the pangs of the proud? Bad as the past has been, the yet future may be more so. We speak of commerce now and its results upon the unrighteous rich, required by God to howl; but we may well ask, Is the day of the Lord, before the Spirit outpouring is given, not to

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entrap the lofty of the ministry? Most assuredly it will. If not, what meaning would the declaration have: "I will cause them to cease from feeding the flock; neither shall the shepherds feed themselves any more; for I will deliver My flock from their mouth, that they may not be meat for them?" (Ezek. xxxiv. 10). To whom does this apply but unto the "shepherds of Israel," they that "clothe with the wool?" (verse 3)—*i.e.*, they that are proud of belonging to "the cloth," and who shall be visited by the yet repeating history of the *day of the Lord*, because in the pride of their spiritualised knowledge of prophecy they have refused to seek after "that which was lost" (verse 4); hence their day of the Lord is the day of their abasement, which must be before the promised outpouring of the Spirit, because, when this is given, we shall all become sanctified, and we think the teaching of the Great Pyramid of Scripture (Isa. xix. 19) declares this to be in 1881—a few years from now; hence, if the proud and lofty of the ministry are expressly decreed by Scripture to be visited by a *day of the Lord* before the outpouring is given, we may safely surmise that the lifted up of all other classes will share in the vengeance of being "brought low."

13 And upon all the cedars of Lebanon, that are high and lifted up, and upon all the oaks of Bashan,

14 And upon all the high mountains, and upon all the hills that are lifted up,

15 And upon every high tower, and upon every fenced wall,

16 And upon all the ships of Tarshish, and upon all pleasant pictures.

(*To be continued.*)

THE IDENTITY EXPLAINING A PARABLE.

By an Irish Daughter of Israel.

There was a certain rich man which was clothed in purple and fine linen, and fared sumptuously every day. Apparelled as a king, his table laden with kingly delicacies, and his palace securely walled in, for he had a gate at which lay a certain beggar named Lazarus, full of sores, desiring only the crumbs that fell from his sumptuous table—a beggar indebted to others for shelter, as he had no certain dwelling-place. Evidently he had brought himself to degradation by some means or other, for he was related to this rich man by Abraham's acknowledgment. None cared for him; only dogs befriended him. His festering sores were neither bound up nor mollified with ointment. The dogs compassionated his condition; and, although they had no panacea to offer, they did what they could, they licked the sores, thereby removing anything that might prove beneficial to the breaking up of the body, so that he died by the course of nature, and was carried by angels to Abraham's bosom. How has he held up under his protracted privations? Still holding fast by his robes, which have long since turned to rags, and almost dead to his wretched condition, he was within one step of shelter with his brethren, even with the dogs that ministered to him in his destitution, yea, he was within reach of Abraham's bosom.

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While the rich man addressed himself to his father Abraham, Abraham does not disown his wayward son; no, he says, "Son, remember that thou hast had thy good things, and Lazarus evil things: now he is comforted, and thou art tormented." Those two men were just then in their transition state—the rich man to death, and Lazarus to glory. Abraham gave the rich man no hope; the gulf was impassable, fixed, so that there was no passing to or from "the dividing asunder of the times"—so that none could pass its boundary. "Since I am in a hopeless condition, I pray thee, father Abraham, send him to my father's house." Where is this house? Surely not Abraham's? Nay, not to Abraham's house. From this we infer that the rich man must have had another house and friends besides Abraham. Yes, true, for he went out from Abraham's house and friends, and made matrimonial alliances (Gen. xxviii. 8, 9) with other peoples and Nations; hence his father's house and brethren, he feared, would come and follow him to the same miserable end (torment). "Send Lazarus to my father's house, for if one go unto them from the dead they will repent." But Abraham answered and said, "They have Moses and the prophets. They have been living in their midst for hundreds of years (as a witness), and since they did not hear them, neither would they be persuaded, though one rose from the dead."

Abraham had a son, the son of his old age, the child of promise (Isaac). In him all the Nations of the earth were to be blessed. He (Isaac) had two sons—Esau and Jacob. Esau sold his birthright, and went into league with idolatrous Nations, and from then till now made many alliances wide from his father Abraham's family, that the purpose of God might stand in the election of Jacob instead of Esau. In process of time, Esau took by his sword (Gen. xxvii. 39, 40) all the border land and the Holy Land, which was taken by Pagan Rome from the Jews, who demolished their temple, and cast them out on the wide world to beg. Long have they lain at this rich man's gate, a poor beggar, seeking and weeping for a crumb (their beloved Jerusalem).

Moreover, the dogs came and licked his sores—the dogs, the Canaanites, the Gentiles, as we have been called. The dogs are the only ones who have had compassion on this beggar (the Jew), and who shortly will transplant him to the bosom of his father Abraham, under British rule, for ever and ever, which is being enacted step by step in the order of God's providence.

While the rich sick man goes to his reward without remedy, his brethren have had Moses and the prophets; let them hear them. Under what dominion has God's witness (Judah) failed to appear? in every clime, to every tongue, the same unalterable law and the prophets. "If they hear them not, neither will they be persuaded though one rose from the dead."

Abraham is dead, and Israel has been dead for many centuries, and a messenger from them would be equally unavailing. But God says, "I will send My angels and will gather Mine elect from the four

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winds;" and the same angels will carry Lazarus (Judah) to Abraham's bosom, where Israel has long been gathered with his father Abraham amongst the dead.

But the dry bones are now a living army, standing on their feet, and the breath of God is blowing on them, and mightily shaking and stirring every bone. Lazarus must be gathered to the dead, even to Abraham's bosom.

As a well-seasoned cedar, to make the pillars in the temple of God —to go out no more for ever—the very heart and the entire framework of the temple, new and old, the high cedar that has been cropped to adorn Israel's throne, has been seasoning for ages under every variety of clime, from the torrid to the frigid zone, and has withstood the tornado; nor did it languish amid the spicy breezes, and remained the same, the very same, beneath the waterfloods as the dew-drops. So that this goodly old cedar is ready for the carpenter to make and set forward the work. Judah is the well-seasoned cedar wood, about whom there can be no mistake. Judah is the timber; Israel is the stones, the foundation, the corner, and the top-stone; the Prince of the House of David enthroned on Israel's everlasting throne, so exalted that every eye shall see Him, and they also that pierced Him shall wail because of Him whom they despised and slew.

What a commingling of joy and weeping! It will far exceed the former laying of the foundation of the temple, when the people could not discern between the noise of the weeping and the shouts of joy (Ezra iii. 12, 13); for the brother that was lost, is found; and was dead, is alive again. Then the rich man will be dead and buried, having had his good things in his lifetime, while Lazarus is comforted in the bosom of Great Britain—Abraham and Israel's House, the little sanctuary, the heaven of God's providing.

Israel never lay at the gate of Judah begging, neither is there an impassable gulf between them—rather the re-union is drawing near, as Lazarus in Israel's bosom; for Israel is Abraham, and to Israel pertaineth the covenants and the promises, the glory and honour. Nor can Judah be the rich man to go away into a place of torment, for he is to be restored to the Mount Zion that he loves, and to the city he has so long wept for, even Jerusalem in Palestine, so long in the hands of the rich man (the Turk).

The entire of the parable is a family picture, about whom our blessed Lord is greatly concerned, as He purchased the redemption thereof, and their inheritance, to be restored at a given period when the fulness of the Gentiles be come in, at which time the lease drops (1881-2). Notwithstanding the reading the parable thus, God will take vengeance on them who know Him not, and obey not His Gospel, and will also reward all those who diligently seek Him; "for the mouth of the Lord hath spoken it," therefore it matters not to us where or how.

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RESULTS OF ISRAEL'S OBEDIENCE.

By John Gilder Shaw.

(*Continued from page* 531.)

The Social, Mental, Moral, and Physical Condition of the People a Century Ago.

It will be well to give a slight sketch of the state of society only ten decades ago. Mr. Alexander Andrews says: "England of the present century no more resembles England in the last, than the native inhabitants of Australia resemble those of Africa; and the progress which science has made in the invention of gas, and the various applications of steam and electricity, have not only altered the aspects of our streets and the face of our country, but have altered the life, public and private, of ourselves. England may almost be said to have been in a transition state during the last century. Arousing after the revival of letters, when *the religious bigotry* which had held her in chains was conquered, the people began to interchange and compare ideas through the extension of the Press, she languidly shook off her fetters and began the work of improvement; but her plans were not yet properly matured, and her social arrangements appear strange and eccentric. Out of them our own customs have grown, but they are so changed as to preserve little or no likeness to the original. Our *criminal code* might be the code of a different country—our *modes of travelling* are as much like those which our grandsires preserved, as a locomotive is like a pack-horse—our *newspapers*, how different from the diminutive sheets of the last century—our *trim policeman*, how little he resembles the aged sentinel who woke up our grandfathers every hour in the night to tell them what o'clock it was—our *well-kept roads*, how improved upon the old roads abounding in holes and ruts—*our streets a blaze of light at night*, seem to throw the subject of street appearances a hundred years ago into a deeper darkness."

My own recollections carry me back to the time (about the year 1831 or 1832) when the narrow streets of the town of Kingston-upon-Hull were lit with oil lamps swung by a cord drawn across the street, which merely sufficed to make the darkness visible. I vividly remember how myself and other children used to rush to the doors and windows when the man we termed "Kitty, Kitty, Lamplighter," passed along with his flaming flambeau (a kind of torch made of thick wicks covered with wax or pitch, which also emitted a blinding and suffocating smoke) to light the said suspended oil lamps. Inside the houses we had oil lamps or tallow candles—which were always spilling or dropping—or rushlights which generally went out at the first movement, unless extraordinary care was manifested in their handling. The light produced by these inventions was dull in the extreme, so much so that it was essential to get very close to them if we wanted to read or do anything which required a fair amount of light. I was always a great reader, as I was early instructed in the art by the best

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friend of my infancy, who had high attainments. I remember frequently getting into trouble for monopolising the candle by placing it between myself and the book I was reading. When my mother was busy with her work on one side of the table, she made me candle-snuffer general, which tried my patience sorely, as it so frequently drew off my attention from the absorbing literature I was perusing, obtained from some public library, for books were then few and very expensive. The occupation of our grandmothers during winter evenings was either spinning or knitting, because they could not with the dim light do anything else. They were so clever at those employments that they could

"Knit in the dark, and spin with a spark."

To produce a *light* of a morning was an exceedingly difficult matter, and frequently a very long process. I have known my father try with flint and steel and tinder-box for a full half-hour, and then have to wait until the feeble guardians of the night came round to tell us the kind of weather and what o'clock it was, when he favoured us with a light from the lamp which he carried.

The natural darkness which existed at the period to which I have referred was a grand illumination in comparison with the widespread mental and moral darkness which was then prevalent. Can it then excite our wonder that the Identities of the British people with Israel did not then appear very prominent, or stand out in bold relief as they certainly do at the present day?*—and the reason is not very far to seek. The fact is, Israel was not obeying the voice of God and doing their duty as Christians, and as a consequence God was withholding His blessings and fulfilling His word by His servant Isaiah (chap. lx. 2): "For behold darkness shall cover the earth (including all humanity), and gross darkness THE PEOPLE" (Israel). I am very anxious to make it plain to the reader how the other part of the verse was fulfilled, and is now fulfilling, *in proportion to our obedience*. What follows? "But the Lord shall arise upon thee (certainly Israel), and His glory shall be seen upon thee." What a glorious promise! And is not this in some measure literally fulfilled in our history as a Nation in the ever-increasing brilliancy of our Identities as God's elect and ancient people Israel during the present century? The promise is certainly and solely to Israel, and cannot apply to any specific Gentile Nationality, much less to the whole Gentile world. Of course the complete fulfilment of the prophecy is reserved for the time of Israel's restoration, but have we not received the first faint rays of the coming glory, which will become brighter and brighter until we have the full effulgence of the "Sun of Righteousness" shining upon us?

THE SECOND ACT OF ISRAEL'S OBEDIENCE IN BRITAIN—PREACHING THE GOSPEL TO ALL NATIONS.

It is just eighty-six years ago in May last (1878) since God put

* This may, I think, be taken as an adequate excuse for our commentators favouring us with their spiritualising theories; but now we have received greater illumination, is not that a sufficient reason why it is incumbent that our modern divines should re-examine the whole matter?

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it into the heart of that holy man of God, Wm. Carey—an Israelite indeed—to bring Israel back into the path of duty. He was a shoemaker, and a preacher of the Gospel amongst the Baptists. God hath always thus employed the poor—"the poor hath God chosen, rich in faith and heirs of *the* kingdom" (of Israel). Thus the poor are the elect from the elect to pioneer the way for the whole of the elect. It is so now with respect to the Anglo-Israel movement. This holy man (Mr. Carey) was led by the Spirit of God to preach his ever-memorable sermon from Isaiah liv. 2, 3: "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations; spare not, lengthen thy cords, and strengthen thy stakes; for thou shall break forth on the right hand and on the left; and *thy seed shall inherit the Gentiles*, and make the desolate cities to be inhabited." These words apply to Israel only, as is evident from that portion of the text, "thy seed shall inherit the Gentiles," &c. The whole of the chapter is specially addressed to Israel, assuring them of a return to God's favour, and a renewal of the blessings covenanted to Abraham and his seed for ever. In the 7th verse we read: "For a small moment have I forsaken thee; but with great mercies will I gather thee." Reader, ask yourselves the reasonable question—What people (excluding Israel) had God ever forsaken "for a small moment?" The whole of the chapter concerns the real Israel. Mr. Carey divided his sermon into two heads, "Expect great things from God," and "Attempt great things for God." Kinsmen of the real Israel, make these two mottoes yours, and you will succeed. Speaking of the impression made by Mr. Carey's sermon, Dr. Ryland says:—"If all the people had lifted up their voice and wept, *as the children of Israel did at Bochim* (Judges ii.), I should not have wondered at the effect; it would only have seemed proportionate to the cause, so clearly did he prove our supineness in the cause of God."

This was the beginning—the very starting-point in these latter days—of Israel's active obedience to the Divine command given to our ancestors—the apostles and disciples of Jesus—by Christ Himself: "Go ye therefore and preach the Gospel for a witness to all Nations." It was also the re-commencement of neglected duty, and the extension of the fulfilment of God's promise to Israel by His servant Isaiah (chap. xliii. 21): "*This people have I formed for Myself; they shall show forth My praise.*" The impression produced by this discourse of Wm. Carey—who, I am convinced, was as surely raised up for the purpose, by God Himself, to point out to Israel her duty, and to lead the way in its performance, as was any of the prophets in former times—the impression was so strong, so deep, so universal, that the Baptist Association resolved to institute a mission to the heathen, and the Baptist Missionary Society was formed on the 2nd day of October following (1792). This was Israel's first genuine Missionary Society. Wm. Carey was appointed its first missionary, and their first efforts were directed to Israel's heathen inheritance—India. It is written, "Who is blind but My people?"

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therefore we need not wonder that the whole scheme of missionary enterprise was then considered by the great majority of Israel in Britain as utopian and absurd—precisely similar to the views of the mass of the people on the subject of our Israelite origin.

This second act of obedience—arising from the recognition of the duty of Christians to the heathen—by one section of the Christian Church led to a spirit of anxious inquiry amongst all denominations of Christians, and created a strong desire on their part to spread the glad tidings of salvation, and the knowledge of God's revealed will throughout the world. Only seven months after the Baptist Missionary Society was founded, an unsectarian serial was issued from the Press under the title of the "Evangelical Magazine," to which Dr. Morrison alludes in his work, entitled "Missionary Fathers." He says, "The object of its founders was twofold; first, to stem the torrent of ungodliness, which at that time threatened to sweep away all the great landmarks of morality and of religion; and secondly, to furnish an effective organ for the defence of evangelical truth and the diffusion of Christian knowledge." Doctor Morrison then proceeds, and uses a strangely appropriate expression, seeing that he did not recognise us as Israel. He continues: "Happily FOR THE GOOD OF JERUSALEM it was hailed with gratitude by Christians of every name, and drew around it a circle of Churchmen, Methodists, and Dissenters, whose venerable names are still an inheritance to their children, and a precious memorial to the Church of the living God." Dr. Bogue, Independent Minister of Gosport, was one of the first editors of the "Evangelical Magazine," and his stirring appeals to Christians generally concerning the sad condition of the heathen world, and the indifference to the spread of the Gospel so largely prevailing, led to the establishment, in 1795, of what was first called "The Missionary Society," but afterwards the word "London" was prefixed, and the Society became the "London Missionary Society," supported by all sections of the Christian Church—thus recognising the fact that obedience to Christ's command to preach the Gospel to all Nations is a National duty. In the year following (1796), the "Scottish" and the "Glasgow" Missionary Societies came into existence, both of which resembled the "London Missionary Society" in the Catholicity of their basis, and were supported by all Christian Scotchmen.

It forms no part of my design to give more of the history of the various Missionary Societies than will suffice to show how fully Israel in Britain—perceiving her duty—*became obedient* to the command to preach the Gospel to all Nations, and how prompt God was in sending down upon the Nation an increased share of blessing. I will simply give a list of the various agencies in the order in which they were founded, and leave the reader to search the history of them for himself.

CHRONOLOGICAL LIST OF MISSIONARY SOCIETIES.

1792. Baptist Missionary Society.
1795. London Missionary Society.

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1796. Scottish Missionary Society.
1796. Glasgow Missionary Society.
1800. Church of England Missionary Society.
1808. London Society for Promoting Christianity among the Jews.
1816. General Baptist Missionary Society.
1817. Wesleyan Missionary Society.
1824. Church of Scotland's Foreign Mission.
1835. United Secession Church and Foreign Mission.
1837. Glasgow African Missionary Society.
1840. Irish Presbyterian Church's Foreign Mission.
1840. Welsh Foreign Missionary Society.
1841. British Society for Propagating the Gospel among the Jews.
1841. Edinburgh Medical Missionary Society.
1842. Reformed Presbyterian Church's Foreign Mission.
1843. Free Church of Scotland's Foreign Mission.
1843. Scottish Society for the Conversion of Israel [the Jews].
1843. Lew-Chew Naval Mission.
1844. English Presbyterian Church's Foreign Mission.
1847. United Presbyterian Church's Foreign Mission.
1850. Chinese Evangelisation Society.
1850. Chinese Society for Furthering the Gospel.

There are numerous other smaller societies, amongst which may be mentioned "The Turkish Missions' Aid Society," "The Christian Vernacular Education Society for India," "The Zeuana Mission," &c., and our brethren in America (Manasseh) have founded no less than twenty distinct *bonâ-fide* Missionary Societies, dating from the year 1810 down to the present time.

Thus nobly has Israel fulfilled the Divine command of her Redeemer during the last ninety years, and thereby has the Abrahamic promise been realised, that his seed should be the means of blessing to the world, first through the One Seed—which is Christ—and afterwards by the seed in its multiplicity—the brethren according to the flesh of our Lord and Saviour Jesus Christ, who declared that He was not ashamed to call us brethren, if we would only endeavour to do His commandments. That we have tried to do our duty in this respect the whole Gentile world is witness. Wherever a missionary has been wanted, if at all practicable, one has been sent; and be it remembered that our brethren have not only looked after the spiritual interests of the heathen, but they have carried the arts with them, and civilisation has followed in their track, and trade has been extended. The Gentiles, through their efforts to spread the glad tidings of salvation to the benighted world, have been instrumental in the conversion of numberless Gentiles, who, through their efforts, have been, and are now being, grafted into Israel's olive tree, and with them have become sharers of the "common salvation." Verily, the promise to our father Abraham has been fulfilled to the letter, for we, his seed—Israel according to the flesh—have been blessed, and have become a *blessing*, in every sense of the word.

(To be continued.)

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Correspondence.

DEAR SIR,—I am sure you will be much interested to know that, having been frequently struck with the great number of anthems in use in our cathedrals referring to Israel, Jerusalem, the Temple, and Zion, I was curious enough the other day to examine the anthem book in use at Lincoln cathedral, and I found that out of 572 anthems, there were 132 bearing on Jerusalem; and out of 119 composers, 60 have chosen words having Jerusalem as the subject. How is this to be explained? Does it not seem as if we were bound up in some mysterious way with the "city of the great King," and that this feeling finds vent in the sacred songs of the Nation? If we are not Israel, what an absurd thing it is that we should, day by day, devote so much precious time to singing the songs of Zion. But, knowing that we are Israel, there is a good reason why so large a proportion of our anthems should refer to Jerusalem. Does it not seem as if the composers of our sacred music had, like the compilers of our liturgy, been led unconsciously to appropriate that to which they could have no right, unless they were Israel? If you think that the above will interest the readers of your journal, you are at liberty to make what use of it you may think proper. With an earnest wish that you may live to reap the reward of your labours, and that you may see "the ransomed of the Lord return to Zion,"

I remain, dear Mr. Hine, yours faithfully,

Minster yard, Lincoln. JOHN YOUNG.

THE LOST TEN TRIBES OF ISRAEL FOUND IN THE BRITISH NATION.

A LECTURE

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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. VI. No. 203.] WEDNESDAY, DEC. 18, 1878. [ONE PENNY.

"ANGLO-ISRAEL."

A LECTURE BY MR. JOHN BATGER, AT ONEHUNGA, NEW ZEALAND

(From the *New Zealand Herald and Daily Southern Cross*, Sept. 30, 1878.)

A SPECIAL train took from town last Friday evening those who were desirous of being present at this lecture, which had been some time announced. It took place in the Independent Chapel, the Rev. Mr. Hamer presiding. Those who will read the following summary of it will probably have a clearer notion of the new theory of the "Identification of the Children of Israel" in England than previous essays of the kind have afforded.

The Chairman introduced the Lecturer to the audience.

The Lecturer deprecated any intention of illustrating by reference to Biblical prophecy what was passing at the present time in the world. He proposed simply to give a historical sketch, necessarily brief, but sufficiently clear to indicate the leading features of the new theory. He compared the subject to a chain thrown across a rapid river and secured on the banks. A portion of each end was above ground on either bank, but the centre was below the surface of the stream and invisible. But any person looking at the parts that were visible could see that there was no want of connection between the two, and that the part which was invisible was as real and actual as

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those which were to be seen. The theory went back to Gen. xii., which contained the blessing of Abraham, "I will make thee a great Nation. I will bless them that bless thee," &c. Abraham's grandson, Jacob, was the father of the "Children of Israel," the name given to the Nation which sprang from his twelve sons. This was a distinctive name, for there were other people that sprang from the root of Abraham. Their journey to and sojourn in Egypt was familiar, followed by the exodus. At a very early period the Tribe of Judah appeared to have a separate influence and authority. It was remarkable that in Deborah's song of triumph of Judah the Southern Tribes were never mentioned. The land of Judah was to the North, hemmed in by the Red Sea, and the Philistines on the East (1 Judges xxi. 29). Jerusalem was North of the land occupied, Judah being originally the land of the Jebusites. They read in the book of Samuel Judah was 30,000, but Israel was a great Nation, 300,000. This was B.C. 1095; and in 1048 David became king, consolidated the Nation, and subjugated the neighbouring States. In Samuel also we read of the trouble that sprang up between Israel and Judah; 1 Kings xii. described the revolution under Rehoboam. In 721 the Babylonian captivity took place (2 Kings xvii.). King Hezekiah made an attempt to re-unite the Tribes, and he sent a letter to Ephraim and Manasseh (2 Chron. xiii.); but, after an interval of peace, war soon broke out again, Shalmanezer Sennacherib overrunning the land of Samaria. The return of the Tribes of Benjamin, Levi, and Judah from captivity was distinctly recorded, but there was no mention whatever of the others having returned. There could hardly be a doubt about the fact that the Ten Tribes were deported *en masse*, for their land had become a prey to wild beasts, so much so as to alarm those whom the conquerors put in their place. The authority of Josephus upon this point was important as preserving the opinion prevailing among the Hebrew people themselves at and before his time. This author declared that there were only two Tribes that were ever subject to the Romans. A copy of the king's letter was sent from Ezra to his Nation "that were in Media," who did not return from captivity, and that the great body of the children of Israel were beyond the Euphrates—"an immense multitude." Josephus was an indisputable authority for the fact that "Israel" remained distinct from "Judah," or the Jews, down to his time. The Biblical prophecies had been spiritualised and made directly applicable to the Christian Church, but in their literal acceptation they would apply to "Israel, a Nation which had disappeared, but still inherited the blessing given by God to the progeny sprung from Jacob." In the "Encyclopædia Britannica," under the head "Babylon," a great deal of information would be found on the subject. As the Tribes under Moses sought escape from the Egyptian bondage, a similar feeling would prompt those in Assyria to escape from Assyria. The only direction which they could take was by the Western shores of the Caspian Sea and the Sea of Azof, entering Europe by the Caucasus. So far, the theory of the

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migration of the children of Israel towards Europe was supported by authority deserving of the highest consideration. The authority of Herodotus comes in again, who describes the people that would inhabit these regions about that time, who were various, called Scuti, Scathe, or Saki, inhabiting the land to the East of the Araxes. Sharon Turner was an authority for the continuation of the emigration from this direction Northward, and there was a large array of evidence that the people of this country were the same who, under the name of Saxons, settled at the Southern end of the Cimric peninsula—Denmark, Jutland, and Holstein. The question of Identity was most important at the point referred to by Herodotus, for, if the people he alluded to had emigrated to escape the bondage of the Midianite, the rest would not be so difficult to follow. The earliest inhabitants of England were probably Celtic, and what was known of the invasions by the Danes and Normans went to shew that there was a complete dispossession by the Northerners. The battle of Aylesford was the destruction of a race. The Jutish king speaks of the English as coming from the "Angles" as their root. But the Tribes who came from the Caucasus were led by Odin, and Odin was a name sacred to the Northern people. There were philological reasons to shew that the "Anglo-Saxon" race had a distinctive origin as contrasted with the purely German Tribes. This was but a very imperfect outline of the theory. Of the captivity of all the Tribes there was no doubt. There was no record of the return of Ten of them to their country. Whether some or many individuals might have returned was not the question. There was no return of the people as a Nation. There was no doubt of the Ten Tribes being in Media, and suffering there a grievous bondage. Herodotus and Josephus were unimpeachable authorities at this point, and they point clearly to the emigration towards Europe, and the locality where it would commence. That place would be inhabited by the descendants of the children of Israel, and they would be impelled to find some land of settlement along the shores of the Caspian Sea and the Sea of Azof, travelling Northward. There was nothing to which history pointed so conclusively as the emigration along this route Northward. Here was the historical chain that was visible; the other end began with the captivity, and went back 3000 years to the time of Abraham. The theory might yet want sufficient elucidation to obtain for it general acceptance, but, if it was somewhat obscure, it involved no contradiction, and was sustained by a strong chain of reasoning and probability.

