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"LET THERE BE LIGHT."



THE STANDARD OF ISRAEL

AND JOURNAL OF

The Anglo-Israel Association.

"LIFT UP A STANDARD FOR THE PEOPLE.—ISAIAH LXII. 10.



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The Standard of Israel

AND JOURNAL OF

The Anglo-Israel Association.

"LIFT UP A STANDARD FOR THE PEOPLE."—Isaiah lxii. 10.

No. 1.] JULY, 1875. [Vol. I.

Introductory.

THE HEBREW ORIGIN of the Anglo-Saxon Race is no mere modern speculation, or hastily-taken-up theory, founded on insufficient premises, or drawn from inconclusive reasoning. Our Hebrew original has been the firm and consistent belief of numerous earnest and enlightened Christians, possessing all the advantages of education and learning, for many years past.

As an indistinct feeling and unproved theory, it dates to a considerably farther period back. Neither has this consoling and elevating belief been held merely in the noonday of life's vigorous existence, to be abandoned (as many other beliefs are) when the shadows of evening fall athwart the weary pilgrim's path, and the still more solemn shadows of coming events casting themselves forward, remind him that the time has approached to drop all that is unreal, half-believed, and fanciful, and that the test of eternity is about to be applied to his very foundation faiths.

Among the many who, in this highly-favoured land, have fought the good fight and finished their course with joy, have been those who held firmly to the end their unshaken belief that they were indeed the children of Abraham—heirs of the promises to him—and this in no doubtful sense, by no mere adaptation of language used in a double, and therefore indistinct, sense, but as being in truth the actual lineal descendants of the Father of the Faithful, as worshipping the same God and trusting in the same Saviour. And in view of this belief it is exceedingly interesting to note how our nation has instinctively appropriated to itself the name of Israel (not Judah), and how the language, phases, turns of thought, and manner of expression, seem to have unconsciously adapted themselves, in numerous instances, to the preparation for the acceptance of this Truth.

Thus, while we have joined with Gentile nations in heaping opprobrium on Judah, until the name of Jew became a byword of reproach among us, we have, at the same time, delighted in calling ourselves Israel, thus preserving the very distinction that even now many, through the blindness that is in them, are unable to see.

The language and phraseology of the national Book of Common Prayer is a remarkable instance of this public assumption of our Israelitish origin. The wonders and deliverances performed for the Hebrew fathers, are assigned to *our* forefathers; while God is entreated to confer upon *us* the promises made to them and *their* children, so that those using the formularies are obliged constantly to identify themselves with Lost Israel! Again, at the time of the Commonwealth, this adaptation of Hebrew terms, and this identifying ourselves with Israel, obtained almost national recognition, and seems to have been approved of by that talented and God-fearing leader who so successfully wielded the public sword. Not only publicly, whether in State or Church, is this remarkable peculiarity of sentiment found, but also among individuals, whether in speech or writing. Queen Elizabeth, writing to Lord Willoughby about the rebellion of Essex, complains of "how little faith there is in Israel."

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But we have now advanced from the general to the special, from the possibility of our being of Hebrew origin to the certainty of our being of Israelitish origin. For this latter assumption there is now ample proof for those who have eyes to see and ears to hear, and who are willing for the Truth's sake to put aside former prejudices, and give up educational errors. The number of those, however, who have now received this Truth has greatly increased, and for the purpose of more comprehensive and effective action many have united themselves under the designation of THE ANGLO-ISRAEL ASSOCIATION. The Council of the above Association, in addition to other efforts to disseminate and investigate this glorious truth, have decided that the work they have in hand will be materially forwarded by the establishment of a monthly Magazine.

With this object THE STANDARD OF ISRAEL has been set on foot as a periodical for the support, promulgation, and investigation of all those deeply interesting and important subjects which are effected by the belief that we are descended from the House of Israel. The investigation of a truth so comparatively modern, so subversive of our preconceived views, as derived from early education, and the support of a multitude of books and teachers all around us, must, it is evident, be attended with considerable difficulty, and be a work of much time.

The reception into the soul of the great general truth that the highly-favoured Anglo-Saxon race are the descendants of the House of Israel, because they inherit the promises made to that portion of the Hebrew nation, may be a work of comparative rapidity and ease.