A cordial vote of thanks was passed to Mr. Batger for his lecture, and the Rev. Mr. Hamer pronounced the benediction.

CUI BONO?
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THE IDENTITY QUESTION IN EXETER HALL.

By Geo. Jno. Stevenson, M.A.

By steady progressive steps the question of the Identity of the British Nation with Lost Israel has been making its way quietly but surely in almost every part of Great Britain, and even in the "regions beyond." Thoughtful men in the United States of America, in Canada, New Zealand, Australia, and India, have heard and read of this subject, and though at first startled by the boldness of the statements published by Mr. Hine in his "Identifications," yet, as they read and re-read, first the "Identifications," then the "Flashes of Light" and "England's Coming Glories," the question has been repeatedly asked, "Whereunto will this thing grow?" When Edward Hine had, by years of diligent study of the Word of God, discovered what he conceived to be the key to unlock the many and various seeming contradictions in the Bible, he was not slow to make known his discovery; but at first, and for several years, this was done only by lectures to small audiences of thoughtful people in the industrious centres of the metropolis. As light dawned on Mr. Hine's mind, he began to write the result of his investigations, and his first pamphlet, entitled, "Seventeen Identifications," published in a deep blue cover at one shilling, was not too dear to find many purchasers, and the subject was one which so deeply arrested the attention of those who read the book, that the author received many urgent invitations to explain the subject in halls and school-rooms, and as the public gradually awoke to see the importance of the subject, many other minds were occupied in investigating the question, aided by both history and Scripture. As new light dawned on the mind of Mr. Hine, and was elicited by inquiry at the various meetings, held only in London at first, the interest deepened, the extent of the information gained, took a much wider range, and fresh proofs were constantly found of our Identity with Lost Israel, until Mr. Hine found it necessary to re-write his first pamphlet, and it was then issued as "Twenty-Seven Identifications," supported by 300 passages from Holy Scripture.

With such evidence before the public, it was only a question of time; it was certain that the mind of the English people would, as these works became more widely circulated, take hold of the thoughts and convictions of those who believe in the Bible as the revealed will of God. It was not long after Mr. Hine's lectures and pamphlets had once arrested attention, that the more educated classes saw in the subject not only a new idea, but one of very deep importance, and the result was, during many months, Mr. Hine was almost every week invited to the mansions of the *elite* in society, where drawing-room parties of thirty or fifty persons in the higher walks of life first heard an address from the author of the "Identifications;" then a free discussion followed, which gave every one an opportunity to state objections, and have them answered. For many months those meetings were continued, and during that time every form of objec-

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tion that intelligent and thoughtful students of the Bible could bring for or against the Identifications was under consideration. So thoroughly was Mr. Hine master of the subject, that he never left any of those meetings with objections unanswered. The correspondence with intelligent friends resulting from these proceedings was a great help to the cause, and a demand for the "Identifications" was so considerable that ten thousand copies were sold without the work ever having been advertised. The settled conviction of the author of that work was that it would soon make its own way to one hundred thousand. That has long since been realised, and that one book is fast approaching to a circulation of a quarter of a million.

The diffusion of so much literature on the subject of our Identity has been materially aided by the power of the living voice. Amongst our most industrious population, the Identity question has become a favourite topic of conversation, then of investigation, then Mr. Hine has been sent for to lecture, and there was never any financial difficulty; there was a craving for knowledge, and knowledge too which it was believed would greatly raise those who were seeking it into a higher state of social enjoyment and position: they were to be heirs to, and inheritors of, the great blessings promised to his own chosen people Israel. In nearly all the most active centres of the industrious population, Mr. Hine has had large audiences to address, and the effect has been that so much inquiry, and interest was awakened, in nearly every case, that it was not long before a second and even a third lecture was asked for on the same theme. In this way Mr. Hine has been called to address crowded, respectable, and intelligent audiences in every part of England, and in many places in Ireland, until he is able to report that he has spoken on the Identity Question to no less a number than five millions of Israelites in Great Britain.

Beginning in London, the work soon spread far beyond, and it seemed to the minds of some persons that the enthusiasm manifested in the provinces on the subject was evidence of their appreciation of the value and importance of the Identity to a much greater extent than had been manifested in the metropolis, where a thousand great meetings are held every year, and where the great variety of important subjects occupying attention, it was feared had tended to crowd out the Identity Question, or to keep it in abeyance. A few earnest friends of the cause have long desired to have a public meeting in London to test the strength of the adherents to the Identity; many difficulties were in the way; at length a committee of Mr. Hine's friends resolved on trying the experiment, and asking the public to meet Mr. Hine in the large Exeter Hall. Tuesday, Dec. 10, 1878, was the day selected, a considerable number of free tickets were distributed to the friends of the cause, and led by Mr. Stephenson, of Newgate-st., E.C., and Mr. Isaac Loveland, of Shoreham, the committee succeeded thoroughly in their object. More than 2,000 persons flocked from all parts of the metropolis to hear the leader of the Identity Question for themselves, having first read, and been con-

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vinced of the truth of it in his published works. These, including his weekly GLORY LEADER, his monthly "Life from the Dead," and his half dozen separate pamphlets, have together reached a circulation of more than half a million copies, and besides these, there has been created quite a variety, a small library of literature entirely devoted to this one important subject.

Exeter Hall had long been the ambition of many Identity adherents; if it might but have one hearing there, it was felt that London would have done its duty, and the cause have attained to that recognition it deserved.

That has now been realised. One of the largest, most respectable, and intelligent-looking audiences we ever remember to have seen in that hall was present to meet and greet Mr. Hine at his first great metropolitan meeting. They gave him an enthusiastic welcome, and at once he desired them to give him their attention and not their applause. He commenced by referring to a statement of Lord Beaconsfield many years ago, that the English were an historical, a traditional, and an ancient people. He refuted the idea of our being a conglomeration of many old Nationalities, such as Danes, Picts, Scots, and the like; and for two hours, with great freedom of speech, and wonderful command of language, he kept the attention of his audience in a way that was surprising to many, whilst he unfolded, explained, and demonstrated, from history and from the Word of God, some of the more prominent points of our Identity with Lost Israel. Asking for a short pause, the National Anthem was heartily sung by the audience, a collection taken to cover the expenses of the hall, which reached £27, and then Mr. Hine, for half an hour longer, dwelt on other Identifications, and especially that of Queen Victoria being directly and lineally descended from King David.

Mr. Hine paid a high and deserved compliment to the value of the researches and writings of the Rev. Mr. Glover, who was seated by his side, on the Identity question. The chairman also, the Rev. Herbert Marriott, M.A., did the cause much honour by his lucid and practical opening address; such men will make the cause a permanent success. Votes of thanks to Mr. Hine and the chairman were heartily passed, and the doxology and benediction closed a most enthusiastic and successful meeting.

IDENTITY REVIEWERS OF BRITISH HISTORY.

BY "YOUNG EPHRAIMITE."

INTRODUCTION.

RESPECTING the origin of Britain's early inhabitants, little is definitely known. Some consider, and reasonably, that their ancestors were those Israelitish Tribes who quitted Mesopotamia after the *Assyrian*—mark, not *Babylonian*—captivity, for a locality, the situation of which is uncertain, though by many thought to be the

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British Isles; the prophets mentioning "islands of the West," "from the North and from the West," "the sides of the North" (Isaiah), expressions that, commentators agree, can only be anglicised "North-West," owing to a Hebraic orthographic weakness which precludes exact construction.

I purpose, by reference to, before all, the sacred Scriptures for guidance respecting Israel's National character, and occurrences in her history corresponding, in a greater or less degree, to events of British history, and by consulting the most reliable secular historians on both kingdoms, to advocate and, as far as possible, to convince impartial readers of the truth of this far-spreading and, I think, with not a few, exceedingly important theory.

And first, the *position* of these islands in 54° N. lat., 5° W. long., necessarily places them directly North-West from Palestine, and *a line* passing through the South-West coast of our *newly-acquired dominion, Cyprus,* may be drawn, strange to remark, from the *centre of Jerusalem* to the *heart of London.*

On this coincidence, nevertheless, we wish to found no Identity or startling proof; enough of them shall, in the course of these papers, be brought forward. None can sensibly, and without bias, fancy the thesis strange, or, as some of the *learned* of this country have openly stated, absurd, on recollecting that the Holy One, the I AM, who from the commencement of time has deigned to work by perishing mortals for the futherance of His omnipotent decrees, also swore, by the ordinances of day and night, that Israel, His chosen, should stand for ever, NOT merged, as some would have us believe, into a spiritual kingdom embracing all Nationalities—though the *bodily* dynasty of David, "My servant," *will do so*—but a visible, grandly-enduring Empire FOR EVER (2 Sam. vii. 1—16. To be read literally, as all Scripture, with few exceptions, should be.) And it is, in our belief, perversion of Sacred Writ to deduce from the various passages relating, as hitherto supposed, to Christ's *Church* alone, promises of glory only to be realised at the end of time, when Abraham, longing for an heir, and never fancying the favours so soon to be bestowed upon him for his wondrous faith, was told that his seed should be numberless as the sand of the sea-shore, or the stars in the firmament. *He* thought of no spiritual family, but, as did all the Eastern patriarchs of those days, waited on the Almighty's promise: "Sarah thy wife shall have a son," "Thou shalt call his name Isaac, and I will establish My covenant with him for an EVERLASTING covenant, and *with his seed after him*" (Gen. xvii. 19).

(To be continued.)

WE understand that a society has recently been organized in Brooklyn, N.Y., for the purpose of propagating in this country the Israel-Identity subject. There is a growing interest in the question manifested, and it will be almost sure, ere long, to meet with many advocates in this country as in England. Further particulars relative to the society and its objects will be given hereafter.—*New York Paper.*

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ENGLAND CONSIDERED IN THE LIGHT OF PROPHECY.

By W. H. Peters.

The present important position of England as regards the teaching of prophecy, necessitates repeating Scriptural truths which I have already alluded to in the Press during the last thirty years.

Each succeeding year (as the Pyramidical* era of 1881 or 1882 approaches), the public mind becomes more awakened to the prophecies, in proportion as the wondrous dealings of the Almighty are more clearly manifested to the world at large; and we may rest assured that the time when Nation is to rise up against Nation, and when plagues, pestilences, and famines are to overtake the apostate races of the world, is near at hand. But my firm belief is that England will be kept in safety, because of its being the abode of Israel, who are to dwell in this land of unwalled villages that are at rest, "and that dwell safely." Disasters may still overtake us, which, it is to be hoped, may call the attention of our statesmen and people to seek wisdom from above to guide them in safety through the greater calamities which await the disobedient races.

Nations, as we know, are judged Nationally; they stand or fall according to the acts of their rulers and people. It appears from the Bible that England is now holding the exact position of Israel, whose "kings prospered and overcame all their enemies" when they obeyed the commands of the Lord, and put away all idolatry from their land. This Divine obligation was carried out in the reign of Queen Elizabeth, by the Reformation, since which time peace, prosperity, and extended dominion have accrued to Englishmen, who may justly lay claim (above all other Nations) as being the inheritors of the seed of Abraham.

The question now uppermost in the minds of many is, Does not England contain a large portion of the Ten Lost Tribes of Israel? If not, where are they to be found? I consider that they already exist everywhere in the extended dominions of the British Empire, and upon their restoration to the Holy Land GREAT BLESSINGS ARE PROMISED TO AWAIT THE RESTORERS.

It becomes now the duty of the people of England to acknowledge and to act upon these truths, by spreading Protestant truth and light to the extremities of the world, and great blessings will ensue from the acquisition of loyal Christian subjects to our Queen, wherever the Bible finds a home in the hearts of the people of all Nations.

Lord Palmerston added great temporal power to England, from the belief he had of the courage and wisdom of her people, and thus became a blind witness only of the Identity between England and Israel. But Lord Beaconsfield, believing the cause of England's strength to rest in the God of Israel, is a living testimony of this Identity, and will, therefore, never suffer a foreign foe to trample upon the sacred rights of his Christian Queen. His lordship knows

* Read the Great Pyramid, by Piazzi Smyth.

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full well that the hereditary hatred of Russia to England is more religious than political, and that the whole militant course of the Czars, from 1852 to 1877, has been indirectly organised against the British Empire, and until this fact is frankly recognised, we shall fail to adopt a sound and becoming policy in the East, and the "Slav" in place of the Anglo-Saxon will become the last lord of Asia. We may expect to find many religious and political opponents to these facts; we have already witnessed "faint hearts" in the Cabinet and legislature, who still look upon Russia as the *all holy* Nation, and who spy out "giant Anakims" everywhere. But thanks be to God, the Joshuas prevail in Lord Beaconsfield's Cabinet, and he will show both Russians and Afghans that the Lord of hosts will protect Anglo-Israel, and National insult must meet its due reward.

I must conclude with reminding my readers that at the next general election the numbers of Christian statesmen must be increased in Parliament, for the better defence of the Protestant faith committed to the keeping of our beloved Sovereign, always bearing in mind that Russia is the *great Northern barbarian Power* portrayed in the Bible as the last enemy of God's truth, which is ultimately to meet its utter destruction on the hills of Palestine, in conflict with Israel, at the hands of the living God.

Harefield, Exeter.

THE SINNER'S FRIEND.

"I am a stranger with Thee, and a sojourner, as all my fathers were."—Psa. xxxix. 12.

My God, permit me not to be
A stranger to myself and Thee;
Thy Spirit, Lord, to me impart,
To cleanse and purify my heart.

A base deserter, Lord, am I,
And from Thy service prone to fly;
Oh! leave me not to self alone,
Or I must perish from my home.

A helpless sinner, lost, undone,
How e'er can I a child become?
By faith in Christ, the Truth, the Way,
Who bids me not from Him to stray.

A fugitive that would be free,
Saviour, let me come to Thee;
Let me feel Thy power to save,
That I may be no more a slave.

A roamer from my only Guide,
For ever keep me at Thy side,
That I may safely reach my home,
The home of saints around Thy throne.

Then shall I sing in strains more sweet
The reign of Christ which angels greet,
And join to swell the endless praise
Of Him who rules by sov'reign grace.

Heaton Mersey. JAMES COLLINGE.

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PROGRESS—JOHN STELL DOING HIS DUTY.

SHIPLEY AND SALTAIRE ANGLO-ISRAEL ASSOCIATION.

THIS association was formed on the 15th inst., and on Tuesday night last held its first ordinary meeting, when the Rev. Charles Strong, president, delivered a short address, and then called upon the secretary (Mr. John Stell) to deliver the first lecture of the session. After referring to the historical and Scriptural facts antecedent to the captivity of the Israelites, and to the promises concerning them, Mr. Stell claimed that no Nation so fully corresponds with this description as Great Britain. At the present time we have attached to our Crown no less than twenty-seven distinct dependencies, having their origin in our own blood, using our language, administering our laws, following our customs, in close affinity with our Empire, governed by viceroys or governors of the Queen's selection, and yet so far independent that their governments are administered by local parliaments, with power to impose taxes and regulate their own affairs. These twenty-seven Nations or dependencies, he said, fulfil to the very letter the prediction that Israel would in the latter days become a Nation and a company of Nations. The next point was that Israel should "possess the Gate of their enemies." By this was meant that they should hold by military force strong defensive positions of strategic importance. Where was the country that answered this description like England? Look at Gibraltar, commanding the entrance to the Mediterranean; Malta, with its 1,200 guns; the Island of Perim, Aden, Singapore, Malacca, Hong Kong, Cape Coast Castle, Heligoland, and many other places, making in all fifty-six military stations, placed like a belt round the world, and point out another Nation that can show such a string of "Gates." Then we also find that Israel, in the latter days, is to occupy "the ends of the earth." Where is the counterpart to be found but in the British Nation, with colonial possessions in Europe, Asia, Africa, America, and America? The missionary aspect of the question was then referred to, as giving additional testimony that Great Britain of all the Nations in the world responds to the portrait given us of Israel's character in this respect; and the speaker held that these things, supplied convincing proof of our National Identity with the Lost Ten Tribes of Israel.

After a discussion on the subject, the proceedings terminated.

CARDINAL MANNING ON THE BRITISH EMPIRE.

From "The Times" newspaper.

CARDINAL MANNING said they had to do with the British Empire, the mightiest in the world. When God raised up a mighty Empire, He did it for a purpose. The old Roman Empire did its work, and it was crushed, crumbled, and utterly destroyed. The great Catholic Empire of Spain had passed away like a shadow, and the greatest

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Empire the world had ever seen for extent was the British Empire. They had what Spain never had. They possessed at this time an eighteenth portion, at least, of the habitable globe, and had over 240 millions of fellow-subjects; and these 240 millions of men, with their 150 princes and chieftains—these realms, and kingdoms, and principalities—were all gathered under the sovereignty of the British Empire. Was this without a Divine purpose? Was it to pass away as a shadow like Spain? Upon them it depended to give answer under God, if they were to be faithful to their duty. If they partook of the greatness of that Empire, they partook of its responsibilities. If they partook of its wealth, they partook of its duties. If they partook of its powers, they would partake of its doom. Empires were raised to be the servants of God, and if they would not fulfil this duty, God would crush them.

AN ASSOCIATION AT SYDNEY.—A number of ladies and gentlemen have formed themselves into an association in Sydney for the purpose of considering the probabilities of the idea which has recently come to the front, and found many partizans in England, that the peoples of the Anglo-Saxon race are the modern representatives of the Ten Tribes of Israel, and hold a meeting every alternate Friday in the dining-room of the Temperance-hall, Pitt-street. The meeting is opened and closed with prayer, and in the conversation which ensues current writings on the subject are compared with profane history, commencing with Herodotus, and the historical and prophetical books of the Bible; no suggestion or hypothesis inconsistent with the statements of Holy Writ, however plausible, is entertained for a moment. The subject for consideration at the next meeting on the 27th, is, "How did the Ten Tribes lose their Identity?"—*From the Sydney Echo.*

KIND TESTIMONIALS IN FAVOUR OF EDWARD HINE,

BY THE

REV. JOHN CUMMING, D.D.

[EXTRACT ONLY.]

"January, 1870.

"So ably and elaborately argued in your work.

"JOHN CUMMING, D.D."

"16, Woburn-square, W.C.,
"October 28, 1878.

"I do not see anything offensive, or of necessity inconclusive, in the work and labour of Mr. Hine.

"Much labour and research are required of every reader, and time will soon sow where, or what, logically come into view.

"JOHN CUMMING, D.D."

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Correspondence.

Mr. Hine.

DEAR SIR,—You will be glad to hear that the glorious news of our Identity with the Lost House of Israel is steadily and surely spreading here, and spread it must and will. I am convinced that it will cause the working classes of Great Britain to turn to their Bibles; no longer to trust to commentators for an exposition, but to see for themselves the truth of this matter. I have studied the subject very carefully and prayerfully for about thirteen months, and it is my conviction that we are none other people than the long-lost House of Israel. Let those who will not look into it or accept it, disprove it if they can; such a thing, I feel sure, is impossible.

Yours truly,

Torquay, Oct. 31, 1878. J. F. THOMAS.

DEAR MR. HINE,—As you are not afraid of opposition from either friend or foe, I send you what I think differs a shade from some of your ideas; you can use it as you please. I know it differs far from the commonly received views at the present time. If I am wrong, I am not the first on the same subject.

Yours truly,

Belfast. R. M. C.

WORKS UPON OUR IDENTITY WITH ISRAEL.

BY EDWARD HINE.

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THE LOST TEN TRIBES OF ISRAEL.

ALL who are interested in this great Identity Question are respectfully solicited to send CONTRIBUTIONS to the undersigned, to defray the expenses of providing Halls for a Course of Lectures in the metropolis, by Mr. E. HINE, in order to bring this most important subject before the notice of the great bulk of the people.

MR. I. LOVELAND, Shoreham, Sevenoaks, Kent.
MR. A. J. STEPHENESON, 12, Newgate-street, London.

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BY

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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. VI. NO. 204.] WEDNESDAY, DEC. 25, 1878. [ONE PENNY.

CONGREGATIONALISM PRESENTS A PETITION.

BY EDWARD HINE.

IN reference to the above heading we may be told that we are not quite correct, because it professed to come from the three denominations of Protestant Dissenters. This description any reader might see would be exceedingly misleading, because there are over three hundred distinct and separate dissenting divisions, and no section of the Christian Church should use words to help to make believe that three could really represent three hundred and sixty-five different sections of Dissenters. This we know, that, out of the *make-believe* THREE, Congregationalism claims to come out the first, and one or some of the Baptists seek to be second. These present a petition to Parliament—a most amusing one. We wonder if Dr. Seddon, Dr. Stoughton, the Rev. J. C. Picton, or Dr. Parker had a finger in the ink framing the petition? These are supposed to be the purest leaders of the denomination, and fairly represent the many conflicting opinions of the sect.

What does the petition then complain of? First, of the Afghan war; and yet these petitioners suppose they understand the Bible. We deliberately declare they could not possess a fair understanding of it—*i.e.*, the real executive of the petition; for, according to the teachings

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of the Bible, the Afghans are really not a Power. Of the future, the Bible declares there are only two great Powers in this district—the British, who are identical with Israel, and the king of the North, or the Russian Power. Afghanistan simply lies between these two Powers, and Gog, the king of the North, is decreed by Scripture to savagely assail us. If this was not done, the Word of God—*i.e.*, the Bible—would not be true in this respect. We are commanded by God to defend our position. Hence, with true Israelitish instinct, we bound Afghanistan to be passive. She pledged herself to this course, and now we all know she has wrongfully broken her pious obligations—*i.e.*, she has sinned against God's own heritage—His people of Israel—and in honour to God, to His Word, the integrity of Scripture, we were bound to "*go through*"—*i.e.*, not to make war, but to chastise, "to tread down, and to tear in pieces" (Micah v. 8). Our Cabinet—as honourable as any Cabinet in the past—did not wish to do this. Hence, reasoned once; reasoned twice; reasoned as good as thrice; sent an Ultimatum, and Scripturally gave time. Yet all this time we were holding the thrashing power, given to us directly by God, in our hands, and that He has bidden us to use, without putting into operation.

This Afghan disturbance is not a war. It is a mere passing through, and means nothing more than God Himself using the means to effect the fulfilment of promises He has given to us British during the coming time of Jacob's trouble. God works by Israelitish means, and by treading down the bad blood of the Afghans, God Himself is simply securing the method of shortening the days, that, unless shortened, no living flesh could stand; yet, for the elect's sake—*i.e.*, for the children of Israel's sake—those days shall be shortened (Matt. xxiv. 22), and this very much indeed by we Israelitish British taking the legitimate Scriptural action of possessing Afghanistan.

We boldly declare that if these Congregational ministers really understood the Bible upon this matter, they would be downright ashamed of this petition. Just let them, without bias, without the childishness of party feeling—*i.e.*, in the pure light of holy teaching—contrast the calm, deliberative, dignified, and sober conduct of the Cabinet with their own Congregational executive. We are told that a seven shillings' advertisement in a newspaper would bring forth a number of people who have been foully, shamefully, and unscripturally used by the Congregational Union—men who are cut off without notice, without trial, and without the privilege of appeal. That there have been men, with the Bible on their chest, and in the strength of intellect, who have died with broken hearts through the cruelty and persecution of the Board's treatment, let the living speak. Could not Grant of Sheffield speak?—a man of fine mind, and well-beloved by the good he knows. Could not Dr. Seddon speak?—at present the finest power in the Congregational body, beloved by the honest, but hated and infamously illused by the Congregational Union authorities. The illused men are legion, as Dr.

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Dixon could testify; and doubtless the Rev. Mr. Picton, of the London School Board, will soon be able to a tale unfold, just as the devoted and much-beloved Caledonian-road minister once did. Hence so much for reflections upon "*sound policy and justice*" from such a body.

They next object to "secrecy of action," just as if one thousand deacons could not come forward to declare that scarcely any Congregational chapel could be conducted by any deaconship without absolute secrecy upon some matters. It is because secrecy is so often requisite that deaconships and committees are formed; otherwise, the general bodies could legislate in their several assemblies connected with their vested interests; and if occasional secresy is needful with Churches, surely it is with Cabinets. If not blinded by party feeling, we could all see it amounts to nonsense to talk of secrecy in connection with this Afghan affair, when everybody knows three warnings were given, and the Ultimatum was accompanied with an *indulgent* time.

The third objection of the petition becomes really astonishing when we bear in mind that it is made by a professedly religious body. It clamours for a speedy termination of hostilities, and the securing of an honourable and *lasting* peace. To anchor our hope upon human judgment would be folly; we must rest upon the Bible. We being identical with Israel, Russia, the king of the North, is decreed by God to make a terrible and devastating war against us (Ezek. xxxviii. 11; Matt. xxiv. 21). Where, then, could there be a *lasting* peace? To suggest such a thing is to suggest *against* the Bible. Though we quite believe that by our proper possession of Afghanistan and Constantinople we shall make, as far *as we are concerned*, a most enjoyable period of rest and peace, yet, as to thinking of a *lasting* peace with an Ameer between India and Russia, becomes simply absurd, because directly against the Scriptures. We mean this, that if we were not, in a time yet to come, at war with Russia and her allies, what the Bible states shall be would not then be, which would mean the Bible would not be a truthful or trustworthy Book. Of course we, well taught in the prophetic Scriptures, would never entertain so dreadful a thought as being possible to be realised, but this very sad, and really very painfully-worded, Congregational petition suggests it. In other words, it asks for a lasting peace when God's Word again and again declares this to be impossible. If the Congregationalists secured a lasting peace, then God's Word would be nonsuited. As this is an impossibility, it means that the petition is as a cry from babies for top bricks off chimneys; and we don't suppose God's programme of events to happen will be in any way deranged by the folly.

In conclusion, we are conscious some readers may say, "Yes, Mr. Hine, your remarks are all very well, but could not these Congregational ministers meet you by denying that the British are identical with Israel?" We should reply, Then the worse for their position, because, if we are not Israel, then we are GENTILES. We should

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then be of those people whom Christ has referred to, at the restoration of Israel, saying, "Nation shall rise against Nation, and kingdom against kingdom" (Matt. xxiv. 7). So that there would be the less probability of having any *peace* at all. We know the French, Spanish, Italian, Austrian, and other peoples are purely *Gentiles*, and that they are already, in conformity with Scripture declarations, well prepared for the deadliest warfare ever recorded, which is very soon to break out, and no Congregational Union can stay it. If we are Gentiles, then we shall be in the thick of the strife; for, by Scripture teaching, immediately upon the Identification and return of Israel, there will be little or no rest from warfare with any of the more powerful Gentile Nations. (See our "Cui Bono?" pp. 25—30.)

We have been led to make these remarks by reading the following:—

HOUSE OF COMMONS.

The Speaker took the chair shortly before four o'clock.

THE AFGHAN WAR.

Mr. Gladstone: I wish to present a petition from the representatives of the three denominations of Protestant Dissenting ministers. They state—I will describe the prayer generally—their dissatisfaction with the Afghan war on the ground of sound policy and of justice; they object to the secrecy of action which has been observed on the part of the Cabinet, and they call upon the House to vindicate the constitutional rights of Parliament, and adopt measures for putting a speedy termination to hostilities, and securing a truly honourable and lasting peace.

THE SONG OF SOLOMON.

By HARRISON OXLEY.

IN several papers which have appeared in the NATION'S GLORY LEADER, we have called attention to the Song of Solomon. We have said that this song is an Identity song. We know that by many this song has been understood as written by Solomon, on account of his marriage with Pharaoh's daughter. By others, it is almost universally interpreted as having a spiritual signification, setting forth the love between Christ and the Church. That Solomon, indeed, wrote this song, we have no doubt whatever; but we doubt very much indeed whether the true interpretation of the song has ever been given. We have the impression that, by Identity light, we have the true key to this song of loves, which is written in the volume of the Book.

Of all the thousand songs which were written by Solomon, this alone has been preserved to us, and we believe that has been preserved for a sacred purpose. There is nothing in the song, literally, that may not be literally applied; nothing that is not perfectly pure, and good, and holy as the works of God are holy, and were by Him

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pronounced good when He made them. We take this song to be strictly and literally true. It is, we have impression, as strictly and as literally true as other Scriptures are literally true concerning the House of Israel and God's glorious work upon them in the latter days.

By the glorious light of the Identity, we not only can clearly understand this song, but also other portions of Scripture which were aforetime not understandable, unless we understood them in the accepted spiritual signification. The forty-fifth Psalm may now, by the light of the Identity, be read and understood as clearly and as literally true as the Song of Solomon. In truth, we understand both songs to have immediate reference to the same persons and the same times. The Identity light rolls away the darkness which has so long hidden from view these songs, and with a mass of other Scriptures they come forth into glorious light. As it was testified by the Divinely-inspired prophet Jeremiah, that "the Lord hath created a new thing in the earth, a woman shall compass a man" (Jer. xxxi. 22), so it must be strictly and literally true, and which "thing," we have impression, will be fulfilled by Identity power.

What have we, then, in the Song of Solomon? If we read it carefully, we shall see that it is in truth what the prophet Jeremiah said the Lord would create: "A new thing, a woman compassing a man." This event, therefore, must have reference to a very particular time, and a time in intimate connection with the House of Israel—that is, with the Lost Ten Tribes, therefore with the British people—which time is also God's merciful and gracious deliverance to the House of Judah—the Two Tribes—the Jews.

We certainly identify this song with a very special time in connection with the House of Israel (Ten-Tribed), and the House of Judah, and with the union of the two Nations, and their united return to the Holy Land, therefore we repeat what we have said before, that we understand this song to be an Identity song—that is, the Song of Solomon belongs to the Identity work, and is prophetical of Identity times and of certain persons in particular. We never understood the Song of Songs until Identity light was graciously given us, and we are certain that, apart from this light, it cannot be intelligible nor understandable.

This song means what it says. It is the same as the forty-fifth Psalm, and is descriptive of the same persons. It is one of the "coming glories" of our Identity, by which the works of the Son of God shall triumph over the works of the devil. We have said that although the song is intimately connected with Israel and Judah, yet it is evidently descriptive of two persons in connection with the two Nations in particular. We have the impression that the person who opens the song is a royal person. It is not the man who first speaks, but the woman. He does not first declare his love towards her, but she is the first to declare it towards him. This is a new thing. And how does this new and strange thing come about? Why evidently there must be a cause.

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The prophet Jeremiah tells us that "the Lord hath created it." By what means? There must be something very special by acting upon the mind of the person in question, to cause her to be so intensely drawn towards the man spoken of in the Song. The expression of this love we believe to be created by means of the glorious work of the Identity. It is the soul of the woman that is filled with rapture—not so much on her own account as on account of the glorious salvation which God will bring to the Nation, and not the Nation of the House of Israel of the Ten Tribes only, but also of the Jews. We have impression that it is this glorious work which takes full possession of the heart of woman, she being Divinely enlightened to see the glorious hand of God by it, through the instrumentality which He makes use of to accomplish His purposes. It is clear that the highly-distinguished woman is brought under the powerful influence of a particular person. She loves him with a righteous and holy love, and thereby fulfils prophecy. Hence the very first sentiments are an expression of that love—"Let him kiss me with the kisses of his mouth, for thy love is better than wine. Because of the savour of thy good ointments, thy name is as ointment poured forth; therefore do the virgins love thee. Draw me, we will run after thee." Now who can this person be so spoken to, but one that is anointed by the Lord for a particular work? And what kind of "savour of good ointments" but that which is by His teaching. Surely it is on account of this the virgins love him, and that "his name is as ointment poured forth." Because he is evidently specially chosen of the Lord, having the Spirit of the Lord upon him, giving him wisdom and understanding in the things of God, and His glorious and everlasting kingdom. Therefore we find this highly-favoured and distinguished woman expressing herself to be drawn by him, willing to follow him. "We will run after thee" (verse 4). That is, evidently, she will gladly accept of his teaching with a willing and a ready mind.

"The king hath brought me into his chambers; we will be glad and rejoice in thee; we will remember thy love more than wine. The upright love thee." The king! What king? Who is he? and whence is he? The Scriptures alone can furnish an answer. If by Identity light we understand the Song of Solomon, then we understand the king to be not Solomon nor yet Christ, who is at the right hand of the Divine Majesty, but that king whom God says He will raise up to His people Israel and Judah in those days when He will make them one in His hand. However those Scriptures—which speak of that king yet to come—may have been misapplied, it is certain that the Scriptures teach us to expect that the Lord will, in the accepted time, raise up a king of the seed of David. And who can the king be in the Song but that very person yet to come, and who is spoken of in connection with God's glorious work of National salvation upon the House of Israel and the House of Judah, by the prophets? If the woman is indeed a literal woman—and we are sure she is—the man is a literal man, which is compassed by the

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woman. And if the Word is literally true touching the House of Israel and Judah, it is literally true of the king whom the Lord says that He will raise up.

By this light, therefore, we see what is written in the Psalms, and in the Song of Solomon, and in the prophets, is in perfect harmony with each other. We can thus read the Song of Solomon with the same degree of plainness that we can read other much-obscured portions of the Word of God. And we are led to see that the things contained in the Song of Solomon must have an immediate bearing upon the union of the stick of Joseph and the stick of Judah.

We can, therefore, come to no other conclusion than this, that the king spoken of in the Song is the same as he who is yet to appear at the appointed time of Lost Israel's Identity and restoration. Therefore, by Identity light, the Song of Solomon becomes profoundly interesting to the House of Israel and to the House of Judah, because it testifies of persons and times connected with their glorious and National salvation; because, by Identity light, it reveals things which are strictly and literally true; because without any straining or fancies of our spiritual application, we can see that the Song of Solomon has a glorious testimony to give to the mercy of God for ever to Israel, when our blindness is taken away by the Divine splendour of Identity light.

(*To be continued.*)

THE ANGELS' SONG, THE PRESENT DISPENSATION, AND THE MILLENNIUM.

"Glory to God in the highest, and on earth peace, goodwill toward men."—Luke ii. 14.

How often do we hear of some worldly-wise man taking up these words of Holy Writ, and then bid the person or persons they are addressing look abroad at the scenes of blood that are being enacted among the Nations by whom we are surrounded, taking care to point out most clearly the great contrast between these scenes of blood and the words above quoted—"Peace on earth"—and then throw aside the Book, from which the words are taken, with a sneer, and speak of it as being utterly unworthy of our regard! At such times, Christians (who are supposed to be well acquainted with their Bibles) are appealed to in vain for an answer. They also observe the contrast, but cannot account for it. And this want of discernment in many Christians is the result of studying God's Word in an improper manner. While they are careful to compare spiritual things with spiritual, they also spiritualise the literal instead of comparing literal truths with literal facts; and hence the reason that so many grope in the dark, picking out a few verses here and there, and trying to make it mean anything but what it was intended.

If we take the words of the angels' song alone, to the exclusion of

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all other portions of God's Word, we shall not be able to account for these scenes of blood and strife which are being enacted abroad; but if we compare them with other portions of Divine truth, we shall find that the words, "and on earth peace," apply not to the present dispensation, but to another yet to come. In Matt. x. 34—36, we find our blessed Lord saying to His disciples: "Think not that I am come to send peace on earth; I came not to send peace, but a sword." These memorable words refer to the present dispensation, and nearly ever since the day that He ascended from Mount Olivet, this earth of ours has witnessed a continuation of bloodshed and strife. History corroborates this truth. This has been in the past, and will be to its close, a dispensation of blood (from which we, being His chosen people, shall be kept). In another place our blessed Lord tells us that wars, famines, pestilences, earthquakes, great distress, the upheaval of Nations and kingdoms, are to immediately precede His second coming. And does the reader ask, When shall those beautiful words—"on earth peace"—be fulfilled? Not until the purposes of God concerning His chosen people have been fulfilled—when Israel and Judah have been brought back to their own land, re-united again under one head, to be no more two Nations or two kingdoms, to dwell for evermore in the land given to them for an everlasting possession, as one flock under one Shepherd. After Gog (with his allies and their great and mighty army) has been defeated and driven back with only a sixth part of the mighty host, leaving the rest dead upon the mountains of Israel. When the Lord Jesus shall manifest Himself to His people. When, on Mount Zion, a King shall reign in righteousness. When what the prophet Daniel saw in vision shall be an accomplished fact (Dan. vii. 13, 14). When the words of the angel to the Virgin Mary shall be fulfilled—"And the Lord God shall give unto Him (Jesus) the throne of His father David, and He shall reign over the House of Jacob for ever, and of His kingdom there shall be no end." Then shall the law go forth from Mount Zion, and the Word of the Lord from Jerusalem. Then shall His (Jesus) name be called Wonderful, Counsellor, the mighty God, the everlasting Father, Prince of peace. Of the increase of His government and peace there shall be no end, upon the throne of David and upon His kingdom, to order it and to establish it with judgment and with justice from henceforth, even for ever. Then shall Nations beat their swords into ploughshares, their spears into pruning-hooks, and they shall not learn war any more. Then shall the words of the angels' song be fulfilled—"and on earth peace;" for many Nations shall be joined to the Lord in that day. And on earth peace. Then shall God's will be done on earth, as it is in heaven. Then shall righteousness cover the earth as the waters cover the great deep. And the effect of righteousness shall be peace—peace on earth—and the fruits of peace will be quietness and assurance for ever. Then the kingdoms of this world shall have become the kingdoms of our God and of His Christ, and He shall reign for ever and ever.

J. F. T.

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THE NEW CREATION IN THE LIGHT OF OUR IDENTITY WITH ISRAEL.

PAUL, in his letter to the Galatian Israelitish Church, sets forth the two Houses of Israel under two separate covenants, dividing them that would be under the law from them that would come under grace through Christ, saying: "Tell me, ye that desire to be under the law, do ye not hear the law? for it is written that Abraham had two sons, the one by a bondmaid, the other by a free-woman. But he who was of the bond-woman was born after the flesh; but he of the free-woman was by promise. Which things are an allegory; for these are the two covenants; the one from the Mount Sinai, which gendereth to bondage, which is Agar. For this Agar is Mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children." This was the House of Judah that was in Jerusalem in bondage to the law, set forth as the children of Agar. "But Jerusalem which is above is free, which is the mother of us all." This is Sarah's children, that were brought into freedom under Christ—born from above, and destined by God for a new creation. Then Paul takes up the prophecies of Isaiah, saying, "For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not." The barrenness of Sarah's womb shadowed forth the House of Israel scattered among the Gentiles till after Christ, and, to all appearance, few in number, fulfilling the prophecy by Hosea: "Israel is swallowed up; now shall they be among the Gentiles as a vessel wherein is no pleasure; for the desolate hath many more children than she which hath an husband"—that is, they were more of the children in bondage to the law (represented under the desolate woman Agar) than the children of Sarah, the married wife. But Christ was set for the fall and rising again of many in Israel—the fall of Judah and the rising of Israel.

Then Paul says, "Now we, brethren, as Isaac was, are the children of promise." Now, Israel, your promise in Christ is realised. "Enlarge the place of thy tents, and let them stretch forth the curtains of thine habitation; spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand, and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited." But Judah, foreseen by the Saviour, was doomed to fall, saying, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that were sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, but ye would not! Behold, your house is left unto you desolate; for I say unto you, Ye shall not see Me henceforth until ye shall say, Blessed is He that cometh in the name of the Lord."

Now, God in Christ begins a new creation. The House of Judah represents the children of the flesh. God beforehand, seeing their stubbornness, hath given them the spirit of slumbering eyes that they should not see, and ears that they should not hear, unto this

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day. While this deep sleep has fallen upon Judah, God takes away the rib from his side, shadowed forth in the first creation. The disciples, being chiefly of the Tribe of Benjamin, were warned by Christ, when certain signs appeared, to be ready to flee out of Jerusalem to the mountains. The prophet Jeremiah also saw that God would take the rib, or the Tribe of Benjamin, from the side of Judah, and cried, "O ye children of Benjamin, gather yourselves to flee out of the midst of Jerusalem, and blow the trumpet in Tekoa, and set up a sign of fire in Beth-haccerem, for evil appeareth out of the North, and great destruction."

Ezekiel, prophesying concerning the remnant that should be brought from Judah, says, "Yet, behold, therein shall be left a remnant that shall be brought forth, both sons and daughters. Behold, they shall come forth unto you (the other Tribes), and ye shall see their ways and their doings, and ye shall be comforted concerning the evil that I have brought upon Jerusalem, even concerning all that I have brought upon it. And they shall comfort you when ye see their ways and their doings, and ye shall know that I have not done without cause all that I have done in it, saith the Lord God." And though the House of Israel had been scattered among the Gentiles, they were not to remain so, God saying, by the mouth of the prophet Hosea, "Behold, I will allure her and bring her into the wilderness, and speak comfortably unto her. And I will give her vineyards from thence, and the valley of Achor for a door of hope, and she shall sing there as in the days of her youth, and as in the day when she came up out of the land of Egypt."

Thus Israel was brought into the wilderness under the figure of a woman, and John, in Revelation, tells us that the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand, two hundred and three-score days—God fulfilling His promise to David. "Moreover, I will appoint a place for My people Israel, and will plant them, and they shall move no more, neither shall the children of wickedness afflict them any more, as beforetime."

The prophet Micah, speaking on the birth of Christ, and the blindness of Judah, says: "Therefore will He give them up until the time that she which travaileth hath brought forth (Israel identified), then the remnant of His brethren (Judah) shall return to the children of Israel, and be grafted in again to their own olive tree (Israel). And this is the blessing of Judah. Hear, Lord, the voice of Judah, and bring him again to his people. Let his hands be sufficient for him, and be Thou an help to him from his enemies." Christ sets forth the two Houses of Israel as two sons. One being asked to go and work in His vineyard, replied, "I will not, but afterwards repented, and went." The other being asked, said, "I go, sir, but went not." And Jeremiah says, "The backsliding Israel hath justified herself more than treacherous Judah. Go, and proclaim these words towards the North, and say, Return, thou backsliding Israel, saith the Lord, and I will not cause My anger to fall

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upon you, for I am merciful, saith the Lord; and I will not keep anger for ever. Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God, and hast scattered thy ways to the strangers under every green tree, and ye have not obeyed the voice of the Lord. 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 bring you to Zion."

Thus Israel, that has been divorced, put away under the figure of a woman, when received again unto mercy, becomes Christ's bride. Backsliding Israel—not treacherous Judah; not a Gentile Church; but backsliding Israel—"I am married unto you. Fear not, for thou shalt not be ashamed; neither be thou confounded, for thou shalt not be put to shame; for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more. For thy Maker is thy Husband, the Lord of hosts is His name; and thy Redeemer the Holy One of Israel, the God of the whole earth shall He be called. And I will betroth thee unto Me for ever; yea, I will betroth thee unto Me in righteousness, and in judgment, and in lovingkindness, and in mercies; I will even betroth thee unto Me in faithfulness, and thou shalt know the Lord."

Belper. W. WORTHY.

ST. GEORGE THE MARTYR, DEAL.

WE extract the following from the "St. George's Magazine," the parish magazine of Deal, and which is from the pen of the Rev. Dr. Payne, the vicar of Deal. (December Number).

LECTURE.

"Never was the Town hall put to better use than on Tuesday last, when, by the kind permission of the mayor, a lecture was delivered by Edward Hine, Esq., to a very large audience, on the 'Identity of the British Nation with the Lost Ten Tribes of Israel.' The room was crowded to the door, and Mr. Hine kept the attention of his hearers riveted for two hours as he unfolded the clear distinction ever drawn in Holy Scripture between the House of Israel and the House of Judah, the prophecies concerning each and their bearing upon the times in which we live, and the present state of what is called the great Eastern Question. Some of his statements were startling in the extreme, but were so supported by reference to the prophetic teaching of God's Word that they demand the most careful and earnest consideration.

"We are not called upon to endorse all Mr. Hine's conclusions, but his patient and pains-taking study of the Bible gives him a right to be heard with attention and respect, as he lays down the foundation on which his conclusions are built.' There is no wisdom shown in pooh-poohing the matter. Let him be answered by all means—if it can be done; but it must be, not by arguments of prejudice or passion, but by a similar appeal to the Scriptures of truth.

"One thing is certain, that no one more loyal or patriotic could be found than the lecturer of Tuesday night."

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We never sought for this very kind testimonial, but having received it, our kindness of heart compels us to say, "One good turn deserves another," and remembering that Exeter Hall was three-fourths full by an applauding people, and that a string of carriages, and a display of liveries, was observed outside, as we are in straits through severe losses, wanting help to pay printing bills, so could not respond, perhaps some other kind heart might come forth to respond to the following, which we extract from the same magazine:—

"If any wealthy friend wants to make an acceptable offering, we beg to suggest a brass lectern, to take the place of the present oak one, for which we can find a purchaser so soon as we hear of the other being ordered. N.B.—We shall be happy to supply a suitable design to our present unknown, but hoped-for benefactor."

Well, if any of our friends respond, they must communicate with Dr. Payne, the vicar.

THE SONG OF BETHLEHEM—A CHRISTMAS SONG.

"And the angel said unto them, Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the Babe wrapped in swaddling clothes, lying in a manger."—Luke ii. 10—12.

O BRIGHT star of Bethlehem, thy glory I sing!
Star of the Messiah, the Saviour, the King!
No star ever shone yet in glory so bright
As the star of dear Bethlehem, that star of delight.
Star of Bethlehem, sweet day-spring, what glory was thine,
When Jesus was born, so peerless to shine!

Ye sages who came on your journey afar,
To Salem's fair shrine because of "His star,"
Did the light of its glory still brighten your eye
As ye sped on your way, and gaz'd on the sky?
Star of Bethlehem, star of glory, we think with delight
No star ever shone with a glory so bright.

Blest star of salvation, what music was thine,
When around fields of Bethlehem the glory did shine!
When Gabriel appeared, with the angels a throng,
"And glory to God in the highest" the song.
Star of Bethlehem, we hail thee with peace to our earth,
Thou bringest good tidings of heavenly birth.

O Bethlehem, though lowly, thy fame cannot die,
Still the song of the angels shall ring through the sky;
For "the Root and the Offspring of David" shall grow—
The Lord, before whom every knee shall yet bow.
Star of Bethlehem, star of peace, still evermore shine,
Till earth be resplendent with glory Divine.

Oh, House of Lost Israel, come sing ye the name
Of the holy Redeemer, the Lamb who was slain;
Though long we have wandered in exile away,
'Tis Bethlehem's star that leads to the day.
Star of Jacob, King of Israel, our God Thou shalt be,
Save Thy nation, shine on us—one fold under Thee.

HARRISON OXLEY.

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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. VI. No. 205.] WEDNESDAY, JAN. 1, 1879. [ONE PENNY.

WHAT'S IN A NAME?

NOTHING can well be plainer than the fact that immortality is the lot of man, of predetermination of the Almighty, from every part of our Bible. The third chapter of Genesis intimates immortality to man in ver. 22. In addition to other passages therein, the book of Job (chap. xix.) contains evidence as to the knowledge possessed by man in the earliest post-diluvian days, as to the immortality of the human soul, and God's purposes with respect unto it. It appears equally apparent from the last verse in the book of Daniel. In the New Testament, as might have been expected, the revelations as to futurity are most numerous and most explicit, for they come from Him who claimed identity with the God of life and death. The fifth chapter of John testifies to the immortality of man, the resurrection from the dead, and the quickening into everlasting life; the raising up of all that have descended into the graves of mortality, some to be everlastingly blessed, and the residue to condemnation. The seventh and eighth chapters, as well as the sixth, which is most strongly declarant of like intimation, also contain still more unqualified testimony as to a future state for all mankind. The tenth chapter contains most strongly-confirmatory testimony as to this. The fifteenth chapter of the first Epistle of Paul to the Corinthians is most emphatic on matters touch-

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ing the world to come, the resurrection from death and the grave, and the inheritance of everlasting life. But we need not pursue this evidence further at this time.

Of what use is any religion at all to anyone if there be no life after death, no existence of our souls beyond the grave? It is declared by Ezekiel, that the great Jehovah hath no pleasure in the eternal death of any sinful man, but would rather he did turn away from his wickedness, and live. And we also find further, that Jehovah is able to save to the uttermost, and that His grace is sufficient for all who repent them of their unworthiness, and that He will abundantly pardon all them that turn to Him, and fear Him, and love Him, and strive to do His will in all things, and to honour Him, and to glorify and magnify His holy name for ever. We also find that life or existence after death and the grave, will bring forth two conditions—the one, eternal blessing; the other, condemnation. Paul declares that if Christ be not raised, our faith is vain, and there is no resurrection from death and the grave and no inheritance of eternal life and everlasting blessedness, in the presence of the great Creator. He at the same time declares the fact of Christ's resurrection from the grave to have been witnessed by himself, as well as by many hundreds of the brethren of Israel, or of believers in Christ and His testimony. As we said before, we say again, that no man knows anything at all of these things of his own knowledge or experience; and, therefore, the whole of his knowledge is, in its entirety, compassed by his faith in the testimony of others.

Now, such being the great and declared purpose and end of Jehovah, with regard to all mankind, it becomes a matter of supremest importance for us to well study and understand the whole of what Jehovah hath declared with respect to the same, and as being essential for the development of His great and gracious designs, with respect unto all flesh in this world, or in that to come. It is evident that the death of men, for their trespasses and sins, is totally devoid of pleasure to Jehovah Himself; and that, in order to fulfil His gracious designs, and carry out His great purpose of universal salvation and blessing to all races of mankind, He has selected the people of Israel as the chosen instrument or means in His hand, and so that by virtue of His dealings with them, specially and continuously manifested, He will eventually accumulate such an overwhelming evidence of practical testimony to all flesh, as will set all indifference at defiance, and render ignoration of His Word and His will thenceforth a matter of sheer impossibility. THIS is the GREAT FEATURE that gives such an exalted and overwhelming interest to all who are zealously and sincerely interested in the inquiry as to the Ten Lost Tribes of Israel—a subject fraught with the most momentous results and of overwhelming importance to every soul brought into existence in this world heretofore, now, or hereafter.

It may be thought that the present dispensation of preaching is all that is required to bring all men into loving and faithful obedience unto the Lord. Were this really so, we fail utterly to see how the

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addition of MANY and STRONG NATIONS, men in their mightiest masses at the return, can be effected unto the Lord, which is nowhere in the Bible, old and new, taught, except as the result of the unassailable and positive flesh and blood testimony wrought before them, and for their everlasting benefit, both in and with the whole Hebrew race. We dare not, for any purpose whatever, add to, or take away from, any portion whatsoever of the Word of God. By accepting the present preaching and promulgation of the Word of God as being alone sufficient, and which Messiah declared to His disciples it would NOT be, were to blot out of existence the person and authority of Jesus Himself, as declared by Isaiah (chap. xlix.) and the whole of the prophets and apostles, as well as the whole of the words contained in the Bible having reference in any especial or other sense to the whole Hebrew race; and this we refuse to do, and that absolutely. The twenty-fourth chapter of Matthew is conclusive authority as to this, in our humble estimation; and our opinion in this respect is by no means weakened by the contents of Matthew x., saying nothing of other portions of the New Testament.