But the thorough detailed investigation and exhaustive explanation of all the collateral difficulties and numerous startling questions, which are sure to be raised and crowded into the mind of the educated Christian, as in the departments of Scripture, Interpretation, Philology, History, Literature, Ethnology, or other branches of human learning, must, it is evident, be the work of such who have been accustomed to similar or kindred studies, and whose previous researches will enable them both to grasp the difficulty and by patient labour arrive at the true explanation. It is also equally clear that in a theory so sweeping, so comprehensive, and of which we are at present in doubt whereto it will grow, there will arise points and difficulties that at present baffle the keenest inquiry, and tax the profoundest thought. The result of such obstructions to our continuous progress of advancement, is that some too hastily rush in where, in our present imperfect knowledge, we should fear to tread, and thus conclusions are drawn from too insufficient grounds, and what should be stated as a probability is assumed as a certainty.

Perhaps there is no more intricate branch of the whole subject than the distribution of the Tribes. That they have been in some mysterious and marvellous manner kept in general distinct, we gather from Ezekiel's clear account of the portioning of the Land of Promise among the returned tribes in a certain definite order. But where those tribes are now separately established, and where the lines of division are to be drawn, is a problem of surpassing difficulty, and one, as might be expected, upon which there is a difference of opinion, that very difference (among those holding the main Truth) showing that no special theory has been put forth supported with sufficient proof either to commend itself to the judgment of all, or to establish it upon such a basis that a rejection of such view would show an unreasonable expectation of superabundant light. The truth probably is that, in this particular portion of the subject, sufficient light has not yet been vouchsafed to enable us to penetrate the dense cloud of ignorance and darkness that has for centuries hidden the whole subject, and, naturally enough, more especially obscured the more difficult and recondite inquiries connected therewith. The great truth of our own descent from God's ancient people, Israel—that we are the seed whom the Lord hath blessed—that we are even now inheriting numerous promises made to our Fathers, and that an almost boundless future is slowly but surely opening upon our highly-favoured race, is already established on an immoveable foundation of fulfilled prophecy and historical evidence. This points out the practical duty of the Christian Church in the matter, to search the Scriptures more diligently than heretofore with less slowness of heart to believe all that the prophets have spoken, and thus receiving light into their own souls, to endeavour, by all available means, to enable others to be partakers also of the like blessed truths.

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Lost Israel Found.

Our object in coming before the public in this article is to find lost Israel. The Association with which we are connected desires to find lost Israel. What stirs our people at this time, from one end of the land to the other, is the longing to find lost Israel.

But why, say some of our friends, this anxiety to find Israel, when we have so many Jews around us? Surely they are Israel? Why endeavour to find a people whose presence is everywhere apparent?

These remarks betoken a state of perplexity and mental confusion, on a matter exceedingly simple in its nature. We must try and offer an explanation of the real purpose we have before us.

About 3,900 years ago God selected two individuals, Abraham and Sarah, out of all mankind, in order, from them, to raise up a people for Himself. From them came Isaac, Jacob, the twelve patriarchs, and the Tribes of the Children of Israel—a people whom God in His love designated His Inheritance, His chosen Servants, His peculiar Treasure, His Possession.

The Children of Israel continued one united nation from the time of Moses till the death of Solomon. From B.C. 1491 till B.C. 975 they were sometimes under a pure theocracy, sometimes under judges, latterly under kings of God's own selection.

At the death of Solomon, in B.C. 975, a change took place. A rupture, which had on several previous occasions been threatening, then occurred. The kingdom of Israel, or the ten tribes, represented by Ephraim, rebelled against the house of Judah—the two tribes. The question that divided them was one of taxation. The men of Ephraim submitted that the imposts levied by their late king, Solomon, were excessive, and petitioned for redress. Rehoboam, the son of Solomon, declined to accede to the petition for relief. The result was the Great Revolt.

The ten tribes thereupon raised the cry of "To your tents, O Israel! Now see to thine own house, David" (1 Kings xii. 16). They established the rebellious kingdom of Israel in Samaria, under "Jeroboam, the son of Nebat, who made Israel to sin." The house of Judah, whom with strict propriety we call henceforth "*Jews*," remained in Judah and Jerusalem under their rightful sovereign, Rehoboam, King of Judah. The ten tribes, including Manasseh, constituted the Kingdom of Israel in Samaria. The two tribes (Judah and Levi) with Benjamin (one of the tribes of "the Kingdom of Israel," who threw in their lot with Judah), made up the kingdom of Judah, in Jerusalem.

Leaving for a moment the Kingdom of Israel in Samaria, let us in a few words dispose of the history of Judah, or the Jews, properly so called—because as regards them, we shall have here, very little more to say.