When Nathan the prophet declared unto David the King, that Jehovah had sent him to pronounce God's own voluntary and unchangeable decree, that He would REMOVE His people ISRAEL wholly from the land of Canaan, in which they were at that moment dwelling in power and in prosperity, and place them in ANOTHER LAND, a place of THEIR OWN exclusively, and where they should live as long as this world endureth, and where they should be freed from the oppression and curses that they had hitherto suffered from so direfully in Canaan, up to that time—we notice, we say AGAIN and AGAIN, and above all things, that it is wholly and absolutely without any qualification whatsoever, the presence or the absence of which would ensure its being done, or its being revoked. Inasmuch as God's purpose with man hath not been altered, the specially chosen instrument in connection with which He elected to carry out that purpose hath never yet been, and never can be, either changed or cast away. "*For the gifts and the calling of God are* WITHOUT *repentance.*" This people, about 2,600 years ago, were wholly removed (less Benjamin) out of Canaan, and have never been found there since; then, in what place on the face of this earth are they NOW located by themselves, solitary, and alone, before both God and their fellow-men? This is what every real and professed Christian will have to answer, and that most decidedly, and clearly, and conclusively, if we are to take Jehovah to be a God of truth, and if we are to take all His professed believers of every class or kind, as His truthful children and servants. If God could be, and is, unfaithful and untrue as to the words by Nathan, He can be, and, in such case, would most likely be, unfaithful and untruthful in other of His declarations. How, then, can ye gain the hearts and minds of any to accept and act on the presumptive good faith of the Deity as to any declaration of His, when you make Him out to be unfaithful, and unveracious, and utterly untrustworthy in respect unto other of His decrees? It is the glory

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and the boast of those engaged honestly and zealously in Identity research, to search out and to prove to their own solid satisfaction, and to the enduring advantage of themselves and others, that the great Jehovah, their living Lord and God, is spotless integrity itself, with respect unto EVERY ONE of His own decrees and promises contained in our Bible, and not, as some blindly and unintentionally appear to do, to make the Bible a record of the greatest number of lies in the smallest amount of space possible. We believe our God to be in all sober truth and reality what the apostle declared Him to be—A CONSUMING FIRE; and we not unreasonably object to that tremendous capacity and power as portrayed by the descriptive expression of the apostle, to be minimised in either its capacity or its power. Holding so lofty a conception of the all-terrible power of our God, we hold an equally lofty estimation of the power of God's Word, which Jeremiah declares to be like the hammer that shatters the rock into pieces, and as the terrible fire that consumeth all things; and we shall continue to refuse to regard that power and that Word as being reduced to the dimensions of a toy for the young, wherewith to bruise their tiny fingers, or a farthing candle striving for mastery with a hurricane.

And what was the great reason why God would, and did, afterwards so remove His people of Israel to another land? It is no mystery if we take the Bible record itself to mean what it says. Ezekiel xx. alone gives the whole history of the whole Twelve-Tribed people, from the bondage of Egypt up to the approaching great second return to Canaan, and we refuse to accept any teaching at all which is at variance with its contents—for the whole of the prophecies, with respect to the Hebrew race, without any exception whatsoever, are but detailed declarations in harmony with this marvel of the abridged history of the whole Hebrew race, by the mouth of God Himself, during all time. Studying the historical Bible records first, and then the prophets, we shall discover to what dreadful depravity the people had fallen by their taking unto heathen and corrupt practices and abominations, and by their forsaking their own true God and His holy, and purifying, and love-born, and love-ending law. The removal of this people from Palestine was the first, the placing of them in this appointed dwelling place of exile was the second, and the joint restoration of the Houses of Joseph and Judah, by selection, to Palestine again, will be the third step in one great and mighty purpose, in reclaiming a rebellious, and obstinate, and stiff-necked race of mighty people, specially formed and selected by Himself to serve Him, and to set forth His praise and glory from their great and wholesale fearful errors and excesses, and in bringing them back again into eventual and absolute subjection unto Himself, as a spectacle to, and as a living witness before, all other flesh in existence.

Micah, by express commandment of his Maker, declared this *strange act* or proceeding (as Isaiah terms it) of the Lord, with rebellious and unworthy Israel, to be a controversy between Him and His specially chosen and appointed people out of all flesh, and

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calls forthwith upon the mountains, and the hills, and the strong foundations of the earth to bear witness as everlasting as themselves unto this great controversy, and as to the result and character of this most terrible and most mighty pleading of Jehovah with His renegade but still so much loved people ISRAEL. And he furthermore is expressly directed to call the attention of the whole of His people *especially* to the words which God Himself had put into the mouth of Balaam, the lucre-loving soothsayer, centuries before, with respect unto them, and then, if they would or could, to testify to God to His face, and against Him, as to His dealings with them, and in any and in every way they possibly could. Nothing could be more decisive than such an appeal, to all times and seasons. God having declared He had expressly formed Israel to carry out His plans for salvation universal, in preference to any other people in existence, we must conclude the selection to be the best in every sense and way for His purposes possible; therefore God calls us all to witness against Him, if He fails in His great controversy with the people declared by Him to be best of all for His purposes—for it would prove Him to be unable to do all He declares, and this would be fatal to all the fond dreams we entertain as to future excellence and bliss, for the source of all such excellence and bliss would be at the very outset proven incapable. This is all most dreadful to contemplate by any soul living; but thanks be to God, who giveth us, His people, the victory, the results of that great controversy have become so manifest to our eyes as to strengthen our confidence, and diminish our fears, in a measure not expressible by words. In the preceding chapter we find what this people were to become, after being cast out of the land of their fathers, and this condition is the very opposite and contradiction of that inseparable from total and ignominious rejection, or extermination; in fact, it is one without rival, for power and for blessing, on all issues, compared with every other people and Nation in existence. God hath spoken, He hath hidden His countenance from us for centuries, it is done, and, behold, it is marvellous in our eyes. So marvellous is it indeed, that when boldly challenged, by the leaders of our Identity, with being this great and mighty people, the mind is staggered, the heart is bewildered, the imagination is wildly tossed by conflicting influences, and terror, and trembling at the prospect held out to us, as a people and a Nation so circumstanced, that we may well pardon the result of the giant fear and dismay so glorious a prospect creates, when spread suddenly to the human mind, traversing for ages, and in ruts of centuries, caused by the thoughts and beliefs of centuries of long and unbroken ignorance. So marvellous is it, it is incredible in our sight. But too much of the great God's declarations, we believe, as to Israel, has already been realised in abiding fact and reality, to suffer our surprise and alarms, however natural and overwhelming, to paralyse our minds and judgments, as to our undoubted right and duty of examining most exhaustively into this great and most vital question of "*The Identity of the British with Ten-Tribed Israel.*" If the prospect of such future greatness to

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our people stagger and confound us so mightily, what must the post-return condition be, when we shall tremble for all the good that God will procure unto us? And if that realisation be so overwhelming, the words of Paul, as to life after death for us and all other Nations and peoples faithful in the Lord, are not incredulous—"For I am persuaded that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. Know ye not that we shall judge *angels?* how much more things that pertain to *this* life? God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it. My grace is sufficient for thee; for My strength is made perfect in weakness. Every man shall bear his own burden. Be not deceived, God is not mocked; for whatsoever a man soweth, that also shall he reap. And let us not be weary in well doing; for in due season we shall reap, if we faint not. Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him. But God hath revealed unto us by His Spirit; for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the Spirit which is of God, that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; *comparing spiritual things* WITH *spiritual.* But the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned. But he that is spiritual *judgeth* ALL *things*, yet he himself is judged of no man. For who hath known the mind of the Lord, that he may instruct Him? *But we have* THE MIND OF CHRIST."

CYMRU.

THERE WERE GIANTS IN THOSE DAYS.

THERE were giants in those days. Every age has had its giants of some sort, and in our day we have our giant killers, each mightier than the other. But those of our time, mighty men, whose shadows have darkened our moral horizon to an alarming extent, according to the statements of many excellent theologians; and weaker intellects are horror struck, that in such an enlightened age there should be such opinions promulgated to the upsetting of pure Christianity. As a rule, after some mighty comet has appeared, there are apprehensions of some important changes, which, we must confess, we are a little superstitious of on the present occasion; there were three comets of some magnitude while passing lately through our hemis-

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phere emitted light to the world, and all Christendom is up to extinguish it if they can. But the means they use is more like oil than water for the conflagration, is only broader and higher. Church after Church is now contending with the foul fiend which they themselves hatched, and trained to their own undoing. Hear the complaint against the shepherds (Ezek. xxxiv. 19): "As for My flock, they eat that which ye have trodden with your feet, and drink that which ye have fouled with your feet." No wonder the monster has grown, and is not a shadow now, but a real living, acting, demonstrating, defiant energetic figure. But soon the penetrating rays of the Sun of Righteousness will dissolve the golden image which our Nebuchadnezzars have set up, and it crumbles, and becomes as the chaff of the summer threshing-floors which the wind carrieth away; or some stripling with his sling and stone has vanquished the defier of the armies of the God of Israel. It is true they can lay a line round the globe as the mechanic lays a line of railway, but can they produce one atom of the material they lay it with? They cannot suppose we apply to nature, at its now advanced stage of existence, to lay a line of railway between St. Petersburg and Constantinople. What a glorious advantage it would be to our enemy in their present difficult mode of transit. Why Nature would make it in a twinkling, for her practical hand has been long enough at work to do so, according to their own showing; or will we wait till we see whether her laws will deviate from their destined course, or move faster or slower on our account? Nay, we need not, for she will not vary a hair's breadth, neither will she work without us—in fact she cannot; or will the student of nature, while he sits in easy chair, wait till she brings the coal from the mine and lights the fire and the gas for him? Only let him try the experiment some of these frosty nights, and he will have no difficulty in arriving at a conclusion that there is a latent power whose spring God designed man should touch. We never read it anywhere, that those gentlemen ever denied that there was such a power above and beyond, a creating, upholding, superintending power even beyond their ken. But we have frequently heard it from both pulpit and platform, and vehemently affirmed that they were so and so; but as far as our scanty knowledge goes, we never looked at it any other than a bone thrown to infidel dogs by believers, and the dogs so eager to get the bone, they did not wait till the spectre was exploded, but ran with it to their den as a capital black board on which to portray their orthodoxy, as it must stand out in bold relief on such a back ground.

Therefore, as we cannot arrive at the why and the wherefore of our material universe only through revelation, we may stand, gaze, and wonder, at the handiwork of the great Disposer of all things. "For Thy pleasure they were and are created." And God, the Creator, can use or call on whom He will, whether he be Christian, Jew, Turk, or infidel, to measure, weigh, or explore, and afterwards to chisel and fashion according to His good pleasure. But when man invades the domain of the Sovereign of the universe, by vacating his own,

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when he should be on the footstool seeking aid to temper the deceitful rays of his own imaginings; "Aspiring to be angels, men rebel;" while in this tabernacle giddy heights affect the brain, and distorted imagination impairs the vision, and tranquility once dethroned, the over-balanced mind seldom returns to its equilibrium again, and becomes, as a blind man, and stumbles over the battlements of light into darkness, night and death.

No doubt the eagle sees specks on the sun, when the tiny wren seeks shelter from its rays under a leaf of some lowly shrub, but what deeds of valour did we ever read of done by the eagle (yes, the Russian eagle liberated the serfs—sure it was a noble act, but was the motive a pure one?); while, it is a recorded fact, that the pretty little wren saved our British troops, in '98, from the treacherous foe who was stealing a march on them; while the weary-worn sentinel was asleep, the little guardian of Israel's hosts beat so earnestly on the drum that it awoke the sleepers who gave the alarm and saved the camp; and to this day it is the practice, in some parts of Ireland, on a certain evening, every year, to hunt down the wren, for so doing God's providence to His Israel, equally by a sparrow asa hero?

Still mighty men climb up into the thick darkness, where God hides Himself, yet man cannot find Him. Only through the one medium can He be seen, and that is "the true light that lighteneth every man that cometh into the world." Nevertheless, the Christian philosopher is a vessel unto honour, and is the highest style of man because he can sound the depths of a mystery which angels long to solve, as well as analyse the earth, air, and sea. One grand argument for our restoration, God has not yet raised man to the high position destined for him. We lost the power to stand, by disobedience; since then, we have been held up through intervention. When we lost the principle of life, our tendency was downwards, but God threw us a rope, so to speak, and fastened it at both ends—far back in the past—"The seed of the woman shall bruise the serpent's head," and at our end—"Him that overcometh shall sit down with Me on My throne."

It will be fighting all the way, therefore we must hold fast, one hand on the rope, while we wield the sword wisely with the other, and victory shall be ours. But the thundering of our enemy at the back gates, and the marauders already infesting the forests, devouring and destroying, making rapid strides towards the citadel, where the men, under authority, are trembling lest they be not able to hold on till the master (England) comes; although they have sent dispatches to say they are in danger, and cannot leave the Gate for a moment—cannot disobey orders of such importance—and must maintain their integrity as the keepers of the great seal, the promised token whereby the seed of Abraham, in the latter days, are to recognise the same Almighty Jehovah, who gave such a pledge to the fulfilment of His Word, and is now appearing on their behalf, and will demonstrate before the Nations that we are His people Israel, and He is our God.

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Now those things are awaking the sleepers, and dream-land is receding, realities are at the door. Just in the midst of these things fulfilling, appears another vision: a mighty angel is seen by John, coming down from heaven, clothed with a cloud, and a rainbow was upon his head, and his face was, as it were, the sun; and his feet as pillars of fire (Rev. x. 1). The cloud, a symbol well-known to ancient Israel, for where God met His people there the cloud appeared, whether in the tabernacle or elsewhere; the cloud in this place is not threatening but benignity and mercy, peace and good-will to men, or to men of good-will, as we have seen lately. For it is accompanied with hope and promise, the rainbow, the standing memorial of faithfulness to past ages, and the declaration for all time to come, to all who dwell on the face of the whole earth, of His unfailing, imperishable verity. His face as the sun, light, visible to all, penetrating thick darkness; his feet as pillars of fire, to trample down error, burning up all stubble; "yea, all that do wickedly shall be stubble; and ye shall tread down the wicked, for they shall be ashes under the soles of your feet, in the day that I do this, saith the Lord of hosts" (Mal. iv. 1—3).

The term angel is used in Scripture to denote agent, or messenger, employed when important communications or revelations have to be made. Hence, Edward Hine, or some other man, may be employed to point out the book which John was commanded to eat up, and it should be in his mouth sweet as honey, but his belly should be bitter. The position of the angel, who has the book in his hand, gives the key to the solution of the vision. He has (mark) his right foot on the sea, and his left on the earth, and swears by Him who liveth for ever and ever, that time shall be no longer. Where shall we find anything answering to this description? First, a book in his hand; secondly, he has dominion on the sea and on the earth; thirdly, he swears by Him that liveth for ever, that time shall be no longer.

Again, the book is to be eaten, or used up, digested, examined, because it implies information, something to be known for our good. We would ask, What is the Identity? It is a book all-important to us. Where, and how are we to prove it? It has been proved for us. Let every Briton, every lover of Israel read it, eat it up; let those who have read it say whether it is sweet or no. Why has the editor been inundated with the overflowings of the sweetness it has produced? It is now an open book. Who has loosed the seals thereof? The Lion of the Tribe of Judah. Who has His foot on the earth and on the sea? The Lion of the Tribe of Judah. Who has deciphered the end of the age? The Lion of the Tribe of Judah.

The culmination of all into one grand focus. When the mystery of God shall be finished. His wonderful dealings towards His Israel and Judah. Mysterious to Judah, when they look on Him whom they pierced, and mourn; while it shall be glory to Israel (once blind), who has enjoyed, through a long series of years, the hidden treasures of Christianity, the new name written on the white

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stone; the mystery of God shall be finished. The dead is alive, the lost is found. Also the long-suffering of God towards the Gentile Nations, their fulness of time, through the intervention of the atonement, the mystery into which the angels desire to look.

When the shekinah dwelt with Israel, the command was: be ye clean, who bear the vessels of the Lord; the unclean dare not enter the holy place, lest he die; nor the unwashed into the tabernacle. But in the kingdom of mystery, the holy and the unholy alike dwell under the same roof; the wheat and the tares, the sheep and the goats; but the reaping time is coming when the angels shall gather together His elect from the four winds.

His witnesses, who have worn their sackcloth during the time of their prophecy, and their standing before the God of the whole earth, as the two candlesticks and two olive trees; and if any man hurt them, fire proceedeth out of their mouths and devoureth them. Abundant proof, on this part of our subject, has been given in Israel's battles by sea and land. And when they had finished their testimony, the beast (Popery) that ascended out of the bottomless pit shall make war against them and kill them. When we take into account that those prophecies have spanned our moral hemisphere for the last 1,800 years, we are not to confine their fulfilment to our time only. The two witnesses, through all those revolving years, with their ups and downs, their lights and shades, darkness and death; on to the midnight of Popery, when they were literally killed, and lay as dead in the streets, in France, Spain, and all over the Continent, also in England, particularly during Queen Mary's reign. Were they not as good as dead then? We recoil at the thought of their tortures during those three and a half years. Hunted from their homes, destitute, afflicted, tormented. Were not their bones bleached on the mountains, in the valleys, in the dungeons? Was there ever a parallel to Mary's reign, the St. Bartholomew, or the terrors of the Inquisition? Never. Shall Israel, now that she has been in the ascendant many, many years, ever to be humbled to such a condition as is described in this passage? We think not; for it would contradict the prophecies of the latter-day glory, to which she alone is heir. When the enemy (Russia) comes in like a flood, the Spirit of the Lord shall lift up a standard (the Identity) against him (Isa. lix. 19).

Did not the Nations rejoice over them, and send gifts? No doubt they did; but God remembered them in their low estate, and turned their mourning into joy: "put life into them." They were the seed of the Church. The torturing faggots kindled a flame that has never been extinguished. Our glorious reformers, out of the ashes of the martyrs, with the student from the monastic cell, carrying the torch of truth, through the terrors of darkness, till it flashed to all nations as a witness, whether we are considered as a Church or a Nation. We are standing on our feet, putting off our sackcloth. How inspiring to us that we are Israel; instead of the terror of being wounded and dead in the streets by-and-bye.

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Are we not at this moment the dictators to the Nations? Is not the fear and dread of us now dominant? "And the Nations are angry." For His wrath is come and the time of the dead (the Gentile Nations) that they should be judged. Then shall our brother Judah also lay aside his sackcloth, and mingle the song of Moses with ours: "Unto Him that loved us, and washed us from our sins in His own blood; to Him be glory for ever and ever." Then the Lord shall go before us and will be also our rearward, for the day of His redeemed is come, when we shall don the robe, the crown, and the palm. Victory, for ever victory.

But to return. The eating of the book was to produce bitterness; yea, we learn from the same Book that we (Israel) must face deadly conflict. "It shall be in the latter days, and I will bring thee against My land, that the *heathen* may know Me, when I shall be sanctified in thee, O Gog, before their eyes (the heathen); and it shall come to pass at the same time when Gog shall come up against the land of Israel, saith the Lord God, that My fury shall come up in My face, for in My jealousy and in the fire of My wrath have I spoken" (Ezek. xxxviii. 16—19). The battle is the Lord's, for the cloud is on and around the camp, and a voice saying, "Come up hither," and their enemies beheld them, and in the same hour there was a great earthquake. Israel caught up during the earthquake; finally the kingdoms of this world shall become the kingdoms of our Lord and His Christ, and He shall reign for ever and ever. "And they shall be Mine, saith the Lord of hosts, in that day when I make up My jewels, and I will spare them as a man spareth his own son that serveth him. Then shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth Him not."

THE SONG OF SOLOMON.

By Harrison Oxley.

(*Continued from page* 563).

We identify the daughters of Jerusalem, not with the Christian Church of the Gentiles, but with the House of Israel. If Zion is the House of Judah, Jerusalem is representative of the House of Israel. The Scriptures clearly support this view. Jerusalem is the place where the Lord hath put His name by Jesus Christ for ever. Jerusalem belonged properly to the Tribe of Benjamin, out of which Tribe Christ chose His apostles, the light bearers; and His last charge to them, after His resurrection, was to begin their great work at Jerusalem. We find also, when Israel and Judah shall be restored to the land of their fathers, that the law shall go forth out of Zion, and the Word of the Lord from Jerusalem (Isa. ii. 3). Therefore we identify the daughters of Jerusalem with Ten-Tribed Israel.

We fail to see how the words spoken by the bride, of her being made "Keeper of the vineyards," and not having kept her "own,"

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can be made to represent the Church of Christ in the spiritual acceptation. What vineyards has the Church been made to keep? And has not the Church then kept her own? Has the Church let her own vineyard run to waste, and been a keeper of others? We can see no sense, or reason, or Scripture, in such an application as this to the Church of Christ; but we can see both reason, sense, and Scripture in a personal application to the bride in the contrast of her own personal appearance with the daughters of Jerusalem. The bride turns away from herself and addresses the bridegroom. "Tell me, O thou whom my soul loveth, where thou feedest; where thou makest to rest at noon; for why should I be as one that turneth aside by the flocks of thy companions?" How can this be applied by the Church to Christ? or by any individual believer in Christ? If it be applied to Pharaoh's daughter only, she must have known where Solomon was. He was king in Jerusalem; he reigned over the Twelve Tribes of Israel, and his flock was in the land of Canaan. If it is to be applied spiritually by the Church to Christ, the application is equally difficult and unscriptural.

Does not the Church know where Christ is? Can she possibly be ignorant of the whereabouts of her great Shepherd? The Church herself is the flock. Personally, Christ is in the heavens, and He promised His disciples that He would be with them alway, even to the end of the world (Matt. xxviii. 20); and by the Spirit, Christ must ever be with the Church. Surely the spiritual application of this Song, in the common acceptation of the Church and Christ, does not harmonise with the teaching of Christ. If it be the Church that is seeking after Christ, either the Church must not have Him in her midst by the Spirit, or otherwise Christ must have left the Church to herself. Can the Church really be in such darkness as not to know where her Lord and Master is to be found? The doctrine of the holy apostles is, that Christ is the Head of the Church; therefore, according to the spiritual application of the song, the Head must have left the body to wander after Him in an unknown way.

Peter tells His brethren that they were as "sheep going astray, but are now returned unto the Shepherd and Bishop of your souls" (1 Peter ii. 25). In the parable of the Good Shepherd, Christ shows clearly both the Shepherd and the flock. They are together. He leadeth them out, "and they go in and out and find pasture." They do not turn aside by the flocks of his companions (Song, verse 7). Christ tells us that His sheep "follow Him;" and this was evidently the view taken by David, and which is in beautiful harmony with the teaching of Christ. "The Lord is my Shepherd; I shall not want. He maketh me to lie down in green pastures; He leadeth me beside the still waters. He restoreth my soul; He leadeth me in the paths of righteousness for His name's sake" (Psalm xxiii.). The language of David and the teaching of Christ and the apostles are in harmony; but we fail to see the spiritual harmony by the application of the Song to the Church and Christ.

(To be continued.)

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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. VI. No. 206.] WEDNESDAY, JAN. 8, 1879. [ONE PENNY.

THE SONG OF SOLOMON.

BY HARRISON OXLEY.

(*Continued from page* 580).

DAVID knew where his Shepherd was; David knew where the Lord maketh to rest; and every believer knows that Christ is the rest to his soul. The Church cannot be so destitute of the knowledge of Christ as not to know that, according to His promise, Christ is with her for ever. Therefore we are led to the conclusion, that we must seek for the exposition of this Song by other light than that which Biblical writers and divines have had and have given; nor do we think that we seek in vain. We are persuaded that by the glorious light of the Identity we have the real key to the Song of songs, which is Solomon's. We have the impression that by the Identity we have a far more Scriptural exposition and understanding of the Song, than ever could be given without the knowledge of Identity light. Therefore, instead of applying the words in a spiritual sense to Christ, we understand the woman to be really and truly literal. We understand the woman to be a real and literal person; and we Identify her as a very particular and specially-favoured one of the Lord, who is to come forth at the time of the Identity. And we take this holy love with which the woman is possessed to be by

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identity power. And why not? If others have been instrumental for evil, why not this for good? We have instances of holy women having been raised up for good to Israel and the world. Ruth was one; Elizabeth, the wife of Zacharias, was another. And what of Mary, of the seed of David and the wife of Joseph? Therefore we can see it to be both Scriptural and glorious that when the Lord calls into operation the work of the Identity, He may and will, we believe, work by the same way, as in the days of old.

By what manner came the throne of David to the British Isles? Why should not a distinguished woman be raised up to take a leading part in the Identity and the restoration? And why should not a soul be as Divinely inflamed with love to God, to His people, to His city, and to His holy mountain, as holy women were in days of old? And why should not the words of the Song be the real and true sentiments of such a woman towards one whom God may by Identity power raise up? And may not the shepherd in question, to whom this favoured person addresses herself, be an Identity witness? Such an exposition as this we can conceive to be reasonable, and also Scriptural.

"Tell me, O thou whom my soul loveth, where thou feedest, where thou makest to rest at noon; for why should I be as one that turneth aside by the flocks of thy companions?" We take this love to have been caused by the work of the Identity. By this work she has received light, instruction, and comfort from the Word of God. The bride sees it to be the work of God, and her heart is, we take it, Scripturally and Divinely directed toward her teacher, who must also be one of God's chosen witnesses and servants. She very naturally would desire to know his whereabouts, to form his acquaintance, and to be more immediately near him. She would desire to be of his flock. Why? Because she is convinced that his teaching would be of service. David, before he was king, was a keeper of sheep. And this witness we take also to be a shepherd of souls—not the great "Shepherd and Bishop," but one under Him. The bride would therefore take it a pleasure to know more in particular of this under-shepherd and his flock.

If he is really what she conceives him to be—one that is specially raised up by the Lord to feed His people with knowledge and with understanding, then we can see the force of the words, "Why should I be as one that turneth aside by the flocks of thy companions?" Why turn aside to others when her desire is with this? Why go after other flocks when she would prefer to be with His, "where He maketh to rest?"—evidently giving expression to the desire that, if she could, she would count herself happy to be with His flock rather than others. And how does this strictly and literally agree with the "new thing" which the prophet Jeremiah says the Lord hath created—"a woman shall compass a man" (Jer. xxxi. 22).

"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" (verse 8). How could the Church, who is the flock,

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go her way by the footsteps of the flock? This is the Church inquiring after the Church! Is this kind of teaching to edification? And is it any wonder that the Song of Solomon, which has a place in the Bible, should practically be of so little value? But putting aside all cant, and looking into the Song by the light of other plain facts given us in connection with God's dealings with the House of Israel, we can see that the Song of Solomon is an important link in the chain of the Divine dispensation towards the House of Israel and the House of Judah—the Identity and the return to Zion. Therefore, as the Scriptures in speaking to edification, use great plainness of speech, so do we; and in doing so, bring forth this Song as particularly designed to serve the Identity witness, and power, and that glorious National salvation to be effected by the Identity, even by the election of those very persons whom God—"the God of the spirits of all flesh"—has chosen to be instrumental in His hands for the manifestation of the riches of His glory, through the saints, in the "coming glories."

WHAT'S IN A NAME?

BUT let us turn to the testimony of him who was a servant of the Lord, nearly some two centuries, or thereabouts, after the great casting out of this people had begun and had been completed. Ezekiel, in chap. xx., tells the elders of Israel who came to consult him, that which is most essential for the whole of us to know at this day, if we would properly estimate and appreciate the nature and extent of God's dealings with Israel through all time. In this marvellous chapter we have it most plainly declared why Jehovah had cast them out; and also what He would do with them and unto them, since they were now cast wholly out of the land given to their forefathers. They wanted Jehovah to be served by them just a little, and heathen rubbish very much; but He declares in the most terrible manner *that they should* NOT *do so*, for, as He lived, He would bring their stubborn resolution and determination to nought. And then follows that fiery declaration that He *would* rule over THEM, in spite of everything, and would chastise them with terrible judgments and visitations, till they should be eventually brought into completest submission, that they should NOT REMAIN in any of those regions wherein they then lay scattered and bondaged, but should be collected together, and put into the land whereof the Lord had previously and most graciously spoken to Nathan and David, and where He would bring them under the rod, and into *the bond of* THE COVENANT, that all the rebels and transgressors should be removed from the land of bondage as well, and that they should be *rooted* out of the midst of His people Israel, and should not be suffered to pass with Israel over into this new and appointed place and home of His people, and that *His own people* ISRAEL should eventually know that "HE IS THE LORD." He also tells, in words equally burning with omnipotence, the elders of

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the House of Judah that He would also afterwards collect *them* together, and bring *them* forth out of all countries wherein *they* were and should be scattered; and that in this newly-appointed and strong future home of Joseph and his fellows, would He first of all accept the first fruits of their National offerings and acceptance, and from thence He would place both Houses once more, and finally, in the land for which He had lifted up His hand, and had given to their forefathers, and where they should all remember their own corruptions, and know of a surety that the Lord had not dealt with them according to their own perverse ways and deserts, but alone according to His own lofty ways, and for His own and great and glorious name's sake, to whom be all praise and glory therefore, and from everlasting unto everlasting. Amen.

Now, hath God really cast away wholly His own and most preferential purposes, as declared from one end of the Bible to the other, as to this great and specially formed and appointed people? The great and predominant purpose of Jehovah as to Israel, in all ages, is declared more emphatically *after* the people are cast wholly out of Palestine, than it is before; clearly showing, to our own mind, that Paul's estimation and declaration as to Israel is still true and irremoveable, "For the gifts and the calling of God are *without* repentance." And this we consider as being doubly confirmed by other portions of Holy Writ. Messiah declared on this earth, that He was come only to the lost and forsaken sheep of the House of Israel; and the representative Tribe of that House, Benjamin, alone received Him. We speak of men in their masses, and not of a few isolated individuals.

We find Micah declaring the Chief Ruler as coming out of Bethlehem and Judah, who is to be Ruler IN *Israel*, and that His own greatness is identified with *that* people most materially on this earth, while the people in and among whom He rules, are declared to manifest two most remarkable and most important characteristics—the one being National strength, and the other being National blessing to themselves and others. In the one case, their National status, strength, and power, is compared by God Himself as being like unto that of *the* LION, which is supreme over every other beast in the forest; for no other beast, however formidable, is, upon all issues, his match; and, in the other case, their influence over other peoples is comparable to that of the dew and of the showers upon the grass; for without dew or showers, the grass would inevitably perish, and utterly. And without the living and abiding testimony displayed by Jehovah, in His dealings with Israel, the Nations will NOT see and believe on God's own testimony, nor submit unto Him, in their great masses, in addition to their individual submission of two or three, one here and there, and thus reap Nationally, as well as individually, life eternal, in addition to great blessing on this earth preparatorily.

We also find Isaiah declaring of this great Chief Ruler, that Jehovah will divide Him a portion *with* THE GREAT, and that He shall divide the spoil *with* THE STRONG, because He had poured out His soul unto death, and He was numbered with the transgressors,

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and He bare the sins of many, and made intercession for the transgressors. The fifty-fourth chapter of this truly sublime prophet of the Lord clearly reveals, to our mind, this particular portion given unto Him by Jehovah; which Micah further corroborates by speaking of that portion of the Chief Ruler as being *she which travaileth and bringeth forth* the fruits of THE KINGDOM, to whom Messiah declared *the kingdom* should be given, to a *Nation* bringing forth the fruits of that kingdom, and to whom *the brethren* of that Chief Ruler *shall eventually return* (as also seen most clearly expressed in Ezekiel xx.), *and who shall* ABIDE (or, as Nathan said, "*shall move no more*," as in the book of Kings; and "*and shall be moved* NO MORE," as by the book of the Chronicles), and where they should in this new and favoured land, given to them, and to them only, as *their own* and exclusive possession by the great and most merciful Jehovah, be freed from all the bloodshed, oppression, and destruction they had up to the time of David the king suffered from at the hands of their neighbouring races and enemies; "for NOW," at this time, "should He, their Chief Ruler, their Commander and their Leader, be GREAT unto the ends of the earth," which is precisely where His people of Britain are great. "*Let us incline our ear, and come unto* HIM—*hear, and our soul shall live*; *and he will make an* EVERLASTING COVENANT *with us* —*the sure mercies of* DAVID. *Behold! He hath given* HIM *for a witness to the people, a Leader, and a Commander, to the people.*"

We further find Isaiah declaring that whosoever contendeth with this Great Ruler, against him will Jehovah contend, and that he will save the Chief Ruler's children. And further, this Great Ruler's mission, as declared by Isaiah, and also declared by Jesus Himself, when He dwelt visibly among men in human flesh of lineal descent from David the king, of the Tribe of Judah, was, in the plainest of all plain speech, declared to be for the express purpose of glorifying Jehovah—to bring Jacob again to Him—and that, although Israel was not gathered out of the countries wherein the Lord had scattered them, when He came, yet He should be glorious in the eyes of the Lord, the Father, and God should be the strength of His flesh. And He should not only raise up the Tribes of Jacob, and of the House of Judah, and restore the preserved of Israel, and of the House of Joseph; but that He should, in addition to all this, and never by substitution, either of purpose or of people, be a great and glorious light to the Gentiles, and the salvation of Jehovah unto the ends of the earth, and unto all flesh. "I am the Word, the Way, and the Life." "In the beginning was the Word, and the Word was with God, and the Word was God. All things were made by Him; and without Him was not anything made that was made. And the Word was made flesh, and dwelt among us—FULL OF GRACE AND TRUTH." If, therefore, the House of Joseph be cast *off* and utterly, as well as cast *out* of Canaan, there can be no truth whatever in John's testimony with regard unto Jesus. If some amongst us entertain this view of Christ Himself and His people of Ten-Tribed Israel, we do not, and cannot. We cannot, and dare not, whatever may be thought of the British

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race being or not being of Ten-Tribed Israel, give utterance to expressions which, either designedly or unintentionally, would, by any unprejudiced and candid mind, be first and foremost read and understood as declaring that John's testimony was untrue—that heaven and earth should pass away, and the word of Christ should NOT pass away, was a fable—and that He who uttered all this, and who put into the mouths of all His prophets those words which they, by His direction, uttered to Israel and the world, was full of deception, fraud, and falsehood! The Word being true and indestructible, so must the people of Ten-Tribed Israel be in present and powerful existence; the first and chiefest of all Nations, not known hitherto by herself or others as being living and veritable Israel of the flesh of Jacob, computed of ten-twelfths of the whole progeny of God's chosen race, from whom have gone out young and lusty sons and daughters, the founders of young and powerful and thriving States. To deny this is to deny Christ and His teachings, as given us by His disciples and associates, when visibly on earth in the flesh of man, as well as the whole of the Old Testament itself; for Paul, who, for the sake of a Christian Church, became foolish, and boasted of being more than the other apostles, solemnly declares to the Roman believers, who, like other individuals and communities, were accustomed to refer their disputes and differences to Paul as arbitrator, that God had *not* cast away His people of Israel, although He had cast the great House of Joseph out of Canaan. People now-a-days set their faces as flints against the plain teaching of Scripture as to Ten-Tribed Israel by merely reproducing the old Gentile error, which obtained amongst the Romans, in Paul's own days, and which we take to be nothing more or less than that the Gentiles were called to salvation by God *by substitution* for Israel, instead of being called *in addition* to Israel. And if our view be incorrect, how could the Light as testified by John as being Jesus, come to Jacob—come to His own, to Judah, and be rejected by them—and alight upon Israel, if the great House of Joseph is blotted out of National existence? If such were the case, we could make nothing but nonsense and imposture of Paul's declaration to the Romans as to Ten-Tribed Israel, or Israel of Judah either: for, in one case, they could not stir up Israel of Joseph's House to jealousy for God and Christ, if Joseph's House and people are annihilated; and in the other case, the foolish people, or Gentiles, have failed utterly to stir Israel of the House of Judah up to great jealousy for God AND *His Christ*. Very foolish indeed must any people be who express opinions of this kind; and which land them, and all who give heed to them, wholly and bodily in such unfathomable quagmires of absurdity, failure, and incapacity as this! If God were such a being as these ruinous and ruined ideas would make Him to be, then assuredly He must be feebler than those feeble creatures called men and worms by Himself, whom He hath brought into existence by a word, and whom He by a word also could obliterate. We also fail in such case to see how the Lord could be a sanctuary unto Joseph's House; and for a stone of stumbling and a rock of

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offence to them also, as well as to the House of Judah, as declared by Isaiah, if that House of Joseph is annihilated. We fail to see how Jehovah could be either, or both, to a House which was not in existence. The Identity of the British people with the House of Joseph, and the way in which so many deride it, shows us very plainly how God can be and is, at one and the same time, both things to one people. And it also shows how another great prophecy by Isaiah is literally and to the full fulfilled. For in Britain and the United States, the two great Nations of Ten-Tribed Israel, under the headship of Joseph's two sons, Ephraim and Manasseh, as declared by Jacob their father, ages past and gone we have witnessed "Every man eating the flesh of his own arm," Manasseh destroying Ephraim, and Ephraim destroying Manasseh, and both together, and while severed into two great multitudes of people, have been bitterly hostile to, and cruelly harsh to their distressed and afflicted brethren of Judah. We know not otherwise how, where, and by whom this great prophecy has been fulfilled at all. To those who reject our Identity it presents a great and unconquerable difficulty; inasmuch as, in such case, we insist upon their showing us how it has all been fulfilled. A mere naked denial and rejection of our Identity alone is of no avail; the greatest dunce in existence could do as much as that, and do it mightily withal. Where, then, are all our great and learned, and wise and prudent, who can tell us nothing of these things, in such case, simply because they know nothing? We may well exclaim with Hosea, "*Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the Lord are* RIGHT, *and* THE JUST *shall walk in them.*"

We further find Hosea declaring Ephraim to be an unwise son; for he should not stay long in the place of the breaking forth of children. Hence we have here another mighty aid for the discovery of this long-lôst and cast-out people. And it is in such great and material points as these where the primary strength of the position lies, as to Britain being Israel's appointed place or land of exile and sojourn, as declared by Nathan to David; for, as a plain matter of very plain fact, the Saacson, or captive Assyrian, element of our National constitution, did not arrive in these islands until 400 years, since Christ dwelt on earth, whereas they were cast out of Palestine about 700 years before that date of Christ's visitation. A period extending over an interval of 1100 solar years must have been largely caused by the unwise tarrying of the Saxon element somewhere on the way from Media to Britain. When the Great Ruler came upon earth, three Tribes only, at most, forming the present British Nation, were located in Britain, while the seven Saxon Tribes were not gathered into this land, and were resident in the frozen mountain ranges of the Caucasus and Ararat. SYDD, in Cymraeg, signifies *is, exists;* SYDD-YN, *dwelling, tenement;* SYTH, *stiff or rigid state, size, starch, stiff, rigid, erect;* SYTH-I, *what stiffens, beam;* SYTH-O, *to stiffen;* SEDD, *or* SETH, *motionless state, a seat,* &c. And from this perhaps we have the name of SCYTHIA—the country which stiffens, from the altitude of the

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mountains and the action of the ports—the frozen or stiffened country, &c., and *Scythians*, the dwellers of such country. But soon after the coming of Christ, the mighty whirlwind of Nations, as by Jeremiah, was set in motion, driving Israel before it in the necessary direction, the unwise and tarrying son being at last compelled, by the fury and the outstretched arm of Jehovah, as by Ezekiel, to put into practice the will and behest of the Most High; and so as eventually to throw themselves into these islands, troop after troop, as Micah had declared. Where, elsewhere, can we find all this, or any part thereof, if this be mere resemblance to the reality of Shomron Israel, and nothing more, so far as Britain and the British are concerned? We know not; and, in such case, we know not anyone who does, as yet.

Above all things, we must remember that we are ever dealing with what is given unto us as being *God's* OWN WORD. That Word is declared to be perfect, changeless, and omnipotent. "Is not My Word like as a fire? saith the Lord; and like as a hammer that breaketh the rock in pieces?" This is what God says of His own Word, by Jeremiah. How is it possible, then, for us to take any part of that Word, and deal with it in such way as to make both it and the residue appear as unveracious, and vain, and impotent in our own eyes, or in the eyes of others? Why should we believe in any portion of God's Word at all, with regard unto any of those things which appear unto us as being most difficult of all of accomplishment, if that Word, with regard unto those things which are seen by us to be incomparably the easier of accomplishment, with respect unto other things, is to be set aside as an expulsion of so much idle wind? Seeing, as we see, that the whole of the Word is from one source—and that source the Light of the World—who took upon Him the form of a servant, and appeared as a man among men, and testified that heaven and earth should pass away before that Word should fail, we may only treat that Word, in its every feature and direction, by one and unalterable rule. If any one part is truthful and sure, so also must be the residue; this is the only rule and choice left open to us. Whatsoever may be thought of the Identity of the British with Israel of the House of Joseph, we think there can be no question, in any reasonable intelligence, as to the very plain indications of the true nature, or extent, or character of God's dealings with living literal flesh and blood Israel throughout all time; and though some of us may fail to justify our own acceptance of the British-Israel view—that will never justify our ignoring the matter altogether.

In the very plainest of all plain speech, then, are we to regard Nathan's communication to David, as to himself, and as to the kingdom of Israel, as a very cunningly devised fable—as a paltry sham, fraud, and deception; or are we not? "Be not deceived—God is not mocked; whatsoever a man soweth that assuredly shall he also reap." "He that scattered Israel shall gather him, and shall keep him, as a shepherd doth his flock." If that declaration be at utter variance with veracity, there is an end of the matter altogether, and

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also to the authority of the British Bible. If we are to regard that declaration as being a living truth, then THE NATION AND THE KINGDOM OF TEN-TRIBED ISRAEL MUST BE FOUND; and already a mighty body of people, in possession of the fulfilment and visible embodiment of many of God's astounding declarations with regard unto them, as to their history, their general character, and their National condition. If the declarations, that many and strong Nations shall be added to the Lord—that they shall say, Come! let us go up, and be taught of the God of Jacob in Jerusalem—that righteousness shall cover the earth, as the waters cover the sea—in the day when the Lord restores His people for a sign and for a witness; and because of the Lord, who will therein be seen to be so powerful, faithful, and true; the overwhelming importance of Lost Israel being found is at once apparent. Paul declares this as being like unto "*Life from the dead*" IN THE DAYS OF THEIR FULNESS; and not, as in the days of their fewness and weakness, when the hand of the Lord was heavy upon them, and had brought them both feeble and few. How strong a picture is here painted by Paul of Israel, and of Israel's future prospects and condition—a Nation at their best and strongest, so exalted by God as to contrast, in comparison with their former state, as living men unto dead! In the face of all this, therefore, how is it possible for us, in any way or in any event, to be indifferent to any or to all that is involved in the great and most vital question of the Identity of Israel with any other one people and Nation in existence?

Identity does not mean in any way the casting away of the present preaching of the Word—the praying and praising of man unto his Creator; but it means this, however, that to all those duties and necessities, whether we be Israel or not, that we must add another to their number. And that necessity and duty alike cry aloud unto us to obey the voice of the Lord. "I have set watchmen upon thy walls, O Jerusalem, who shall never hold their peace day nor night; ye that make mention of the Lord, KEEP NOT SILENCE, *and give Him* NO REST, till He establish, and till He make *Jerusalem* A PRAISE IN THE EARTH." And this for the great object of Jehovah—that His own great name be magnified and glorified for ever, and so that all flesh may be saved! We cannot deal with the Bible in any way so as to lead us so much as merely to suspect, though never so faintly, that Jehovah says the opposite of what He means, and means the opposite of what He says. This, to our mind, were absolute destruction.

What hath Jehovah Himself declared by the mouth of His holy prophets? This is worth giving heed to; it is annihilation to all anti-Israel teaching whatsoever. This is what God says of the House of Joseph, when He has swept them wholly out of Canaan. Like Paul, we are foolish enough to believe it; and what must Paul's faith have been to have made such an awful confession as he did respecting Israel in the opening verses of the 9th chapter of his epistle to the Romans!—"O Israel, thou hast destroyed thyself, but

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in Me is thine help. I WILL BE THY KING! Where is any other that may save thee in all thy cities?—and thy judges, of whom thou saidst, Give me a king and princes? The iniquity of Ephraim is bound up; his sin is hid. I will ransom them from the power of the grave; I will redeem them from death. O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes. Be ye glad and rejoice for ever in that which I create; for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in My people; and the voice of weeping shall be no more heard in her, nor the voice of crying. There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed. And they shall BUILD HOUSES, *and* INHABIT. They shall not plant and another eat: for as the days of a tree are the days of My people; and Mine elect shall long enjoy the work of their hands. They shall not labour in vain, nor bring forth for trouble; *for they are the seed of the blessed of the Lord,* and their offspring with them. And it shall come to pass, that, before they call, I will answer; and while they are yet speaking, I will hear. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock, and dust shall be the serpent's meat. *They shall not hurt, nor destroy in all Mine holy mountain, saith the Lord.*" What more could mortals wish for? So mote it be! Amen!

CYMRU.

THE BOOK OF THE PROPHET ISAIAH,

Shewn in Three Descriptive Types,

WITH A SHORT COMMENTARY.

BY EDWARD HINE.

For matter concerning ISRAEL this type is used (Israel).
" JUDAH " *(Judah).*
" GENTILES " (GENTILES).
(*See Explanatory Introduction in No.* 159, *page* 21.)

CHAPTER II.

(*Continued from page* 536.)

17 And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low: and the Lord alone shall be exalted in that day.

18 And the idols He shall utterly abolish.

19 And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of His majesty, when He ariseth to shake terribly the earth.

20 In that day a man shall cast his idols of silver, and his idols of

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gold, which they made each one for himself to worship, to the moles and to the bats ;

21 To go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of His majesty, when He ariseth to shake terribly the earth.

22 Cease ye from man, whose breath is in his nostrils : for wherein is he to be accounted of ?

CHAPTER III.

FOR, *behold, the Lord, the Lord of hosts, doth take away from Jerusalem and from Judah the stay and the staff, the whole stay of bread, and the whole stay of water.*

2 *The mighty man, and the man of war, the judge, and the prophet, and the prudent, and the ancient,*

3 *The captain of fifty, and the honourable man, and the counsellor, and the cunning artificer, and the eloquent orator.*

4 *And I will give children to be their princes, and babes shall rule over them.*

5 *And the people shall be oppressed, every one by another, and every one by his neighbour : the child shall behave himself proudly against the ancient, and the base against the honourable.*

6 *When a man shall take hold of his brother of the house of his father, saying, Thou hast clothing, be thou our ruler, and let this ruin be under thy hand :*

7 *In that day shall he swear, saying, I will not be an healer ; for in my house is neither bread nor clothing : make me not a ruler of the people.*

8 *For Jerusalem is ruined, and Judah is fallen : because their tongue and their doings are against the Lord, to provoke the eyes of His glory.*

9 ¶ *The shew of their countenance doth witness against them ; and they declare their sin as Sodom, they hide it not. Woe unto their soul ! for they have rewarded evil unto themselves.*

10 *Say ye to the righteous, that it shall be well with him : for they shall eat the fruit of their doings.*

11 *Woe unto the wicked ! it shall be ill with him ; for the reward of his hands shall be given him.*

The Case of Judah.

This third chapter directly concerns Judah, though it is right to point out the distinction that is made "from Jerusalem *and* from Judah." Why should this be made ? A reason should be supplied, which, we think, is contained in the fact that Jerusalem, more particularly, applied to Benjamin, and though this " one Tribe " was, at this time, included in the kingdom of Judah, yet she was decreed, ultimately, to separate (Jer. vi. 1), and to re-unite herself with the Ten-Tribed people, after they had become redeemed from Moses by the Lord (Rom. xi. 1); and this is why so clear a distinction is made.

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Captivity to Both Houses Decreed.

The former part of this book decreed captivity to Israel, and now the same decree is made against Judah, and, though throughout the prophets exceptional hardships are told, to be fixed upon Judah, it is easy to see that many of the distresses here named have really occurred in the history of Israel, as far as her social life is concerned—*to wit*, nearly all our families are acquainted with divisions; we all take delight in trying vexatiously to rule over one another, displaying a fondness for power. This grinding and spoilation is not a righteous display, but we share it in our captivity or exile: when our captivity is ended by the manifestation of our Identity, this phase of evil will be removed from our midst.

The Nose of the Jew.

Verse 9 is rendered "the shew of their countenance *doth* witness," through which rendering some have insisted that it was then already a witnessing mark against the Jews. We much object to this receiving; it would destroy the sense of the chapter, and stand against the after testimony of history. The entire chapter refers to the then future, naming calamities that were to happen. Nearly every verse employs the word "shall" of the future tense; hence this verse must be in harmony with the rest. We know that the show of the Jews' countenance does, now in their captivity, witness against them, but we know that it did not prior to the exile of the people. Mordecai's countenance did not (Esther iii. 4); Esther's did not (xi. 10); Jonah's did not (Jonah i. 8).

12 ¶ As for My people, children are their oppressors, and women rule over them. O My people, they which lead thee cause thee to err, and destroy the way of thy paths.

13 The Lord standeth up to plead, and standeth to judge the people.

14 The Lord will enter into judgment with the ancients of His people, and the princes thereof: for ye have eaten up the vineyard; the spoil of the poor is in your houses.

15 What mean ye that ye beat My people to pieces, and grind the faces of the poor? saith the Lord God of hosts.

16 ¶ *Moreover the Lord saith, Because the daughters of Zion are haughty, and walk with stretched forth necks and wanton eyes, walking and mincing as they go, and making a tinkling with their feet:*

17 *Therefore the Lord will smite with a scab the crown of the head of the daughters of Zion, and the Lord will discover their secret parts.*

(To be continued.)

THE LOST TEN TRIBES OF ISRAEL.

ALL who are interested in this great Identity Question are respectfully solicited to send CONTRIBUTIONS to the undersigned, to defray the expenses of providing Halls for a Course of Lectures in the metropolis, by Mr. E. HINE, in order to bring this most important subject before the notice of the great bulk of the people.

Mr. T. LOVELAND, Shoreham, Sevenoaks, Kent.
Mr. A. J. STEPHENSON, 123, Newgate-street, 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. VI. NO. 207.] WEDNESDAY, JAN. 15, 1879. [ONE PENNY.

THE IDENTITY OF THE ANCIENT OF DAYS AND THE SON OF MAN.

BY HARRISON OXLEY.

WE have unquestionably by the Identity great light both upon the book of Daniel and the book of the Revelation. What the book of Daniel is to the Old Testament, such is the book of Revelation to the New. Many things which were evidently sealed up are now broken and become easy to understand. The book of Daniel evidently touches upon the most important events of the present times, and of times yet afar off in the future. We are not, however, going to write a course of papers on this book; but we have a few thoughts to give on one or two things which we leave the reader to weigh over. The first is touching "The Ancient of Days."

We have an impression that the person spoken of by the term, "The Ancient of Days," is not simply any mere man. Neither do we think that the "Ancient of Days" applies to Israel. That the House of Israel are the ancient people, we freely admit, but we think they are not the "Ancient of Days" spoken of by Daniel the prophet. And although Moses stands at the head of that dispensation which bears his name, still we do not think he is the person spoken of by the prophet Daniel as the "Ancient of Days," nor yet even any of

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the great saints of God that lived before the time of Moses. According to our impression of Scripture—and we may be wrong—we understand the "Ancient of Days" to be none other than the Lord of glory. We identify the "Ancient of Days" of Daniel with none other than our Lord and Saviour Jesus Christ.

Although touching the flesh of the seed of David, the Lord and Saviour Jesus Christ was born long after the Old Testament saints, still was He before them. John the Baptist, who was Christ's forerunner, when testifying of Christ, declared that the Bridegroom was before the friend of the Bridegroom (John iii. 29); and to the same effect is the testimony of the holy apostle John. In the very opening of the Gospel written by him he touches at once upon Jesus Christ as the very "Ancient of Days." "In the beginning was the Word; and the Word was with God; and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made" (John i. 1--3). It will be seen how closely the words of the apostle concerning Jesus Christ, bear upon the person spoken of by Daniel. The writings of the holy apostle Paul abundantly confirm this view of our Lord and Saviour Jesus. Thus, for example, when writing to the saints at home, and touching upon the glory of the Israelites, he crowns the long list of Israel's peculiar favours by their having associated with them the glory of Christ, "who is over all God, blessed for ever" (Rom. ix. 5).

But we have greater testimony than even that of all the apostles—that of Christ Himself. In a disputation with the Jews, when they asked Him whether He had seen Abraham, He answered them in these words, "Before Abraham was, I am" (John viii. 58). And who but the "Ancient of Days" could have said of Himself, "Before Abraham was, I am." To the same effect are the words of Christ to His disciples just before His crucifixion: "Philip saith unto Him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto Him, Have I been so long time with you, and yet hast thou not known Me, Philip? He that hath seen Me hath seen the Father; and how sayest thou, Shew us the Father? Believest thou not that I am in the Father; and the Father in Me? the words that I speak unto you I speak not of Myself; but the Father that dwelleth in Me, He doeth the works" (John xiv. 8—10). Can we not discern from this testimony the glory of the "Ancient of Days" beaming through the Son of God in the flesh? And does this not agree with Isaiah's prophecy of Christ, who was called Wonderful, Counsellor, the Mighty God, the Everlasting Father, and the Prince of Peace?