The Kingdom of Judah (the Jews) remained in Judea and Jerusalem under a succession of kings, from the days of Rehoboam, during a period of 369 years. They were, on the whole, a wicked nation. They failed to improve as time went on, but rather grew worse.

At last God's patience being exhausted, they were finally carried away captive—not the whole nation, but a great portion of the better classes of the people—to Babylon.

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This captivity was accomplished, in the interval between the dates B.C. 606 and B.C. 588 (2 Chron. xxxvi. 6-20).

The Jews remained in Babylon for 70 years. Then God, remembering mercy in judgment, permitted them to return to their own land in B.C. 536—457 (Ezra i. 1; viii. 1-14). The total number of those who came back, added to a portion of the nation who had remained in their own land, represented the insignificant total of 42,360 souls, besides 7,337 servants and maids (Ezra ii. 64).

In Judea, the Jews continued multiplying and prospering, till our blessed Lord appeared. They then, as is well known, committed that last great aggravation of their iniquity—they slew the Lord of Glory. They took on themselves, and "on their children" the guilt of that dreadful deed (Matt. xxvii. 25). The Lord, accordingly, brought upon them the avenging sword of Rome—the horrors of the siege, and the destruction of their political existence. In A.D. 70 they were, after frightful slaughter and sufferings, DISPERSED among the nations, and we see them around us everywhere to-day, as JEWS.

Now let us put this portion of the Chosen People entirely on one side; merely taking care to note, as we pass on, that from that period of time they have had recorded against them the curse that they should NOT INCREASE (Jerem. xv. 7; Ezek. xii. 16).

They were dispersed as a nation, probably not more than four millions in number. Now, after nigh twenty centuries, the Jews in all parts of the world are estimated not to exceed nine millions. They have thus, it will be seen, doubled once and a little over, in the space of nearly 2,000 years.

This fact should be carefully borne in mind.

Now turn we to the Kingdom of Israel—the ten tribes—established as we recollect, in Samaria in B.C. 975. Their ruler, we call to mind, was Jeroboam, the son of Nebat. The ten tribes, who constituted this division of God's people, began badly. They elected for their king an enemy of God. They lapsed at once, under his instigation, into gross and terrible idolatry. They were governed, from B.C. 975 till B.C. 740 (two hundred and thirty-five years) by nineteen kings, each of whom, we may surely say, was more wicked than his predecessor. The nation went from bad, literally, to much worse. The Lord's patience being, in this case too, finally exhausted, the entire nation was expelled from their land, and the larger proportion of the guilty ten tribes was carried captive into Assyria. "And so," says God's Word, "was Israel carried away out of their own land to Assyria, unto this day" (2 Kings xvii. 23).

Carried away for the most part into Assyria, we are entitled to ask what became of the captive ten tribes?

Did they accompany the Jews when the miserable portion of that nation was restored to Palestine from Babylon in B.C. 536?

To the last question we must give an unqualified denial. We have proof on proof to adduce that the return, which some allege did then take place, never could have occurred.

It is not the object of this article to enter into that controversy now.

To the first question we address ourselves; we ask, what became of the captive people?

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If we turn to the Holy Scriptures, we find the historical portion of them wholly silent on the subject. We ask the Jew: but he looks wistfully around, and replies that a solution of the long hidden mystery of the ten tribes would be deeply interesting to himself. He yearns to know it.

We put the question to the secular historian. But he tells us he can give no light. Modern civilization is ignorant of the fate of the lost nation, and in truth is not much concerned as to its present destiny.

Where then is Israel? Have the ten tribes flown into thin air and disappeared? Have they sunk into the earth and thus become lost?

Surely not! This nation is one of the seven, God has placed under a veil, has disguised; means yet to find, and bring to light. These nations, now "lost" but destined to be found, are:—1st, Israel—the ten tribes (Isaiah xix. 25); 2nd, the Assyrians (Isa. xix. 23); 3rd, Moab (Jeremiah xlviii. 47); 4th, Ammon (Jer. xlix. 6); 5th, Elam (Jer. xlix. 39); 6th, Edom (Isa. xi. 14); and 7th, Philistia (Isa. xi. 14).

But how has God disguised that people, the ten tribes, of whom we are in search?

His Word most distinctly tells us. He has done it in three ways:—

He has called them by "another name" than "Israel." "I said, Behold me, behold me, unto a nation that was not called by my name" (Isa. lxv. 1).

Again,—"The Lord God shall slay thee (Judah) and call HIS SERVANTS (Israel, the ten tribes) by ANOTHER NAME (Isaiah lxv. 15).

He disguised them further by changing their language:—

"With stammering lips and ANOTHER TONGUE will he speak to this people" (Isa. xxviii. 11). The people here addressed, it must be noted, were "the drunkards of Ephraim"—the ten tribes; see 1st and following verses.

He disguised them, lastly, by changing their religion. He removed them from obedience to the Mosaic Law, and "divorced" them from its obligations (see Jer. iii. 8; Isaiah l. i.; Hosea, ii. 2).

Changed in name, changed in language, changed in religion, banished from their native land,—God placed the ten tribes for thirteen centuries where they utterly lost the traditions of their past history, where they found not "their paths" (Hosea ii. 6), and where they consequently became "blind" as to their own origin (Isa. xlii. 19; xliii. 8).

But the question arises here, how, under the circumstances, are the tribes thus lost and changed to be discovered now? By what clue can they be traced? Where all else is silent, our only refuge is the Word of the living God. In the prophetic Scriptures we have the clue. Blessed be God, we know now, how and where to find this people:—For the set time, when the Lord would bring them forth, has come.

First then we read: "Thus saith the Lord . . . if those ordinances (the sun, the moon, the stars, the sea, the waves) depart from before me, saith the Lord, THEN the seed of Israel also shall cease from being A NATION before me for ever" (Jer. xxxi. 36). The 31st verse of the same chapter clearly proves the people spoken of here were the House of Israel, and not the house of Judah.

We note then from this scripture that the Ten Tribes were always to be in God's light, and therefore must be now, A NATION,

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Secondly.—Speaking of the same people in the year B.C. 710, the Lord says: "In that day (*i.e.* the last days, our days, see 1st verse) I will assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted, and I will make her that halteth a remnant, and her that was cast far off, A STRONG NATION" (Micah iv. 6, 7).

[She that halted, was afflicted, and was cast FAR off, even into Assyria, B.C. 710, was distinctly the Ten Tribes of Israel, but not the Two Tribes of Judah].

We find, therefore, that the ten tribes we are in search of, and whom God has hidden disguised among the nations, is yet to be found as A NATION, and a STRONG NATION too.

Thirdly.—In Jeremiah, iii. 18, we read that the House of Israel shall in the latter days be residing in a land NORTH of Palestine, and that the House of Judah shall proceed there to join them.

Fourthly.—Many passages of Scripture, such as Isaiah xlv. 17, 19, 25; xlix. 3; xlviii. 20; Hosea i, 10, &c., plainly indicate that the people of whom we are in search, must be a Christian people in the latter days, serving the Lord Jesus Christ.

We find, therefore, that the ten tribes must now be a nation, a strong nation, one occupying a land north of Palestine, and clearly a powerful Christian nationality, well known to modern civilization.

Our search, consequently, is greatly narrowed. We have presented for our selection, but three or four of the leading peoples of Europe, who may possibly answer to each and all of the requirements of the prophetic Word.

Let us see if the Scriptures supply us with any other marked, very striking, and decisive identification of the lost people, which may serve to determine the question now occupying our attention.

Thank God, we have one such, given us on the very forefront of our Bibles, running through its pages like a golden thread.

When God called Abraham, we read that He said to him: "I will make of thee A GREAT NATION" (Genesis xii. 2). A little while afterwards He declared to him again: "Abraham shall become A GREAT and MIGHTY NATION" (Gen. xviii. 18).

To Jacob the Lord said: "A NATION AND a COMPANY of NATIONS shall be of thee" (Gen. xxxv. 11).

Besides these distinct and peculiar promises which no man can make void by spiritualising, and "private" interpretations, God Almighty "made promise" to Abraham again; and "because He could swear by no greater, He sware by Himself" saying, "In blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand which is upon the sea shore, and thy seed shall possess the gate of his enemies" (Gen. xxii. 17).

Here was the promise of the multitudinous seed, "the seeds as of many," not "the seed as of one," which was Christ, given *after* the above.

We say then, that this declaration made by God no less than twelve times, in reference to the multitudinous seed: to Abraham first, to Sarah, to Isaac, to Jacob, and indirectly to Rebecca, to Joseph, and to Ephraim, God, *who cannot lie*, MUST fulfil. It was a promise made unconditionally to the Twelve Tribes of Israel, through the Patriarchs. It was a blessing which, for special reasons, was withheld from the House of Judah, the

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two tribes. It must therefore be realized and fulfilled (or God's word fails) in the ten. This is a demonstration, as clear and direct, as any which can be found in Euclid.