Let us turn to the book of the Revelation where we have a glimpse of the invisible world opened to our view by the witness of St. John: —"I was in the Spirit on the Lord's-day, and heard behind me a great voice, as of a trumpet, saying, I am Alpha and Omega, the First and the Last: and, what thou seest, write in a book, and send it unto the seven Churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto

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Sardis, and unto Philadelphia, and unto Laodicea. And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; and in the midst of the seven candlesticks one like unto the Son of Man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and His hairs were white like wool, as white as snow; and His eyes as a flame of fire; and His feet like unto fine brass, as if they burned in a furnace; and His voice as the sound of many waters. And He had in His right hand seven stars: and out of His mouth went a sharp two-edged sword; and His countenance was as the sun shineth in his strength" (Rev. i. 10—16).

Now if we put this description of what the beloved John saw in the isle of Patmos, with the account given us by the prophet Daniel of the "Ancient of Days," we have at one view one and the same person. "I beheld till the thrones were cast down, and the Ancient of Days did sit, whose garment was white as snow, and the hair of His head like pure wool: His throne was like the fiery flame, and His wheels as burning fire. A fiery stream issued and came forth from before Him; thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him" (Dan. vii. 9, 10). Therefore, according to the testimony of Christ, the prophets, and the apostles, we identify our Lord, the Lord of glory, with the "Ancient of Days." The Alpha and the Omega and the "Ancient of Days" are evidently one and the same Divine and glorious person.

It may be said by the student, if the "Ancient of Days" be the same as Christ the Lord of glory, how can the Son of Man be brought near before the "Ancient of Days?" By this view we have the strange contradiction of Christ being introduced to Christ, which is the view invariably given by commentators and divines. We do not understand the Scriptures in the light of commentators and divines. We think we have come to times when greater and more glorious light is given upon the Scriptures of truth than has ever been given, and that by the glory of the Identity we are in a position to understand the mystery of the "Ancient of Days" and the Son of Man better than by the modern accepted teaching of schools. In chap. vii. 13, Daniel tells us, "I saw in the night visions, and, behold, one like the Son of Man came into the clouds of heaven, and came to the 'Ancient of Days,' and they brought him near before Him."

We have already stated whom we think the Ancient of Days to be. The question now before us for solution is, Who is the Son of Man? We think it is a gross mistake to suppose that the Ancient of Days and the Son of Man are one and the same person. It is clear that we have two persons in this verse, and the one greater than the other. The Son of Man—"one like the Son of Man"—is brought near to the "Ancient of Days." We are led, therefore, to look into Scripture for the person spoken of by Daniel. Whoever that person may be who is said to be like the Son of Man, we have an impression that he is a man who is yet to appear as a public person, specially called and chosen by God to occupy the place assigned to him in the context.

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The person spoken of as one like the Son of Man, and who is brought near before the "Ancient of Days," is evidently one who is invested with the power and glory of a kingdom and a great dominion. Hence it is written, "There was given him dominion, and glory, and a kingdom, that all people, Nations, and languages, should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed" (verse 14).

It is written of the Son of Man that there was given unto him dominion, and glory, and a kingdom. Now who could give this dominion, and glory, and a kingdom, but the Lord of glory, the "Ancient of Days?" And as the dominion, and glory, and kingdom, are given to the Son of Man, he must be inferior and altogether another person to the "Ancient of Days." Not only so. We identify the Son of Man, who receives this dominion, and glory, and kingdom, with the kingdom of Israel. And if the kingdom of Israel, then of the seed of David, because the Almighty has said to David concerning his seed, that He will establish it on the throne for ever (1 Chron. xvii. 11—15; Psa. lxxxix.).

We ask now, How does this interpretation of the passage in Daniel agree with the teaching of the Scriptures of the prophets? Do the Scriptures teach of a future glorious kingdom of Israel? Do they speak of a time to come when Israel and Judah shall be united in the hand of the Lord, and return to the land of their fathers? And is this the kingdom that is given to one like unto the Son of Man? Is there not even yet a David to come? Not Christ, the Holy One of God, but David, a son of man? We think so. By the glorious and Divine light of the Identity we can see the Scriptures beautifully agreeing with each other, which we never could see before. We could not reconcile the teaching of the schools with the written Word of God. The Identity reconciles all things. We see a blaze of unutterable glory breaking forth upon the Scriptures, and we see very specially by this light the hand of the Lord coming into operation, according to the sure Word of prophecy. That there is a time when Jesus who is at once the Root and the Offspring of David, will reign over the House of Jacob, we firmly believe. And we as firmly believe the time of His second coming is after Jocob's trouble. But before this time, when Christ who is our life shall appear, there is also a considerable length of time yet to elapse, during which the Scriptures concerning Judah and Israel, the land of Palestine, the Gentiles, and persons connected with them, specially connected with these separate peoples, are bound to be fulfilled. It is, we have an impression, at Israel's and Judah's great National union that the person spoken of by Daniel by the terms, "one like the Son of Man," appears on the scene.

It may, however, be objected that this view of the future King would scarcely hold with what Mr. Hine has said respecting the reign of Her Gracious Majesty the Queen. There is no force in such an objection. The future long life and glory attendant upon Her Majesty the Queen could not interfere with prophecy. Prophecy

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requires a Queen and a King in the future glorious dispensation to the Twelve Tribes; hence the National union. Therefore although we still look for Daniel's anti-type yet to come, whom we identify "like the Son of Man," we can still see that this will not interfere with the reigning of Her Majesty Queen Victoria, but is rather to be the sure and true Scriptural confirmation of it. We are quite aware that the views we have laid down are fearfully against the accepted teaching of learned divines and commentators; but we cannot help it. Until we have clearer light, we shall hold to our own. We will hold fast by the truth of the Identity and "the sure mercies of David."

There may yet be one point in the passage touching upon the Son of Man, which may seem to weigh against the views we have given of his being a mere man, and not the Son of God in the general acceptation of the term. It is said of the Son of Man that he came with the clouds of heaven, and came to the "Ancient of Days." How about the clouds of heaven? How does this square with a mere man of the seed of David? Very easily. There are yet certain great and glorious events to take place in connection with the Identity of the British people with the Lost Ten Tribes of Israel. There is the opening of the Tara; the finding of the ark of the covenant; the removal of the headstone; the great return—that return which is to be one of intense glory—a scene of glory, of National glory, such as the world has never seen. It is a scene, a triumph, a glory, in which the Lord of hosts Himself partakes. And how did the Tribes of Israel march to the land of their inheritance under the leadership of Moses? There were the clouds of heaven in a very special manner. So again, we believe, will there be manifested at the time of the bringing forth the ark of the covenant the clouds of heaven, by which the Divine presence was specially symbolised in the days of old. "The Lord will go before you; and the God of Israel will be your rereward" (Isa. lii. 12).

TASMANIAN IDENTITY WORK.

Canon Brownrigg.

The Anglo-Israel Association of Tasmania.

This Association met again last evening in the school-room, Elizabeth-street. The meeting was opened with prayer, the Rev. Canon Brownrigg presiding. The Scripture portion read and commented upon was Gen. xii., after which the chairman stated that the Identity cause was attracting notice in Sydney, and then read the following letter by Dr. Barry, of Sydney, and his (the chairman's) reply:—

The Beni-Israel.

To the Editor of the "Sydney Morning Herald."

Sir,—The question discussed on Friday, as mentioned by you, suggests another question which in such inquiries is often overlooked:

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Why speak of the Lost Ten Tribes? Both kingdoms went into captivity, and of the whole only a fractional "remnant" returned (Ezra ii. 64). All the Tribes then were in the mass equally lost. On the other hand, the "remnant" settled in their old homes, inhabiting the desolate places. The progenitors of the present Jews were a mixture of "all Israel;" several of the Tribes, including Ephraim, being mentioned by name (see Neh. ix. 32, xi. 30; 1 Chron. ix. 3; Ezra ii. 70, vi. 16, 17).

If, then, the Anglo-Saxons are Beni-Israel, there is no reason to restrict them to Ten Tribes. Mind, I say "if." Much virtue in "if."

Nothing can be more emphatic than the prophecy that, as a people separate from Judah, the Ten Tribes were to be utterly extinguished. "As for Ephraim . . . . I will bereave them until there be not a man left," &c. (Hos. ix. 11—17, xiii. 15, &c.). Nothing clearer than that the two rods of sovereignty were to become one on the return of the remnant (Ezek. xxxvii. 19). So St. James and St. Paul speak of the Jews of their day as our Twelve Tribes (James i. 1; Acts xxvi. 7); and so are the Jews of ours.

ZACHARY BARRY, LL.D.

Sept. 17, 1878.

To this letter I have given the following reply:—

THE BENI-ISRAEL.

To the Editor of the "Sydney Morning Herald."

SIR,—In your paper of Sept. 18, just received, I find a letter from my esteemed friend, Dr. Barry, in which he (1) suggests the question —"Why speak of the Lost Ten Tribes?" (2) Affirms that "if the Anglo-Saxons are Beni-Israel, there is no reason to restrict them to Ten Tribes." (3) Asserts (*a*) that "nothing can be more emphatic than the prophecy, that, as a people, separate from Judah, the Ten Tribes were to be utterly extinguished" (resting this assertion upon Hos. ix. 11, 17, xiii. 15, &c.); (*b*) "Nothing clearer than the two rods of sovereignty were to become one on the return of the remnant;" and (4) contends that the Jews of our day are "our Twelve Tribes." I think I have now fairly represented Dr. Barry's views as expressed in his letter. Kindly allow me the opportunity to reply.

(1.) Touching the suggestion, "Why speak of the Lost Ten Tribes?" "Ten Tribes" constituted the kingdom of Israel. Speaking to Jeroboam by Ahijah, God said, "Behold I will rend the kingdom out of the hand of Solomon, and will give Ten Tribes to thee" (1 Kings xi. 31). At that time, and for a time only, Manasseh was to be counted as one of the Ten Tribes, for Benjamin was to be reckoned, for a season, with the kingdom of Judah (1 Kings xi. 32, xiii. 23). We therefore speak of the Tribes of Israel as Ten in number; and, further, we speak of them as "lost" (not that we, advocates of Anglo-Israelism believe them to be any longer lost, for we profess to have found them under the title of the "British Nation"), but because they have been the objects of much searching for, which

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implies that they were "Lost" from human recognition, as Scripture shows they would be for a long season. Hence, we use the term the "Lost Ten Tribes," to designate the kingdom of Israel in that condition, in which they regard it to be (viz., as "Lost") who do not recognise the Identity of the British Nation with the kingdom of Israel.

(2.) Concerning the affirmation that "if the Anglo-Saxons are Beni-Israel, there is no reason to restrict them to Ten Tribes." I reply, that if the Anglo-Saxons are Beni-Israel, then there is reason for restricting them to Ten Tribes, inasmuch as Ten Tribes constituted the kingdom of Israel.

(3.) Respecting the assertions, I would point out in reference to the former—viz., the utter extinction of Ephraim (synonymous with Ten-Tribed Israel) as apart from Judah—that it rests upon a partial view of the case. That emphatic prophecy was mercifully recalled (see Hosea xi. 8, 9), wherein God says, "How shall I give thee up, Ephraim? . . . . Mine heart is turned within Me, My repentings are kindled together. I will not execute the fierceness of Mine anger, I will not return to destroy Ephraim." Then elsewhere in Hosea blessings are spoken of to be enjoyed by Ephraim as distinct from the House of Judah. With regard to the latter assertion—viz., the future re-union of the two kingdoms, I fully agree with Dr. Barry. But now—

(4.) About the contention that the Jews of our day are "our Twelve Tribes." If it is hereby intended that the kingdom of Israel is now to be found among the Jews, that, therefore, the Jews constitute the whole of the Twelve Tribes, then I respectfully submit that this view is incorrect, on the following grounds. It conflicts with passages of Scripture which show that "backsliding Israel hath justified herself more than treacherous Judah" (Jer. iii. 11), that "the House of Judah shall walk with (margin, *to*) the House of Israel, and they shall come together out of the land of the North, to the land that I have given for an inheritance unto your fathers" (Jer. iii. 18). In his notes on this passage in the "Speakers' Commentary," Dr. R. Payne Smith, Dean of Canterbury, says with reference to the preposition *to* in the margin above noticed—"The right translation of the preposition is important: 'They shall walk *to* the House of Israel.' The prophet has just described the return of the Ten Tribes, who are to be brought back to Zion (v. 14), and of the Gentiles who are to make Jerusalem their home (v. 17); if Judah repent, she cannot possibly be left out. But Israel is represented as the first to repent, and Judah must go to her in order that they may come together back to the Holy Land, divided no longer into Jews and Israelites, but merged into one people." Further, it is in conflict with passages which speak of the Christianising labours of Israel ("who is the first to repent," "who hath justified herself," &c.) apart from Judah—thus, "This people have I formed for Myself, they shall show forth My praise" (Isa. xliii. 21). And again, "They shall declare My glory among the Gentiles" (Isa. lxvi. 19). And also with that passage in

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Ezekiel xxxvii. 16, which speaks of the future (not any present re-union) of the two kingdoms of Judah and Israel: "Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions." (This, observe, describes the present state of the kingdom of Judah, as consisting of the Tribes of Judah and Levi, and portions of the Tribes which are of Israel.) Then the prophet is bidden, "Take another stick and write upon it, For Joseph, the stick of Ephraim, and for all the House of Israel his companions." Here the kingdom of Israel, as "separate from Judah," is indisputably referred to, under the title of "Joseph;" "the stick of Ephraim," and "by all the House of Israel his companions," can only be meant the great bulk of the Ten Tribes, who are popularly called the "Lost Ten Tribes."

The true view of the matter I believe to be this, that though among the people popularly known as the Jews, there does exist descendants of at least some of the Ten Tribes, as Judah's "companions," yet that the Jews of our day represent the kingdom of Judah only, and that, as the kingdom of Israel (even apart from Judah) cannot be extinct, since its existence *somewhere* is neces ary for the fulfilment of the prophecies above noted, and others which might be adduced, so that kingdom (separate from Judah) has yet to be recognised, and, according to our view, is recognisable in the "British Nation."

Trusting that we may soon have Dr. Barry as an advocate of the Anglo-Israel question, I apologise for the unavoidable length of my letter, and remain,

M. BLAKE BROWNRIGG,
(*Incumbent of St. John's Church, Launceston, Tasmania.*)
27th September, 1878.

A pleasant evening was spent, much interest being taken in the subject. A resolution was carried doing away with the monthly contribution. The meeting concluded with the benediction.—*Extracted from the "Cornwall Chronicle,"* Sept. 28, 1878.

ANOTHER IDENTIFICATION.

Extract from "British Cyclopædia," by C. F. Partington (*Section, "Literature," &c.*), vol. i., p. 490 (Edit. 1834).

"THE Anglo-Saxon form of coronation directs that the king shall be carried from the ground, and, having been chosen by the bishops and people, promise that he will observe the rules which are enjoined by his coronation oath, and the bishops pronounce the following benediction over the crowned king:—'May the Almighty bestow upon us, from the dew of heaven and the fatness of the earth, abundance of corn, wine, and oil! May the people serve thee, and the Tribes adore thee! Be thou lord of thy brothers, and let the sons of thy mother bow before thee. He who blesses thee shall be filled

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with blessings, and God will be thy helper. May the Almigthy bless thee with the blessings of the heavens above, and in the mountains and the valleys; with the blessings of the deep below; with the blessings of the suckling and the womb; with the blessings of grapes and apples. And may the blessings of the ancient fathers, Abraham, Isaac, and Jacob, be heaped upon thee!'

"'Bless, Lord, the courage of this prince, and prosper the work of his hands; and by Thy blessing may his land be filled with apples, with the fruits, and the dew of heaven, and the deep below; with the fruit of the sun and moon; from the top of the ancient mountains, from the apples of the eternal hills, and from the fruits of the earth and its fulness!

"'May the blessing of Him who appeared in the bush come upon his head! and may the full blessing of the Lord be upon his sons, and may he steep his feet in oil.

"'With his horn, as the horn of the rhinoceros, may he blow the nations to the extremities of the earth; and may He who has ascended to the skies be his auxiliary for ever.'"

Extract from "The Lives of the Queens of England," by Agnes Strickland, vol. i., p. 123 (Edit. 1841).

"Alexander, the Archdeacon of Salisbury, who wrote the tracts of the Exchequer, quoted by Gervase of Tilbury in his celebrated 'Dialogues of the Exchequer,' has gravely set forth, in his red book, a pedigree of Matilda of Scotland, tracing her descent in an unbroken line up to Adam. There is a strange medley of Christian kings and Pagan sinners, such as Woden and Balder, with the Jewish patriarchs of Holy Writ, in this royal genealogy.*

* Lib. Rub., fol., notata 4; subject, "Matilda of Scotland (sister of Edgar Atheling), married to Henry I. of England."

RESULTS OF ISRAEL'S OBEDIENCE.

By John Gilder Shaw.

(*Continued from page* 543.)

The Third Act of Obedience.—The Abolition of Slavery.

I have already said that a century ago we were not merely slave owners, but traffickers in slaves. We were kidnappers—men stealers! With fraud, duplicity, and violence, we cheated, lured, or forced our sable brethren—"God's image in ebony"—from their native country, and made them toil under a burning sun and perform heavy tasks of drudgery and degradation from which we ourselves shrank appalled. We treated them worse than a compassionate man would treat his beast. The heavy lash of the overseer was oftentimes insufficient to terrify the poor slave into the peformance of the work to which his muscles and sinews were not equal, and with diabolic cruelty they

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rubbed cayenne pepper into their eyes, in order that the excruciating pain it produced might urge them to make exertions beyond their strength, under which nature gave way, and the poor creatures found that rest and freedom in the grave which was denied them during life. It is a notorious fact that Englishmen treated the slave with greater rigour—and more like beasts of burden—than any other Nation in the world. Slavery is the foulest blot upon Israel's escutcheon. Clarkson says in his "History of the Slave Trade," "The destiny of nearly a million of human beings—nay, the question whether they should be treated as men with rational souls, or as the beasts which perish—should enjoy the liberty to which all God's creatures are entitled as of right, or be harassed, oppressed, tormented, and stinted, both as regarded bodily food and spiritual instruction—whether the colonies should be peopled with tyrants and barbarians, or inhabited by civilised and improving communities—was one calculated to put in action all the best principles of our nature, and to move all the noblest feelings of the human heart."

Surely—viewing this unexaggerated statement of the conduct of our forefathers—did we not take into account that such men could not be Israel, though they were of Israel, coupled with our knowledge of the boundless and unexampled love of God to Israel, and the fact that there was a remnant in those days of God-fearing men who loathed and protested against the diabolic doings of these men, we should and could come to no other conclusion than this, that God would turn away His favour from us for ever. We do know this for a certainty that the impenitently wicked will be cut off—as they were in the days of old when passing through the wilderness—but our merciful Father in heaven never has and assuredly never will destroy the righteous with the wicked, therefore we "Sons of Jacob are not consumed." Rejoice, ye righteous! Satan will not eventually triumph; he must be vanquished—be trodden down under the feet of Omnipotence—God will "not suffer His faithfulness to fail." Lift up your heads and hearts, ye righteous, and let your fervent prayer be, "O that the salvation of Israel were come out of Zion! when the Lord bringeth back the captivity of His people, Jacob shall rejoice, and Israel shall be glad" (Psa. xiv. 7).

Thomas Clarkson, M.A., was one of God's remnant in those degrading days, and raised up by Him to lead the Nation (Israel in Britain) into the path of obedience. God has never left Himself without a remnant to witness for the truth in Israel. Thus we find "the remnant"—in those dark times to which I refer—forming themselves into an Abolition Society, and working persistently and incessantly to accomplish their God-like purpose. Amongst these we find the illustrious names of Wilberforce, Brougham, Denman, Pitt, Fox, Clarkson, Grenville Sharp, Stevens, Buxton, Williams, Thompson (of Scotland), Ellenborough, Moira, Spencer, Erskine, Petty, Dr. Lushington (nine of whom were Cabinet Ministers), and others, of whom it might truly be said they were *Israelites* indeed, in whom there is no guile; these men, who never relaxed their efforts

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in the good and holy work to which they had set their hands and devoted their energies, which were never relaxed until the end and aim of their labours were achieved. Through the efforts of the Abolitionists an Act was passed, in 1807, *to stop the traffic in slaves*, but they did not rest satisfied with that result; they not only kept a watchful eye over the execution of the law, but endeavoured in Parliament to put an end to slavery in all its forms. After twenty-seven years of unremitting toil and warfare, the hour of triumph arrived. An Act was passed, in 1834, to totally abolish slavery from and after the first day of August in that year. Government also granted £20,000,000 sterling to compensate those who had vested interests in human flesh and blood. The word went forth all over England and her colonies that *the slave should be free*, and the first day of August, 1838, saw not a bondsman, under whatever name, in any part of the Western Sea which owned the British rule. This early led the way to the abolition of slavery by those of the continental Nations who had instituted it—Spain alone excepted—and still later to the destruction of slavery in the United States of America, which country, strange anomaly! claimed a monopoly of freedom. This great triumph is even not enough to satisfy the earnest abolitionists who are now treading in the steps of their forefathers. To this day we are striving with might and main, working with heart and brain, a whole Nation of abolitionists, to stamp out slavery wherever it exists in the world, and our cruisers are a terror to those Nations who still venture to carry on the infernal traffic in slaves. We shall never cease to keep a sharp look out on those regions where, as our great African traveller David Livingstone, who believed slavery to be the open sore of the world, showed, even in his last communications, that the trade in slaves was not entirely extinct, notwithstanding the Khedive of Egypt had faithfully promised to England that it should be discontinued. Thus has Israel in the Isles in these latter days become obedient, and is determined to obey God's command to "let the oppressed go free." "It is the Lord's doing, and it is marvellous in our eyes." Britain is now the free home for slaves of every cast, white or black, Poles, Hungarians, anythingarians, amongst the white races of men and for humanity of every shade amongst the sons of Ham and throughout the wide, wide world; the moment their feet touch English soil, that moment they are free. Thank God,

"Slaves cannot breathe in England,"

or anywhere else that is subject to her beneficent rule.

The Fourth Act of Obedience—"Undoing the Heavy Burdens."

A century ago the British people were not only slave owners and traffickers in slaves—as has already been described—but were also themselves the subjects of oppression, having to succumb to tyrannical and unjust laws, heavy taxation and terrible burthens of every kind. Since that time, many of the legal difficulties which stood in

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the way of the improvement, and barred the progress of the masses, have been removed by wise legislation, one by one, and at first not in very rapid succession.

Here I wish it to be distinctly understood that I do not presume to attribute the amelioration of our condition and the reforms which have taken place to any order of politicians or combination of men. It is not owing to Whig or Tory, Radical, Liberal, Chartist, or Conservative. I take a far higher standpoint than that! It is undeniable that *all these parties were factors, and have had a share in the work.* The hand of Providence is clearly discernable in it. God has been working all through our progressive history in answer to the prayers of His chosen people Israel (of whatever sect)—who have not ceased to petition the throne of grace, as in the language of the Litany, "We beseech Thee to hear us, good Lord. That it may please Thee to endue the Lords of the Council, and all the Nobility, with grace. wisdom, and understanding." All Christian denominations have untiringly prayed, if not in the very words, in language synonymous to the beautiful prayer in the Liturgy of the Church of England for the High Court of Parliament, which has always been read in the Churches during the assembling of Parliament. The same thing has not been neglected in the unorthodox Churches of the land, and God—who is the Hearer and Answerer of prayer, and who has said, He "will be inquired of"—has heard the voice of His elect people (Israel). To God be all the glory due unto His holy name for the manifold blessings He has bestowed upon us during the present century.

(To be continued.)

ANOTHER LONDON LECTURE.

WE are desired to announce that arrangements are being made for EDWARD HINE to deliver a Lecture in the large room of

ST. JAMES' HALL, PICCADILLY,

some time in February or March.

THE LOST TEN TRIBES OF ISRAEL.

ALL who are interested in this great Identity Question are respectfully solicited to send CONTRIBUTIONS to the undersigned, to defray the expenses of providing Halls for a Course of Lectures in the metropolis, by Mr. E. HINE, in order to bring this most important subject before the notice of the great bulk of the people.

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CUI BONO?

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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. VI. No. 208.] WEDNESDAY, JAN. 22, 1879. [ONE PENNY.

ISRAEL'S DESTINY.

BY J. HARRIS JAMES.

(*Continued from page* 515.)

CHAPTER VII.

SAUL being now fully established king over Israel, he chose out of the people about 3,000 men, out of whom he took 2,000 to be his own body guard, the rest he gave to his eldest son Jonathan, who went, besieged, and took a garrison of the Philistines at Geba, which was remarkable for its results. The Philistines had taken away their weapons, and had forbidden them carrying any instruments of iron; on all occasions their implements of husbandry even had to be taken to the Philistine smith to be sharpened and put in order, so as to keep the people in utter subjection. At the beginning of Saul's reign, the attitude of the warlike and bloodthirsty inhabitants of the South-western coasts towards Israel, was such as threatened their very existence as a Nation; indeed, many were subject to the service of the Philistines, therefore the garrison taken by Jonathan was in open defiance to the supremacy of these ambitious people, who at once "gathered themselves together to fight with Israel, thirty thousand chariots, and six thousand horsemen, and people as the sand which is

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on the sea shore in multitude," and pitched their camp at the city Michmash. And Israel was filled with consternation and dismay, that some of them hid themselves in caves, in thickets, in dens underground, and many of them crossed the Jordan to the land of Gad and Reuben.

Saul was now to undergo a test of faith; he had sent for Samuel the prophet, who promised to be with him at a given time, to offer sacrifices on the seventh day, and then go against the enemy; but being impatient, Saul took the sacrifices and offered them himself, before the arrival of the prophet, contrary to the will of the Lord. On Samuel's arrival, Saul hastened to him, "that he might salute him," but the prophet rebuked him sternly for disobeying the injunctions he had sent him; he had thus prevented him offering prayers and sacrifices that would have been made for the people. Saul tried to excuse himself by saying he had waited as many days as Samuel had appointed him, that being so quick in offering the sacrifices was of necessity, because his soldiers were leaving him for fear of the enemy, a report having reached them that the Philistines had "gathered themselves together at Michmash," and that he feared they would come down to Gilgal. To which Samuel replied, "Thou hast done foolishly: thou hast not kept the commandments of the Lord thy God, which He commanded thee," and gave him to understand that he was faithless and ungrateful, and, consequently, unworthy to rule the Lord's people; that God would seek out a man more worthy to govern them. This restraint on Saul was, no doubt, intended to be a warning to the future kings of Israel, that if they did not obey the will of God they could not prosper.