God seems to say in all this, to mankind assembled, to the ten tribes He knew were to be so long lost, to Judah He foresaw was to be under the curse, the curse pre-eminently of failure of increase; to the Gentile world at large: "Oh, nations! throughout all time, remember this! My long lost ones, my people Israel, will one day have to be restored to my favour, identified and found; they will be discovered by this great sign: 'THE MULTITUDINOUS SEED;' they will be an increasing people, a people blessed with remarkable, astounding fecundity. Watch, therefore, for this token! If you see, down the ages, any people doubling their population in singularly short periods of time, watch them! draw near to them! mark what that people is about! If you find that they annually throw off their surplus population, as emigrants, in ever increasing streams, as fishes do increase; that their colonies manifest the tendency to consolidate into States or Nations; if, finally, those States or Nations remain firmly attached to the mother country as a confederation of Colonies, presenting the phenomenon unknown before to history, of A NATION AND A COMPANY OF NATIONS, then cling close to that people, seize them, drag them out to the light, and proclaim the joyous cry, like the Greek of old, Eureka! Eureka! Israel the lost is found! God's enigma and mystery, hidden for over 2,500 years, is solved! and the ten tribes of His Inheritance, concealed from the gaze for so long, are brought forth at last, to the light of day."

Passages such as the following, will readily occur to the reader, showing that in other portions of God's Word, besides the book of Genesis, the promise of the Multitudinous Seed was repeatedly held forth prominently by God, as the sure and certain test mark and identification, by which His Lost People were in the latter days to be discovered.

"Who can count the dust of Jacob, and number the fourth part of Israel?" (Numbers xxiii. 10.)

"The number of the Children of Israel shall be as the sand of the sea, which cannot be measured nor numbered" (Hosea i, 10).

"For though Thy people Israel be as the sand of the sea, yet a remnant of them shall return" (Isaiah x. 22, Romans ix. 27).

"The land of Thy destruction shall even now be too narrow by reason of the inhabitants" (Isaiah xlix. 19).

"Thou hast increased the nation, O Lord, Thou hast increased the nation" (Isaiah xxvi. 15).

"They shall increase as they have increased. I will sow them among the people" (Zech. x. 8. This was spoken of the Representative of the ten tribes—Ephraim).

"Now if the fall of them (*i.e.* Israel) be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their FULNESS?" το πληρωμα αυτων (Rom. xi. 12.)

We defer to a future paper, the task of shewing how the marks and identifications thus indicated from God's Word, all converge to one focus, all point in one direction, all prove beyond doubt or hesitation (we submit), that the British people, and that Nation only, responds in all particulars to the descriptions given us in God's Word of "Lost Israel"—that that People, and that ALONE, are the descendants, nationally viewed, of the Ten Tribes of God's Inheritance.

EDWARD WHELER BIRD.

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"The Blessing of Abraham."

BY THE LATE JOHN WILSON.

Mr. D.—Good evening, friends: I seemed to interrupt some very interesting conversation. Pray continue; perhaps you will allow me to join. May I ask the topic?

Mr. A.—We had arranged to discuss this evening that most interesting of subjects, "Our Israelitish Origin."

Mr. D.—Really! Well, I am certainly interested; but am too ignorant of the matter to express any opinion, and have little or no time for study.

Mr. A.—That is true of most of us, and therefore we require to make the best use of what we have. So I will just ask Mr. B. to re-state the question for this evening.

Mr. B.—"*What people in modern times are manifestly in possession of 'the Blessing of Abraham?'*" (Genesis xxii. 14-20; Galatians iii. 14.)

Mr. C.—Most undoubtedly the Anglo-Saxons of "the Isles afar off," and their offshoots in all "the ends of the earth," are in possession of that which was to distinguish "the people of the God of Abraham"—the privilege of distributing to every man in his own tongue the "oracles" of the living God (Deut. iv. 7, 8; Rom. iii. 2.) No people have been so liberally supplied with the means of blessing all nations, whether as regards material wealth, mechanical appliances, or the true riches—"his word, his statutes, and his judgments to Israel" (Psalm cxlvii. 19, 20). "All that see them acknowledge them that they are the seed which the Lord hath blessed," and that God "hath not dealt so with any nation."

Mr. D.—Does the history of the English people correspond with their remarkable modern position?

Mr. C—Several eminent foreign historians have acknowledged that no other history presents so great a number of striking providences as that of the English people. See *Rapin*, *Milot*, *Montalembert*, *Paradol*, &c. (Wilson's *Lectures on Ancient Israel, &c.*, and *Watchmen of Ephraim*, Vol. III.)

Mr. A.—Now is it possible that the Word of God, which was destined by Him to light upon Israel (Isaiah ix. 8), has failed; or can it have fallen to the lot of another people than that for which it was intended; or can it be that we who were to take the name of Israel are appointed in place of that other, and by whom we are to be ultimately superseded?

Mr. C.—Most certainly not. God's Word has not failed; but *we* have been both "blind" and "deaf" to the evidences of His faithfulness (Isaiah xlii. 18-20). That Word, sent away from "treacherous Judah" after "backsliding Israel" into "the north country" (Jeremiah iii. 11-17; xxx. 10; Isaiah xliii. 5-21), has "lighted" upon them as bearing the predicted name of "Gentiles or Nations" and the various names by which they were known when they came into the north-west. Each Apostolic journey was farther in this north-western direction (Acts xiii.-xxviii). In the same line all the New Testament Epistles were sent, most of which are addressed to disciples of Moses; and that addressed to the Romans plainly intimates that through the mercy thus sent, "the outcasts of Israel" were to obtain mercy (Romans ix.-xi.)

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Mr. D.—Then you think it is possible that the people to whom the distribution of the Word of God has been practically entrusted, have been no after-thought of Him who is supposed to see the end from the beginning (Isaiah xli. 4)?

Mr. C.—Certainly I do. History and language alike* show that the various migrations of people who are in possession of the blessings appointed for Israel, came from the very same locality as these by name disappeared (2 Kings xvii. 6). They possess all the physical, intellectual, and moral prophetic characteristics of lost Israel. Their ancient laws, political constitution, and ecclesiastical arrangements, all supply evidence of their having been under the national training of Moses (See Wilson's *Lectures on Ancient Israel*, Lectures v., vi.) The time which they have been lost as Israel corresponds exactly with "the Seven Times" during which they were to be so punished for their disobedience (Leviticus xxvi.) —*Mission of Elijah* and *Watchmen of Ephraim*, Vol. II. But at length the "Prodigal Son" was to come to himself and return to his father (Jeremiah xxxi. 9; Hosea xiv.), and as Christians they were to be found in the latter day "Sons of the living God" (Hosea i. 10; 1 Peter ii. 10).

Mr. B.—What was "the Blessing of Abraham" which was to "come upon the Gentiles through Jesus Christ" (Galatians iii. 14).

Mr. C.—You will find from Genesis xxii. 16-18 and Daniel xii. 3 (margin), that it comprised multiplicity, teaching power, extensive coast dominion, influence in alien national councils, and the ability and disposition to bless all nations.

Mr. D.—And to whom do you say this birthright blessing was especially transmitted?

Mr. C.—To the children of Joseph, Ephraim, and Manasseh, but especially the former (1 Chronicles v. 1, 2; Genesis xlviii. 14-20; xlix. 22-26; Jeremiah xxxi. 9). They were to be as types of blessing to the other tribes of Israel; but Ephraim became the ringleader in separation from the house of Judah, both as to government and worship, and thus parted from what was to be his distinguishing characteristic (1 Kings xii. 16). They were ultimately "cast far off among the Gentiles and scattered throughout the countries" (2 Kings xvii. 23; Ezekiel xi. 15, 16), among whom more especially Ephraim should be looked for; it being predicted that his seed should become a "multitude of Nations" or "fulness of the Gentiles" (Genesis xlviii. 8-20; Romans xi. 25). It was "by faith," therefore, or in view of this "fulness of the Gentiles" engrafted into Christ, that, through the Cross, Jacob pronounced over the head of Ephraim "the blessing of Abraham."

Mr. D.—Was any time fixed for the people of Ephraim being lost among the Gentiles as such?

Mr. C.—Yes. Isaiah (vii. 8) prophesied about 742 B.C., "Within three-score and five years shall Ephraim be broken, that it be not a people;" and very soon afterwards the King of Assyria began to remove the people out of sight (2 Kings xv. 19); so that within the predicted time Ephraim with Israel had been "wholly carried forth of his land" on account of their idolatry and other sins. (2 Kings xvii-xxv.)

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* See "Lectures on Ancient Israel" and "Watchmen of Ephraim," Vol. I. 202 &c.

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Mr. D.—But I am under, at least, the impression that Ephraim was restored along with the Jews after the seventy years' captivity in Babylon?