Samuel, much grieved at what had happened, left Saul, who went to the city Gibeah with his son Jonathan, having only 600 men with them; of these many had no weapons, because of the oppression by the Philistines: "there was no smith found throughout all the land of Israel; for the Philistines said, Lest the Hebrews make them swords or spears." But God manifestly interposed on their behalf, showing that "there is no restraint to the Lord to save by many or few." An act of reliance on God by Jonathan opened the fight; accompanied only by his armour-bearer, they secretly left Saul's camp at Migron; in reliance on God, they cross the valley in sight of the outposts, and were encouraged by a scornful invitation from these men (which Jonathan accepted as a direction of God) to come up and they would show them a thing; so they proceeded at once to climb up the sides of the heights on which the Philistines had entrenched themselves, who laughed at what they deemed the idle bravado of two of these "Hebrews come forth out of the holes where they had hid themselves."

Arriving at the summit, twenty men of the garrison were hewed down by Jonathan and his armour-bearer, which filled the whole camp with dismay and confusion, which was soon turned into a panic, so that "every man's sword was against his fellow." Saul, posted on the heights of Gibeah, warned of the state of affairs by his watchmen, then

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hastened to the fray, and those of Israel who were subject to the Philistines now turned upon their oppressors, also those who had hid themselves came forward and set upon the Philistine host, and turned the panic to a complete rout. How this ought to have impressed on Israel that Jehovah's power was not to be calculated by numbers, but that He is at all times able to do whatsoever He willeth.

Saul possessed a very impatient and ungrateful disposition, evidenced on many occasions of his reliance and pride of self and his want of faith in the power and promises of God. His rash command in forbidding the famished soldiers to partake of any food for a given time, the uncalled-for curse unconsciously fell on his own son—he who had been chief instrument in securing the victory which had been so unexpectedly won, narrowly escaped being put to death, and the restraint of this curse was much felt by the soldiers, when, at the close of the exhausted day they famishingly "flew upon the spoil, and took sheep, and oxen, and calves, and slew them on the ground," contrary to the law, "and ate them with the blood."

Saul's strangely mixed nature was here wonderfully brought out, which showed that he was not altogether devoid of religious obligations, but that his great fault was his quickness to act without consulting God's will; he thereby admitted the evil spirit, hence his wrong doing. On hearing of the transgression of the people, Saul was greatly displeased, although he himself had been the prime instigator of the people's transgressing against the law, by his rashness in refusing to allow the people to partake of necessary food, which would have greatly strengthened and refreshed his faithful soldiers. Yet, again, upon another great success, Saul displayed a like impatience by disobeying the instructions given him by the prophet. He was told to "go and smite Amalek, and utterly destroy all that they have, and spare them not;" for, in obedience to the command of Moses, this Nation was to be utterly blotted out, and to Saul the execution of God's judgment was entrusted. Centuries before, God had sworn He would make perpetual war upon this cruel and idolatrous people for their bloodthirsty hostility shown to His people after the exodus (chap. xvii. 14—16). This sentence had hitherto been partially fulfilled, and in carrying out the dreaded commission, it was the duty of Saul to save none of this people alive, that, like Jericho of old, the whole of the guilty Nation, including every living thing, must be utterly destroyed, so to make such a people a monument of His just displeasure and hatred against sin.

On receiving these instructions, Saul readily consented to do what he was commanded, and at once gathered his soldiers together and laid waste their country; but he obeyed the command only in part, for he spared their king Agag and the best of the herds and flocks, which was in direct disobedience to the will of God. "Then came the word of the Lord unto Samuel" respecting his disobedience, and the prophet hastened to him, who, on seeing Samuel, said, "Blessed be thou of the Lord: I have performed the commandment of the Lord." "What meaneth then this bleating of the sheep in mine ears,

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and the lowing of the oxen which I hear?" On being charged with the failure of his commission, he pretended that he had saved the cattle for a "sacrifice unto the Lord;" but to the prophet such excuses were wholly beside the purpose.

He, in short, had preferred to follow his own will, influenced by the evil spirit, rather than that of the Lord. Hereupon Samuel reminded him of the great and unlooked-for elevation he had received in being "made head of the Tribes," and anointed king over Israel, and accused him with disloyalty and ingratitude he had shown in acting in direct defiance to the Divine command. But Saul pleads that he had "obeyed the voice of the Lord," that he had "utterly destroyed the sinful Amalekites, as a proof of which he brought Agag the king. Why should he be blamed, when he rather merited commendation, and as to the cattle, the fault, if any, rested with the people, not with himself. In addition to disobeying the express command of God, a graver offence underlay the apology in refusing to acknowledge the error he had made in not complying with God's will, which awakened the true prophetic spirit in Samuel's breast; rejecting the hypocritical defence, he exclaimed, "Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifices, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, He hath also rejected thee from being king" (1 Sam. xiii.—xv.).

(*To be continued.*)

THE LOST TEN TRIBES; OR, THE SAXONS OF THE EAST AND WEST.

By J. F.

The question of who were our Saxon ancestors is one envolved in much obscurity. From our earliest annalists, and the accounts given by the classic historians, little more can be inferred than that they were a race of civilised barbarians; but all profane history is but a poor and inaccurate guide of itself; but when viewed in the light of inspiration, it can by a careful comparison be made to illustrate the truth plainly penned within the sacred pages of Holy Writ. We begin on the understanding that, as the blessings promised to the Ten Tribes and Israel's Christian mission are now being fulfilled in the present British people—particularly that element of our population called Saxon or Gothic—therefore we are the Lost Ten Tribes. It is our task to deal with that portion of our ancestry called Saxon, and if the evidence brought forward should seem obscure, let it be remembered that, as remains of the Ten Tribes, our Gothic forefathers would require to traverse a continent during the space of twelve centuries, with continued shiftings, at a time when history was but a set of transmitted fables, when, in recounting facts, a love for the

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wonderful enticed the youthful world, and weakens the certainty of early history to the present matter-of-fact generation. A series of continued shiftings would beget new associations ; Israel, therefore, when in the Northern wilderness of Europe as Scythians, would lose sight of her original ancestry, but would also preserve glimmerings of her early history in the uncertainty of traditions. How the Lost Tribes dropped circumcision and the other customs emanating from the Mosaic ritual, yet preserved a resemblance of them in the Scandinavian mythology brought into the North of Germany by the Saxons, or the Gothic colonies under the command of Odin, will occupy a goodly part of this attempt. The pre-determined purposes of Jehovah dispose of the destinies of Nations and seal the fate of Empires. His intentions towards Israel need not be mistaken if the prophecies of inspiration be received in faith : "As I live, saith the Lord God, surely with a mighty hand, and with a stretched-out arm, will I rule over you: and I will bring you out from the people, and will gather you from out of the *countries* wherein ye *are* scattered, with a mighty hand, and with a stretched-out arm, and with fury poured out. And I will bring you into the wilderness of the people, and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God. And I will cause you to pass under the rod, and I will bring you into the bond of the covenant: and I will purge out from among you the rebels, and them that transgress against Me: I will bring them forth out of the *country where they sojourn,* and they shall *not enter into the land of Israel :* and *ye shall know* that *I am the Lord"* (Ezek. xx. 33—38). Thus we catch a glimpse of the grand purpose of the Almighty. He would bring them out from the country wherein they sojourned, which was Assyria, into the wilderness of the people, or Europe, where they would be "wanderers among the Nations" (Hosea ix. 17)—*i.e.,* Scythians; by this they would lose sight of their ancestry and the haughtiness of descent; in this way would God "purge the rebels out from amongst them," and they would then, after the lapse of centuries, receive the doctrine of Christianity on the common footing of other Gentile Nations—that is, bring them into the "bond of the covenant." Their wanderings and punishments were to cease about the birth of Christ (Micah v. 1), when they would "abide"—*i.e.,* settle down, after having led a nomad or wandering life, and the punishment be removed. "Therefore will He give them up, until the time that she which travaileth hath brought forth" (Micah v. 3). And they would be protected of God in the countries where they would come. "Son of man, *thy brethren, even thy brethren, the men of thy kindred,* and all the House of Israel wholly, are they unto whom the inhabitants of Jerusalem have said, Get you far from the Lord: unto us is this land given in possession. Therefore say, Thus saith the Lord God; Although I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be to them as a little sanctuary in the countries where they shall come" (Ezek. xi. 15, 16).

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The Captivity.

In accordance with the unanimous predictions of the prophets, some twenty-six centuries ago, the Nationality of Israel was first given up to the spoiler. Previously they had been reduced to the homage of paying a yearly tribute to the king of Assyria, and when Hoshea, the son of Elah, assumed the rule of this profligate people, he was not wanting in any of the sins of his predecessors. Innocent people sometimes suffer for the sin of their Sovereign, but in this case the apostacy of prince and people matured the events long spoken of by the prophets, as Isaiah (chap. vii. 8) had said: "And within three-score-and-five years shall Ephraim be broken, that it be not a people," and, accordingly, the hardihood of the wicked Hoshea hastened the accomplishment of a Divine edict; for, because of a conspiracy of Israel by leagueing with Egypt, the armed hosts of Assyria presented themselves before the walls of Samaria, and after a struggle of three years, which ended with the taking of the citadel, the Ten Tribes were carried captive to Assyria. There is not the slightest reason for believing, as some have asserted, that the poorer people were left behind; "the king of Assyria came up throughout *all the land*" (2 Kings xvii. 5); according to Hosea (chap. i. 6), God would "utterly take them away," and so complete was the desolation that "there was none left but the Tribe of Judah only" (2 Kings xvii. 18). The people placed in the room of Israel had not a solitary individual left them to teach them how to fear the Lord, so complete was the clearance made by the Assyrians. And it cannot be argued from that, that representatives of the Ten Tribes are incorporated with the Jews of the present day. This happened about seven hundred and twenty-one years before Christ, according to our common chronology, when the literature of Greece had not recounted more than the deeds done in the Hellespont, and was ignorant of the transplanting of Nations by the Assyrian conquerors. So that from that source we do not get any information regarding the captivity, while the records of Assyria are little more than a curt calender of the Nations conquered by its kings and commanders.

On being carried into captivity, they were placed in a country or district bodering upon the Caspian Sea. It extended as far North as the River Hara, or Araxes, and as far South as the Northern frontiers of Media. The names Hara, Hala, and Habor, cities by the river Gozan, seem to have been the names of districts contermining with one another, and although this stretch of country was much larger than that occupied by Israel in Palestine, yet, being situate in the highlands of Media, was less fruitful and much colder than the low-lying country. The largeness of the country of their captivity may also be accounted for in the fact that Palestine, being well cultivated and very fruitful, was capable of maintaining an enormous population. This is evident from the large number of ruined cities still to be found throughout the East, which must have been of great extent and thickly populated. The Septuagint version says that they were carried to the mountains of Media, which, at that early age, were probably uninhabited, and

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the inspired writer of Kings mentioned the Hara, Hala, and Habor as cities existing in his own day of the places recognised as the country to where the Israelites were transplanted. The earliest accounts assign for the captives a locality, and do not warrant the assertion that they would be so scattered as to lose existence as a people. Their country being thus wild and uncultivated, it is likely that the Tribes would take to the shepherd life of their forefathers. It is also to be remembered that at that early age they had not attained to the civilisation of the Jews of a later period and of Christ's time. The captive Israelites have been called a band of prisoners, but there are many reasons for believing they were a Nationality of no mean proportions. They withheld for three years against the armed strength of Assyria, from which circumstance it is evident that they must have been considerable in numbers and valiant in war, and would be such in the country of their captivity when allowed to gather their scattered forces. To the South of them lay the Medes and Persians, and other powerful Nations, who would bar their progress if they attempted to move in that direction : but there is every reason to believe that they continued under the Assyrian yoke for some time after.

Under the Assyrians they would be allowed their own laws, own government, and chiefs of themselves appointed by the king of Assyria. They were probably divided into districts, each having its own ruler, as the Hara, Hala, and Habor cities by the river Gozan seem to imply. These governors paid a certain tribute at stated times, and, by a continued alliance with Assyria, retained their rule. The Nation of Israel thus subdivided, would be easier held in subjection ; but their cities lying contiguous would be in a similar condition as when in Canaan ; it was simply a change of place and position, and not, as some have asserted, a mixing with other Nations as to dissolve them among the Gentiles, but only the dismembering of their Nationality by a division of the rule being made among a number of petty chiefs. The rule of Assyria permitted the existence of Nationality, so that in Media they would be as in Palestine—a comparatively free people.

The captivity took place about seven hundred and twenty-one years before Christ; ten years after, about seven hundred and eleven years before Christ, the Assyrian Empire was overturned by the Medes, which set at liberty the surrounding Nations, for they did not form themselves into monarchical government until some time after : "For a long time after there was no one king that had the sole and absolute authority of the Empire, but the *cities in every place enjoyed their own laws in a democratical government.*" "At length, after the course of many years, one Cyaxares, renowned for his justice, was advanced to the throne ; and he was the first that subdued the neighbouring Nations to the Medes."* Their captivity, then, would only continue for about ten years, when they would have opportunity

* Herodotus *vide* Diodorus, bk. ii., ch. iii.

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to shift in some direction for the better; at this period they mysteriously disappeared from history and were never known afterwards as the Ten Tribes; thus the name of Israel came "no more in remembrance," but the religious condition of the Israelites had, perhaps, somewhat to do with the secret of their disappearace.

(To be continued.)

THE BOOK OF THE PROPHET ISAIAH,

Shewn in Three Descriptive Types,

WITH A SHORT COMMENTARY.

By Edward Hine.

For matter concerning ISRAEL this type is used (Israel).
" JUDAH " *(Judah).*
" GENTILES " (GENTILES).
(*See Explanatory Introduction in No.* 159, *page* 21.)

CHAPTER III.

(*Continued from page* 592.)

18 *In that day the Lord will take away the bravery of their tinkling ornaments about their feet, and their cauls, and their round tires like the moon,*

19 *The chains, and the bracelets, and the mufflers,*

20 *The bonnets, and the ornaments of the legs, and the headbands, and the tablets, and the earrings,*

21 *The rings, and nose jewels,*

22 *The changeable suits of apparel, and the mantles, and the wimples, and the crisping pins,*

23 *The glasses, and the fine linen, and the hoods, and the vails.*

24 *And it shall come to pass, that instead of sweet smell there shall be stink; and instead of a girdle a rent; and instead of well set hair baldness; and instead of a stomacher a girding of sackcloth; and burning instead of beauty.*

25 *Thy men shall fall by the sword, and thy mighty in the war.*

26 *And her gates shall lament and mourn; and she being desolate shall sit upon the ground.*

IDENTITIES.

Though these daughters of Zion are the daughters of Judah, they yet show the usages of fast life in Israel generally; for, at the time of the issue of these prophecies, neither of the Two Houses had gone into their captivities. The Two Houses being of the same family, would lead us to see that then, as *now*, the viciousness of fast life in each House would be at *par*, and this would help any student of *forward life* to see that the forwardness of womanhood among the British, they being identical with Israel, perfectly tally with the usages of the *past*. In seven verses of this Scripture no less than twenty-seven distinct Identities of the British

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with Lost Israel could be discovered by any diligent student of the Bible. We often state before the public that we know of three hundred, by these we mean *major ones;* if we took such as are contained in the verses of these Scriptures into account, we could count a thousand. It is quite enough to declare that

FAST BRITISH WOMANHOOD SUPPLIES AN IDENTITY;

but we will not enlarge.

In our judgment, these verses do not so much allude to the time of the Babylonish captivity of Judah as they do to the time of the dismay of the daughters of Zion (Judah) at the destruction of Jerusalem under Titus. Let us proceed.

CHAPTER IV.

AND *in that day seven women shall take hold* of one man, *saying, We will eat our own bread, and wear our own apparel: only let us be called* by thy name *to take away our reproach.*

WHAT SEVEN WOMEN?

Of course we all recognise that the dividing of Scripture into verses and chapters is not Biblical, though the dividing of the words of prophecy into paragraphs is thoroughly so, because arranged in the original; by this we may see that this chapter is consecutive from the sixteenth verse of the former one, so that these seven women belong to the daughters of Judah, and that at the time of the siege of Jerusalem. We hope our Identity believers are better taught than to suppose *now* that this verse refers to Christ, or to the Church; there is no type in the entire verse, the whole refers to *literal* facts, and the strained intellect alone could *fancy* types of Christ or the Church. We are not for a moment to suppose that *one* particular organised *set* of "seven women" is referred to. The Scripture declares that the proportion of women to the men gives seven women to one man. Seven women *of a class;* somewhat in the same way that, with the British people at this present time, it is proverbially received that there are seven to every man. The exact mode of expression is used in reference to the "ten men" taking hold of the skirt of "a Jew" (Zech. viii. 23). This means many ten Gentile men will confess God before one Jew, *after* the time of the "second time" *restoration* of Israel and Judah, a time yet future, hence, because it could not take place until the event of verse 22 had happened—the one being future, the other must be; this means a "set time," and so with our seven women. These many sets of seven women had to appear and fulfil their prophetical mission at their "set time," which was at the time of Titus. These daughters of Judah carried a distinct and different *name* from the men of the Tribe referred to (the Tribe of Benjamin); this is plain, for the women would wish to give up their name, if they *could* adopt the other—*i.e.*, marry a Benjaminite. Two distinct ideas can be suggested. The reader is left to adopt the more apparent. These women would either be willing to adopt a more righteous life, that of honest industry, that should enable them to provide for their bodily wants, or they would marry Benjaminites, and bind themselves to be no burden to them (and this is our impression of the meaning of this Scripture), for Benjamin belonged to *Israel*, and these women of *Judah* were willing to make a *change* in their names, transfer themselves from one House to the other, and this means much; but would simply mean nothing

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if applied to Christ; for, in the first place, the times referred to would not suit the circumstances alluded to, and in the second, the Church never has changed Nationalities, and never could. So that we incline to the view that these women of Judah, rather than remain with the people of Judah, now doomed to go through the straitness of the siege (Deut. xxviii. 53), would be willing to abandon their Nationality (Judah) by marrying into the Benjaminites; but at this very time these Benjaminites were decreed to escape (Jer. vi. 1)—this means they had to fare hardships and dangers, no prudent times for taking up the anxieties of matrimonial life. Hence it is these women would pledge themselves to give up the dissipations of life, not to live upon the vices of others, but independent of their husbands, earn their own livelihoods—*i.e.*, their own expenses, their "own bread," and their "own apparel," and no doubt these ideas would be founded upon the teachings of their great ancestor—King Solomon. But just for a moment apply this verse to our

LORD AND SAVIOUR JESUS CHRIST,

and what nonsense should we have to make of it! The foolish dogma would be the old pulpit one—that of making the verse to teach the believing in Christ, accepting Christ, the joining of a Church. These are all good, and by no means to be despised; but this verse teaches, nor refers to, none of them. If it did, then would its binding stipulations have to be abided by *in these days*—*i.e.*, a woman before believing and joining would have to seek leagueship with six others, and then the seven catch hold of a man, and then feed and dress themselves. *These* are the natural inferences of the verse, if taken as applying to Christ and His Church. We are using a Bible printed by *The British and Foreign Bible Society*, and any reader can see that their very head-lines to this chapter suggest this folly.

RESULTS OF ISRAEL'S OBEDIENCE.

BY JOHN GILDER SHAW.

(*Continued from page* 604.)

To resume my subject. Gradual reform has been the order of the day—notwithstanding the violent agitations so common during the early portion of the century; it is only very recently that reform has followed reform with rapidity, chiefly owing to the prejudice which existed amongst those in power—who frequently discouraged and opposed to the fullest extent changes of the most necessary kind. It was only after many and prolonged struggles that the impediments were removed. I can best present this to your view by placing before you some of the Acts of our Legislature during the ten decades of our history to which I allude. I am sorry that I cannot furnish the exact date of the passing of each Act, and thus chronologically arrange them: each particular Act, however, was an evidence that we were being led by the God of Israel to "undo the heavy burthens and break every yoke."

The Repeal of the Combination Laws (passed in 1799) is one of the earliest boons of Government during the present century. Before this Act was repealed, it was considered a crime for the working classes to unite for the purpose of considering their interests and discussing the best means of securing a just share of independence,

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and escaping from the heavy yoke laid upon them by the employers of labour, for under the Combination Laws it was a vain hope to seek justice at the hands of those in authority, for the employer of labour—as an almost invariable rule—was favoured to the detriment of those who served him, and in many instances an appeal of this sort brought punishment to those who sought relief, for it was almost invariably treated as an act of insubordination, or of ignorant presumption.

The Repeal of the Laws relating to Artificers going abroad was another boon, for it enabled the working man not only to improve his own condition by receiving higher remuneration for his labour, but by thinning the labour market at home, by thus emigrating, made work more plentiful and profitable to those who preferred remaining in England.

Then came the Repeal of the Corresponding Societies' Act, and of the Seditious Meetings' Act. The former was passed during the early years of the war with France, and when in operation rendered all organisation of the people impossible, and the Seditious Meetings' Act, which became law during the early years of the peace (1817), was still more stringent, for it laid meetings of fifty or more under severe restrictions. Either of these acts could be set in motion by any vindictive informer; and as mischievous and vicious people abounded at that time, the repeal of these Acts must have been of immense advantage in giving freedom of action to those who aimed at the elevation of the people.

The Fiscal Reform Acts (of 1824 and '25), and those other measures with which the names of Huskisson and Hume are connected, were salutary laws—the very germ which led to the Reform Acts—the first stepping stones which were to terminate in the full enfranchisement of the people—it is now made possible for every man to have a voice in the legislation of his country.

Our Barbarous Criminal Laws have been reformed during the present century. A few decades ago our forefathers hung and gibbetted men for very small offences, such as cutting down or plucking up a tree or two from some plantation, stealing a sheep or a horse, committing forgery, or even for being seen at night with a blackened face upon the high road. All this is now a thing of the past! No man can now be executed for trivial offences. Thank God, capital punishment is nearly abolished. When sentence of death is passed upon any man now, it can only be because he has committed the heinous crimes of murder or treason, and he is not now executed before a profligate rabble, but before grave witnesses within the precincts of a prison, where no bets are ever made as to whether he will "die game" or not; he is executed before those who commiserate his sad fate, but, at the same time, have no sympathy with his crimes.

We have repealed the Test Act, we have established Municipal Corporations in nearly all the large centres of our population, and we have passed Acts to enable felons to make their defence by counsel

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or attorney. Numerous Acts have been passed, such as the Small Debts' and County Courts' Acts, which have greatly benefitted the community. A vindictive creditor cannot now—as was frequently the case at the beginning of the century—incarcerate for life the poor victim who had the misfortune to owe him anything. We have repealed the Roman Catholic Disabilities' Act, and what has proved of far greater importance to us as a Nation, we have also repealed the Jewish Disabilities' Act, and we see in this our day what would only a few decades ago have been thought a phenomenon—a Jew Prime Minister of England in the Cabinet of a successor in a direct line from King David, reigning over the Nation of Israel. Earl Beaconsfield is as much the right man in the right place to-day as any of his predecessors in office. God has evidently raised him up to maintain the honour and dignity of the Nation in a way that no other man would have done, for the ample reason that it was the will of God, foretold by Jacob on his death-bed, and has never been, as far as I can ascertain, so clearly fulfilled until now—"Judah, thou art he whom thy brethren shall praise; thy hand shall be in the neck of thine enemies" (Gen. xlviii.). This prophecy was literally fulfilled at the Congress of Berlin, and one passage of his speech at the Lord Mayor's banquet proves that his hand *is still in the "neck of his enemies."* It is as follows: "I can say this on the part of Her Majesty's Government, that it is their policy and their determination that the Treaty of Berlin shall be carried out in the spirit and in the letter; and believing that the settlement of Berlin expressed in the Treaty is one that will advance the progress and civilisation of the world, and includes provisions admirably adapted to secure peace and maintain peace, Her Majesty's Government would, if necessary, appeal with confidence to the people of this country to support them in maintaining, to the letter and complete spirit, the Treaty of Berlin."

Well done, Beaconsfield! I at least, as a unit of the Nation of Israel, will render thee my little meed of praise. Keep thine hand on the neck of the covenant-breaker, and a covenant-keeping God will certainly render him powerless in thy Herculean grasp. "This thing also cometh forth from the Lord of hosts, who is wonderful in counsel, and excellent in working" (Isa. xxviii. 29). But I am not alone in this matter—men have even left the gold diggings of San Francisco to strengthen thy hands for the work.

(To be continued.)

ANOTHER LONDON LECTURE.

WE are desired to announce that arrangements are being made for EDWARD HINE to deliver a Lecture in the large room of

ST. JAMES' HALL, PICCADILLY,

some time in February or March.

CUI BONO?

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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. VI. No. 209.] WEDNESDAY, JAN. 29, 1879. [ONE PENNY.

"THE NATION'S GLORY LEADER."

ANOTHER YEAR HAS GONE.

WE are still at work, the work of our *youth*, and not yet weary. We remember recently when in the ante-room of Exeter Hall, just before we were going to appear publicly on the platform, that a gentleman introduced himself to us by asking the question, if we did not recollect him? We did not, until reminded that we were boys together, that as boys we were in the service of Foster, Porter & Co., the great London house. We had but a few minutes to spare, but just time to remind him that he was a *living witness* that we had this subject upon our heart when but a boy; for all our spare time was employed in writing out our crude thoughts upon the Identity, which we mostly submitted to our friend, who became as choice as a bosom friend. From these boyhood days there has been two paths—he treading the path of opulence, we continuously plodding out the Identity path. The soul has never been off the track, ever seeing in the matter the grandest reforming power possible to introduce before the Nation. *Then*, AS NOW, we believed that there was no better way of serving the country, no grander cause to bring glory to the Nation, than by showing that the British people were heirs to the rich and transcendent promises *covenanted* for the future of Israel, by

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virtue of their being Identical with the Ten Tribes of Israel. As a lad, we set on the march, and we have continued on the same ever since; emphatically the Identity cause was OUR FIRST LOVE. We met it with the bloom of youth upon us, when the fire of zealous ardour could sparkle in the eye. We knew it before we knew the prayer meeting, and carried its perfumes in our first public prayer. We knew it before we knew the Sunday school, and few men have been more successful in this Sunday work than ourselves, and there we constantly suggested an Identity outline ; yea, we carried its light darkly with our first attempt upon the public platform, and though not knowing, we doubtless raised a witness, and now for nearly ten long years we have been prominently before the people. Our "Seventeen Identifications of the English with Lost Israel," that was so terrible an offence, and caused so much annoyance to Miss Wilson, was published in 1869. We never understood the cause of this displeasure, but on Sunday school and other religious works we have found out that nothing gives so much offence to some than being successful in your work. Ah ! we found out the real meaning of New Testament teaching. We now know that the folly proclaimed from the pulpits about the joining of a Church being the sure producer of peace and kind feeling, is merely a theory ; that to join a Church is generally to unite with discord; that Church membership means oftentimes a school for scandal, that the enviable position of deacon bank director generally suggests a swindler, that as far as *the present* is concerned—*i.e.*, until the Identity is established, and the outpouring of the Spirit is granted—that religious conventionalisms are mostly deceptions. Our Saviour came to divide, not to cement (St. Luke xii. 51—53), hence even through the Identity we have been brought to know the cruellest of divisions, left with the comfort of the knowledge that it is "through much tribulation," &c. Even friends, professedly staunch to the Identity, taunt us with making money by it. We declare we have not, and have no wish to do so; yet we must confess that if in business matters we have refused to deal with professing persons, we should have been saved much harass of mind. This is how we have made money:—A lady dies and wills us £100; it is represented that her charitable bequests exceed the proceeds of the estate, and it might come to nothing; but if we willed to accept £70 *at once*, it would be paid. A printer's bill compels us to say, Yes. Then a man, professedly religious, links himself with us in the same town as the lady died in; profusely professes love for the Identity, forms business connections with us, and lets us in for over £110. He once made long prayers, now he may be laughing and trying it on elsewhere. Then we had a London friend. We started him in business, had sympathy for him, shared our bed with him, gave him cordial hospitality, and a publishing connection, trusted him in Christian confidence to the extent of £500, and received from him, through the Bankruptcy Court, 6d. in the pound; he is now an Esq. on a London directorate, passing with his arm linked in that of the editor of the *Banner*—a paper in part purchased with the £500

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we thus lost, and being *yet* in the same hands, somehow has wonderfully escaped the clutch of the court. If we were to suggest the keeping of doubtful company a trespass on morality, we might not please, so we forbear; we simply cling to the reflection, that if we had rightfully had the help of this cash, we might have enlarged this journal, have been liberal with double numbers, and more comfortably have prosecuted our work and research. We simply record these facts to illustrate the thorny nature of an apostle's road. A reformer's labour always has been arduous. We firmly believe that in God's hand we are sowing good seed, and as firmly believe that in due time we shall reap. Notwithstanding these clouds and drawbacks, we must express our sense of the great kindness many friends have shown to us. We have been very much about the country, have been constantly lecturing about the towns, and everywhere have been cheeringly received. Kindnesses and hospitalities have been so marked as greatly to impress us, and have been great comforts to us. We now close this volume and another year's labour in connection with it, and trust we shall carry the good wishes *and cordial help* of our friends throughout the new year opening up to us, and that we may find it a more united, prosperous, and successful year for Identity glory. We promise bygones shall be by-gones, and to extend our hand to anybody willing honestly to labour in the grand missionary work of the Identity cause for the glory of God, and this ALONE.

THE LOST TEN TRIBES; OR, THE SAXONS OF THE EAST AND WEST.

(*Continued from page* 612.)

FROM the Scriptures we may infer that the Ten Tribes had given up their religion for Paganism, and is it not strange that all who have searched for that lost multitude have expected to find them boasting a Hebrew origin and observing the Mosaic ritual, while on the other hand, from the fact that they neglected their odinances in Palestine, it is evident that they would not be distinguished by them in the country of their captivity? Scripture is most plain upon this point. "For so it was that the children of Israel had sinned against the Lord their God. . . . and *walked in the statutes of the heathen.* . . . And the children of Israel did secretly those things that were not right against the Lord their God, and they built them high places in all their cities . . . . And they set them up images and groves in every high hill, under every green tree. And they burnt incense in all the high places, as did the heathen whom the Lord carried away before them. . . . For they served idols . . . . they would not hear, but hardened their necks, like to the neck of their fathers, that did not believe in the Lord (Jehovah) their God. And they rejected His statutes and His covenant that He made with their fathers, and used divination and enchantments." Such was the laxity of those apostate

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Tribes that in the time of Elias there were only *seven thousand* in all the Tribes of Israel that did not bow the knee to Baal! It is plain then that if so far alienated from Jehovah while yet in their land, they would be still more Paganised in the country of their captivity. If the remains of the Ten Tribes are to be found at all, they must have been in their wanderings as in their country—a people devoted to Baal or Apollo—and such we expect to find them joining in the almost universal worship of the sun, which prevailed among Oriental peoples. In this state of heathenism there is no reason to believe that they would retain the Hebrew rite of circumcision; they had rejected God's statutes and His covenant that He made with their fathers, and circumcision was the sign of the covenant. It is evident then that wherever the Ten Tribes went, they would be a people serving Baal or Apollo, with perhaps a mixture of the Magian sorcery of Persia, from their residence in Media and coming into contact with its peoples. The ever-increasing tendency of those Tribes to copy and adopt the mythology of neighbouring Nations pervades the history of the Israelites from the earliest ages to the time of their captivity, and it is reasonable to suppose that they would invite into their usages the customs common to the other Nations of the Caspian. It may be said, however, that the Israelites would still be distinguished from other Tribes by their Hebrew language; but if they were afterwards "wanderers among the Nations" (Hosea ix. 17), and wandered about with their flocks and herds, according to the customs of nomad, or shepherd Nations, bartering and in traffic with many peoples of similar dialect, would adopt the language of their neighbours, and the Hebrew would gradually become obsolete. The language of the peoples extending from Media and Persia in the South, to the wandering Tribes of the Caspian in the North, may be classed with the Aryan or Indo-European, and this would be that assumed by the captive Israelites.

NOTE.—The Saxon is said to have been derived from the Aryan, while many Saxon and Icelandic words are derived from the Persian, and it is also worthy of note that Herodotus mentions the Germanic as a people of Persia. The Persian language would undoubtedly have much influence on that of the captive Israelites during their residence in Media.

WHAT BECAME OF ISRAEL?

We cannot imagine, as some are contented to believe, that they strangely vanished into nothingness. The secret of their disappearance is undoubtedly to be accounted for in an entire change of manners. The captivity would throw them centuries back in the scale of civilisation—from agricultural pursuits to nomadic, or barbaric, habits. It is probable that they went towards the North. Ezra, having to send to Iddo, the chief of that place, Casiphia, clearly shows that a band of Israelites, with their chief, Iddo, were there in power. Casiphia was situate upon the Caspian Sea, directly North of the Caucasus, at the beginning of the Asiatic Sarmatia of the classic historians. If the Ten Tribes withdrew from Media and went towards the North into Scythia, or Sarmatia, Ezra would send

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to the nearest of that region which commenced immediately North of the Caucasus, and this was also the position of Casiphia.

Jeremiah was commanded by God to "Go and proclaim these words towards the *North*, and say, Return, thou backsliding Israel, saith the Lord; I will not cause Mine anger to fall upon you: *for I am merciful*, saith the Lord. I will not keep anger for ever."* Why should the prophet have been commanded to proclaim those words towards the *North*, unless Israel—the people to whom they referred—were in that direction? To this may be added the account given by Esdras†:—

"The Ten Tribes, which were carried away prisoners out of their own land, in the time of Hosea the King, whom Shalmaneser, the king of Assyria, led away captive; and he carried them over the waters (of Tigris and Euphrates), and so they came to another land. But they took this counsel among themselves, that they would leave the multitude of the heathen, and go forth into a further country, where never mankind dwelt, that they might there keep their statutes which they never kept in their own land. And they entered into the Euphrates by the narrow passages (or sources) of the river. For the Most High shewed signs before them, and held still the flood till they were passed over. For through that country was a great way to go—namely, of a year and a-half; and the same region is called Arsareth."

Now the Euphrates takes its rise in Armenia to the North of Palestine, and flows Southward to the Persian Gulf, so that if they crossed the river at its narrow passages, or sources, they must have entered Europe to the North-west of Palestine; a journey of a year and a-half would bring them to the Scythia of Herodotus, or the Sarmatia of other writers. Europe at that time was but sparsely occupied, and that only by the sylvan race. Already were the Medes and Persians aspiring to the sovereignty of the East. The quiet recesses and uncultivated wilds of Scythia would afford an ample refuge from the scourge of their iron despotism. This also accords with the following remarkable passage, quoted from Ezek. xx. 33:—"As I live, saith the Lord God, surely with a mighty hand, and with a stretched out arm, and with fury poured out. And I will bring you into the wilderness of the people, and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God. And I will cause you to pass under the rod, and I will bring you into the bond of the covenant. And I will purge out from among you the rebels, and them that transgress against Me. I will bring them forth out of the *country where they sojourn, and they shall not enter into the land of Israel*, and ye shall know that I am the Lord." Here we have the avowed purpose of the Almighty, that those Tribes would not remain in the country of the captivity, but would come into the wilderness of the people, or Europe. This agrees with the

* Jer. iii. 12. † 2 Esdras xiii. 40.

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above-mentioned accounts, which say that Israel did not remain in Assyria. This region, to which the Ten Tribes withdrew, was called Arsareth in the time of Esdras; and, like all Hebrew names, was a descriptive denomination. "Ar," in the Hebrew, means city, metropolis, or principal place or abode, so that Ar-sareth would mean country or head-quarters of the people called Sar. The people between the Euxine and Caspian Seas with whom Ezra communicated, extending towards the Danube, were called Sauromatians by the Greeks, but were properly Sarmatians*—*i.e.*, Sar-matians, so called because of their wandering and vagrant manner of living: not taking the trouble to cultivate the ground, but wandering about with their flocks and herds. Here, then, those were called the wandering people Sar, and the Ten Tribes inhabited a country of the same name, or Ar-sareth. Sar meant ruler among the Eastern Nations. Israel in captivity would call the Assyrian by the name of Sar, and upon conquering the barbarous Tribes of the Pontus, and establishing their rule, would call themselves the Sar, or ruling people. The same with the royal Scythians mentioned by Herodotus, who considered all others to be their slaves. Josephus,† who wrote in the first century, says, "Only Two Tribes live under the Roman Government; for the other Ten to this very day inhabit beyond the Euphrates, being an infinite number of persons, and not to be reckoned." The Euphrates takes its rise in Armenia, directly to the North of Palestine, and flowing Eastward, turns Southward, bounding Palestine again on the East, so that the Lost Tribes might occupy Scythia in the North-west, and still be said to be beyond the Euphrates, according to the account of Josephus. Such is almost the only notice taken of the Ten Tribes in secular history, and considering the education of our author, and the sources he possessed for information, there is every reason to believe that the above-mentioned account is authentic. In the epistle ascribed to Clement‡ they are said to be in no small glory.

Greek Accounts: The Hyperborei.

The evidence before quoted goes to prove that until the first century A.D. the Lost Israelites existed as a Nation. The testimony of Josephus says that they were an infinite number of persons and not to be reckoned.§ Now they are never mentioned as the Ten Tribes in the classic historians, and, on the other hand, it would be altogether unreasonable to reject the authority of one who had access to reliable information on the subject. The inference is that the Greek authors, ignorant of the early history of the East, classed them under some other name, and described them as a different family from the Jews in Palestine. The ignorance of the classic authors concerning early Hebrew history is displayed in the gross errors of an erudite author such as Tacitus. The fact that they existed in the time of Josephus as an infinite number of persons, and that they are

* Pliny, vol. i., p. 329 (Bohn). † Josephus Antiq., bk. xi., ch. 5.
‡ 1st Clement, ch. xxxii., ex. Ante-Nicenae Christ. Lib.
§ Hacateus ex Diodorus, bk. ii., ch. 3.

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not mentioned by the classic authors as such, proves that they were included under some other name by the Greeks and Romans. As we have already seen, the captive Tribes would have an opportunity of shifting in some direction for the better, upon the dismemberment of the first Assyrian Empire. This took place about 711 B.C., and from the account given by Esdras, the name of the country to which they withdrew was Sarmatia, as we infer. This country extended from between the Euxine and Caspian Seas, along the North of the former. At that time Greek history had not been penned. The early Grecians, about the time of Hacateus (who lived in the sixth century B.C.), had some curious accounts about a wonderfully good people who dwelt above the North wind, from which circumstances they were called Hyperboreans. The fullest account is that given by Siculus: "There is an island in the ocean over against Gaul (as big as Sicily), under the Arctic pole, where the Hyperboreans inhabit; so called because they lie beyond the breezes of the North wind. That the soil here is very rich and very fruitful, and the climate temperate, insomuch as there are two crops in the year. They say that Latona was born here, and therefore they worship Apollo above all other gods; and because they are daily singing songs in praise of this god, and ascribing to him the highest honours, they say that these inhabitants demean themselves as if they were Apollo's priests, who has there a stately grove and renowned temple, of a round form, beautified with many rich gifts. That there is a city likewise consecrated to this god, whose citizens are most of them harpers, who, playing on the harp, chant sacred hymns to Apollo in the temple, setting forth his glorious acts. The Hyperboreans use their own natural language, but of long and ancient time they have had a special kindness for the Grecians, and more especially for the Athenians and them of Delos. And that some of the Grecians passed over to the Hyperboreans, and left behind them divers presents, inscribed with Greek characters, and that Abaris formerly travelled thence into Greece, and renewed the ancient league of friendship with the Delians." This curious passage has greatly puzzled the students of ancient history; some have considered it to be altogether fictitious, and doubted if such an island ever existed; while, on the other hand, it has been quoted as referring to Ireland, to prove an affinity between the letters of the ancient Irish and those of the Grecians. But it is evident that in the time of Hacateus Ireland was unknown to Greece, nor could we imagine a Greek possessed of the courage to undertake such a journey at that early age. The above passage probably referred to some people in the Euxine. The "Hyperborei," or "dwellers beyond the North wind," are mentioned by later writers as inhabiting towards the extreme North beyond Scythia; but they were probably placed there because those writers knew little or nothing about them, and it is plain that they knew no more than what they received from the ancients, and these accounts were looked upon much in the light of fables.* This much, however, may be inferred: that those curious

* Diodorus, bk. iv., ch. 74.

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accounts already mentioned were the descriptions extant among the early Greeks concerning the Scythians of a later period. The North wind (or Boreas) was traced to its rising in Thrace.* Boreas was almost always designated as Thracian or Strymonian, so that this people dwelt beyond Thrace. The island spoken of was probably in the Euxine, "as big as Sicily;" this would correspond with the size of Taurica or the present Crimea, and those fables concerning the inhabitants were evidently carried into Greece by merchants, who endeavouring to establish a commerce, seeing that the people worshipped the sun, carried their offerings to him at Delos. This was probably the beginning of Grecian influence in the Euxine, and afterwards driving out those Scythians they founded Greek cities on the Bosphorus.† The people known to the early Greeks as Hyperboreans were afterwards called Sarmatians and Scythians, and although at an early age they had a special kindness for the Grecians, after they drove them out of their territory they seem to have estranged themselves from foreigners, for in the time of Herodotus they detested things Grecian.‡ The legends concerning the Hyperboreans given by the early Greek historians could not refer to a people in the extreme North of Scythia or modern Russia, seeing that they were not acquainted with these places, and later writers assert that they were uninhabited by reason of the cold, but were evidently the fables extant before Grecian settlement had procured a fuller account, and referred to the Scythic peoples of Taurica and the coasts of the Euxine. Query: Were the Hyperboreans of the ancients the Ten Tribes who had journeyed into Sarmatia or Scythia? Gravestones found in the Crimea attest that communities who held themselves to be descendants of the Ten Tribes inhabited Taurica or the Crimea as early as the year 6 A.D.

(*To be continued.*)

THE SONG OF SOLOMON.

By Harrison Oxley.

(*Continued from page* 583).

How can the answer to the bride be spiritually applied? If the Church is the flock, where is the application? "Go thy way forth by the footsteps of the flock, and feed thy kids beside the shepherds' tents." Who is to go by the footsteps of the flock? The Church. Then the Church is not the flock, but something else. And if not the flock, what else? The spiritual application of the Song must, we think, be seriously at fault. It seems a strange piece of application for the Church, who is considered to be Christ's flock, to be inquiring where the flock is fed. And equally strange and contradictory

* Callimachus Hymn to Artemis.
† Strabo, bk. xi.
‡ Herodotus, bk. iv., ch. 74. See also the account of Anacharsis.

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that by the spiritual application Christ should be made to address the Church, one thing, and the flock another. Yet this is the kind of teaching we have had given to us concerning the Song of Solomon. It is true that in other Scriptures we have the Church as the flock and Christ as the Shepherd; Christ the Bridegroom and the Church the bride. We have also the marriage of the Lamb. But we understand the Song of Solomon to belong to other persons than Christ and the Church in the common acceptation. We have already shown that the spiritual application is unscriptural and contradictory. Words are put into the mouth of the Church and into the mouth of Christ which are real contradiction, so that we are compelled to reject the popular interpretation of the Song, and, by the help of God, seek for a better—one that is more in harmony with sense, reason, and Scripture. Instead of directing the Church therefore to go the Church, to find out the place of pasture, and instead of putting the words of direction to that end into the mouth of Christ, we take another view altogether. We take it to be an Identity. It has reference to persons and to place. If the bride does not know where her shepherd makes to rest, she is to go by the way beside the shepherds' tents. There are two persons in this Song that are drawn towards each other, and our impression is that the work of the Identity is in the hand of the Lord, the means by which the two become intensely interested in each other.

"I have compared thee, O my love, to a company of horses in Pharaoh's chariots. Thy cheeks are comely with rows of jewels, thy neck with chains of gold. We will make thee borders of gold with studs of silver." We see in this description the glory of an Eastern princess, a royal person brought to our view. We can conceive this literally true of one royally arrayed. And when we call to remembrance what glory of riches the Lord has promised to bring in by the Identity and the restoration, saying, "For brass I will bring gold, and for iron I will bring silver" (Isaiah lx. 17), we can see Scripture harmony and literal fulfilment.

"While the king sitteth at his table, my spikenard sendeth forth the smell thereof. A bundle of myrrh is my well-beloved unto me; he shall lie all night betwixt my breasts. My beloved is unto me as a cluster of camphire in the vineyards of Engedi. Behold, thou art fair, my love; behold, thou art fair, thou hast doves' eyes. Behold, thou art fair, my beloved; yea, pleasant: also our bed is green. The beams of our house are cedar, and our rafters of fir."

Looking into the Scripture promises by Identity light, we can see that there are times of glory coming in, when, by the effects of the outpouring of the Holy Ghost, we shall obtain National righteousness, and come into a large enjoyment of the Divine favour. The unhappy disorder into which sin has thrown the human family, will by Identity power pass away from Israel, when the pure love of domestic felicity, which has been lost ever since the fall, will be restored. Hence we take this Song to be beautifully descriptive of the happier times which will be brought in by the Identity, yea, when that love which

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the Lord planted in the human breast, when he made man and woman, shall spring forth again, that He may be glorified by His works, and that the works of the devil may be destroyed.

"I am the rose of Sharon, and the lily of the valleys. As the lily among thorns, so is my love among the daughters. As the apple-tree among the trees of the wood, so is my beloved among the sons. I sat down under his shadow with great delight, and his fruit was sweet to my taste. He brought me to the banqueting-house, and his banner over me was love. Stay me with flagons, comfort me with apples; for I am sick of love. His left hand is under my head, and his right hand doth embrace me. I charge you, O ye daughters of Jerusalem, by the roes, and by the hinds of the field, that ye stir not up, nor awake love, till he please."

Now, if the bride is the Church, who are the daughters of Jerusalem to whom the charge is given? And if it be Christ's love that the bride is speaking about, how does that agree with New Testament teaching? Christ says, "As the Father hath loved Me, so have I loved you; continue ye in My love" (John xv. 9). Again He says, "If a man love Me, he will keep My commandments; and My Father will love him, and we will come, and make our abode with him" (John xiv. 23). The apostle John teaches the same doctrine: "He that dwelleth in love dwelleth in God, and God in him" (1 John iv. 16). The love of God is the vital principle to the whole Church, and she must be in the enjoyment of it, or otherwise she could not live. The love of God which is in Christ Jesus our Lord, is perpetual, everlasting (Rom. viii. 38, 39), and the charge of the bride to the daughters of Jerusalem "by the roes, and by the hinds of the field, not to stir or awake love, till He please," as applied to the Christian Church, is evidently an erroneous application of the words, and contrary to the teaching of Scripture. The teaching of the Scriptures to the Church is that she is to love the Lord. This is clearly taught both in the law and the Gospel. And it would be easy to fill a page from the Old and New Testament on this point. We cannot, therefore, accept the popular teaching touching the application of this Song. Certain it is that the love of the Church to Christ has never been so ardent as to require such a charge as that which the bride gives to the "daughters of Jerusalem." The Church never can at any time have loved the Lord her Redeemer too much. It would not agree with Scripture teaching, nor with the experience of believers, to be adjured not to "awake love" to their Lord and Master. The apostle Paul says, "The love of Christ constraineth us." And we know how tenderly Jesus reproved Peter for being wanting in love to his Lord in a trying hour.

If, then, the popular application of the Song of Solomon does not harmonise with Scripture—and it is plain that it does not—we are justified in finding an application that will harmonise with Scripture. If we look at the words of the Song by the Identity, we can see what we never could see before—Scripture harmony. Then in what light are we to understand the words, "I charge you, O ye daughters

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of Jerusalem, by the roes, and by the hinds of the field, that ye stir not up, nor awake love, till he please?" In what other light than the light of the Identity?—even "a new thing which the Lord hath created—a woman shall compass a man?" The woman of the prophet Jeremiah is the bride of the Song of Solomon. And the time of the manifestation of this Divinely-created love is the time of the Identity. The Identity is a Divine and glorious work, and evidently, from Scripture teaching, there are certain elected persons to take part in it; hence we can see Scripture harmony in the charge of the elect bride to the "daughters of Jerusalem."

"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." Here, again, we meet with the same difficulties as in the former parts of the Song by its spiritual application to Christ and the Church. This application does not harmonise with Scripture. In what sense may Christ be compared to a roe or a young hart, leaping upon the mountains and skipping upon the hills? Apply it by Identity light to a son of man who is called to take a distinguished part in the glory of Israel's Identity and the great restoration, and we can at once see the force and beauty of the poetical terms.

(*To be continued.*)

HENRY VINCENT.

In our youth we used to be attracted by this man, through the display of his oratory, until philosophy disclosed to us that there was very little intrinsic value in the art of eloquence. Of those richly gifted in this art, two men stand prominently forward in *our recollections*—the one, George Thompson, the other, Henry Vincent. Both have only recently passed away. They both lived to please, and both, but for this study, might have been more useful, especially in the case of Henry Vincent, for he was really a believer in *the Identity*, and his *gift of speech* placed him much before the public. But though eloquence is popular, the Identity is not so, as yet, with the multitude; therefore, he contented himself with simply suggesting thoughts, here and there, bearing upon the Identity, but lacking moral courage *boldly to avow it;* hence he lost *golden opportunities*, before the hand of death laid hold of him, of delivering the *most valuable* testimony in *his power* to give for the glory of God; for nobody knew better than he the transcending importance of the British being identified with Israel. He lost his opportunities, and has gone.

THE BIBLE SOCIETY'S WORK.

Dear Sir,—I send to you the five shillings I used to send to the Bible Society, pray accept it with my best new year's wishes. I feel in sending it to you I am not taking away from the spread of God's Word, but quite the con-

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trary, for no Bible Society has ever taught us what you teach us. Oh, that all who have anything to do with the Bible Society knew the glorious truth of the "Identity."

I was not able to go to Exeter Hall, but two ladies I begged would go, were deeply interested, one was a colonel's wife, the other a colonel's widow. The latter wrote, the other day, saying she and her friend longed to hear more of the subject, and begged if I heard of any more meetings in London I would let them know.

How interesting your *Life from the Dead* is this month. The troubles you say are in store we do deserve, do we not? God must say with regard to us, "Shall not My soul be avenged on such a Nation as this?" How ungrateful we have been, and are, for the wonderful blessings our heavenly Father has given us. "When His judgments are in the earth, the inhabitants thereof will learn righteousness." I pray that the judgments may teach the truth of the Identity to many.

With a heart full of gratitude for all you have taught me, and earnest prayers for an abundant blessing on your labours in our Master's cause,

Believe me, dear Sir, yours faithfully, ———

P.S.—The disasters of the year have begun early. How terrible the *Thunderer* accident!

SPECIAL LECTURE NOTICE.

WE are desired to say that Mr. Loveland and Mr. Stephenson are much gratified by the very kind response given to their appeal for Lecture Funds. They have received donations from both at home and abroad, and are most interested in having found out that friends in India and the Colonies are most anxious that the Identity cause should make greater progress in LONDON, because the influence of the opinion of London has such a powerful effect upon the people of these distant parts. As an earnest of this, most liberal Subscriptions have been received from India and elsewhere. They beg to remind friends of the costliness of getting up Meetings in the large London Halls. A crowded and a very successful Meeting has already been held in Exeter Hall—a costly Hall to engage; but the Saint James's Hall is more so, and this Hall is already engaged for Edward Hine to Lecture in on March 25. The following Halls are now engaged for Mr. Edward Hine to expound the Identity in :—

Clapham Hall	Feb. 6
Westbourne Hall...	„ 11
Memorial Hall, Farringdon-street	„ 19
Myddelton Hall, Islington	„ 25
New Cross Hall	March 5
ST. JAMES'S HALL, PICCADILLY	„ 25

Other engagements will be made if the liberality of friends will warrant the expenditure. Please send subscriptions to

MR. ISAAC LOVELAND, Shoreham, Sevenoaks; or to
MR. A. J. STEPHENSON, Hatter, 123, Newgate-street, E.C.

NOTICE TO SUBSCRIBERS.

WITH this number we close another year of labour in connection with this Magazine, and the SUBSCRIPTIONS for the New Year become due. We trust our friends will be PROMPT IN THEIR RENEWALS, for we much depend upon the *support of our friends*, and we are thankful to say that, though, *like most reformers*, we have always been struggling through the waves of difficulty, we have been able, so far, to pay our way, by which, to so great an extent, the Identity cause has been sustained. Please send Subscriptions to Edward Hine, 6, Oxford-terrace, Ealing, London.

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