Mr. B.—That is a mistake. Samaria which had been the capital city of Israel, and the surrounding country which had belonged to Ephraim, continued in possession of the heathen placed in their stead by the King of Assyria after the return of the Jews from Babylon; and there is other very clear evidence that the Lord's "first-born" (Jeremiah xxxi. 9) had not returned in the fulness of the promised blessing. Nowhere in the Scriptures is there any recognition of their having ever returned. But in the places pointed out by prophecy, as prominently as Joseph was placed in Egypt, and as little recognised by their kindred, his posterity were to be filling up their destiny; growing into the predicted "fulness of the Gentiles," to whom was to be given "the Kingdom of God" taken from the Jews (Matthew xxi. 41-43; Jeremiah iii. 11-17), and through whose ministry all nations of the earth were to be blessed (Zechariah ix. 13).

Mr. B.—By what distinguishing marks, then, may our succession to the birthright be identified?

Mr. C.—By the possession of spiritual life, light, and love; by humble confession of our ignorance and blindness in this matter; hearty repentance and forsaking of whatever is a hindrance to our great mission; and by our learning from the Son of God, "who was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers" (Rom. xv. 8), to be eminent in self-denying service for the glory of God in the good of man (2 Chronicles xxviii. 12-15; Luke x. 30-35). To us belongs the responsibility of using aright the privileges of the "first-born." We should have confidence in Him who has evidently so appointed, thank God, and go forward to the joyful accomplishment of our various duties and responsibilities as

"Sons of the Living God"—"The seed which the Lord hath blessed!"

THE DRUNKARDS OF EPHRAIM.

DRUNKENNESS being a great characteristic of the British race, it has been suggested that this is one of the features which identify them with the descendants of Ephraim; they were noted for drunkenness in Isaiah's time. As regards the British people, drunkenness is their chief sin, inasmuch as it is the most prevalent, and the cause of nearly all their other vices. The Judges are unanimous in declaring that *nine-tenths* of the crime arises from it; we know that most of the poverty does. The Commissioners of Lunacy report that more than half the insanity result from the same cause. It is calculated that there are at least 600,000 drunkards in Great Britain, that 60,000 of them die off every year, and that as many moderate drinkers become drunkards. What an amount of domestic unhappiness! What a wonder that the custom of using those liquors is not relinquished—especially by Christian people, and those concerned for the welfare of the nation! Any other trade that produced like results would be prohibited.

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The Migrations of Dan.

I.—SCRIPTURAL EVIDENCE.

In endeavouring to unravel and describe the principal movements which took place among nations at very early times, many eminent men place themselves under a great disadvantage by ignoring the Bible, and declining to accord to the historical portions of it such amount of credit as they readily give to heathen records of those remote periods. A heathen writer may express his religious opinions, may recount the actions and caprices of numerous gods and goddesses, and may describe the idolatrous ceremonies of his own or another people's religion, and it is not held of itself to injure his credibility when he deals with plain history. It will answer present purposes if the historical evidence afforded in the Word of God be admitted on an equal footing with heathen writings.

It will be found most interesting and instructive to compare the Biblical account of the Tribe of Israel, named Dan, with the proceedings of a people spoken of by Greek writers as Danai, and with the records of the Irish and Scandinavian ancestors, called Dannans. This comparison will throw an additional light upon the early migrations, and upon the colonization of the coasts of the Mediterranean and Black Seas, the west of Europe, and the British Isles. The Phœnicians, with whom Dan companied from very early times, and whose speech and writing are now known to have been identical, or nearly so, with the Hebrew, have been most unduly credited with all the commercial, colonizing, and aggressive enterprise of those times, when there seems good reason to believe that they are only entitled to a share, and that they must yield to Israel the palm they have so long held. Let the modern Jews tell the story.

In a lecture delivered to Jewish working men and their families, at the Jews' Infant School, on Sunday, May 23rd, 1875, the Rev. A. L. Green stated as follows (see JEWISH CHRONICLE, 28th May, 1875): "Our forefathers, in their happiest times, in the golden age of the nation's glory, *were indeed the public carriers of their day, travellers for commercial enterprise to all the then known countries, near and far. The ships of Solomon rivalled the Phœnician navy.*" (Dan had been at sea long before Solomon's time.) "The ports of Elath and Eziongeber were filled with the ships of Tarshish, which sailed down the Ælanitic Gulf of the Red Sea on to the Indian Ocean, to Ophir, to Sheba, to Arabia Felix, to India and Ceylon; and through the Pillars of Hercules; brought home copper from Cyprus and tin from Spain, possibly from Cornwall. The Talmud is filled with special regulations bearing on the exceptional wants springing from these various avocations. Synagogues were, from earliest times, attached to special centres of industry, and frequented by special traders, and a workman's ritual was specially arranged to suit the artisan, the landsman, and the seafarer. The pursuits of commerce, in its various ramifications, were covered by an admirable code of commercial law. The laws of agency and insurance

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and hypothecation were codified. Promissory notes and bills of exchange were formulated, even in Mishnaic times."

When Palestine was invaded by Joshua, Tyre, if it was in existence, was only an offshoot of Sidon, at that time the Phœnician head quarters, whose dependent towns were so few and far between, that Laish, only thirty miles distant, was captured, all its inhabitants destroyed, and the city occupied by the Danites, without much sensation (if any) being created, for it does not appear to have hindered the subsequent friendship and intimacy of the Danites and Phœnicians.

Now, some forty years before the Israelites entered the promised land (Numbers i. 38-39) Dan had numbered, *of fighting men alone "from 20 years old and upwards all that were able to go forth to war,"* 62,700, and therefore it is reasonable to suppose that in Palestine, in point of numbers, the Danites had at least a very fair start with the people of Tyre.

No educated man will deny that Moses gave a law to Israel, and that that law was sound, and wholesome, and far superior to anything of which there is any earlier record, and that it continues among civilized nations the standard to this day. For a people, then, after a residence among the learned Egyptians, to undergo forty years of strict training under such a leader and such a law, was in those times an unparallelled advantage. Lycurgus, who lived 500 years, and Solon, who lived 1200 years later, were the veriest pigmies to the great lawgiver who taught the responsibility of man to one omnipotent and all-wise Creator, who gave the Ten Commandments, and laid down the golden rule, "Thou shalt love thy neighbour as thyself!" and I may therefore claim for the Danites, from the outset, at least an equality with the Phœnicians in point of education and enlightenment, as well as aptitude for war.

In Hebrew, "Dan" means "ruling," "judging;" in old English, from the Gothic, it means "ruler," "master," and is so used by Shakespeare, Spenser, and Prior.

"Dan is a lion's whelp, he shall leap from Bashan," was the blessing given by Moses (Deut. xxxiii. 22), which cannot mean that *he was to be led captive* from Bashan.

B.C. 1443. Josh. xix. 40-48. Dan's lot was not near Bashan, but on the coast from about Ashkelon to Joppa, and was "too little" for him.

B.C. 1419. Judges xviii. Dan, therefore, became restless, and six hundred of them conquered a corner of Bashan, and, *desirous of perpetuating their tribal name* (v. 29), changed the name of the city to "Dan, after the name of Dan, their father." They were then near Sidon, from whence sprang Tyre.

B.C. 1285. Judges v. 17. When Sisera invaded the land Dan "remained in ships," from which we conclude that at that date he was no novice in nautical matters.

B.C. 1015. 2 Chron. ii. 14. Josephus against Apion B. 1, 17. The Danites and Phœnicians, or men of Tyre, as using the same ports, were naturally on intimate terms; the people intermarried, and Hiram helped Solomon with the work of the Temple. This last was a very remarkable and significant privilege to be accorded to another nation, and if one considers the relations in which the people of Tyre and the Danites stood to each other, it may be questioned whether the two were not, in

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many places, completely amalgamated, the blood of Abraham of course taking the pre-eminence, as it always did. The following is from "Students' Manual of Ancient History," pp. 83, 86: "The most remarkable successors of Hiram were Ethbaal I., the father of the wicked Jezebel, wife of Ahab (1 Kings xvi. 30, 31), in whose reign some important colonies were planted in Africa; and Pygmalion (pure Hebrew, "hammer of God"), whose murder of Sichæus led to the foundation of Carthage."

B.C. 536, 1 Chron. iv., v., vi. In course of time Dan is no longer to be found in Palestine. Chronicles were written during or after the Babylonish captivity, and Dan, Zebulun, and Asher are omitted from the genealogies. (Asher was a coast tribe, and possessed the harbour of Acre, very close to which point came the border of Zebulun.) Some argue from this that Dan became extinct. Alford, on Rev. vii. and the omission of Dan from the sealing of the 144,000, quotes Grotius, Ewald, de Wetts, Elrard, Dusterdisck, &c., as accounting for this, "by the fact" (?) "that this tribe had been long ago *as good as extinct.* Grotius quotes for this a Jewish tradition, jam olim ea tribus ad unam familiam Hussim reciderat ut aiunt Hebræi, quæ ipsa familia bellis interiisse videtur ante Esdræ tempora." On the other hand, a Jewish writer (Rev. M. Sailman, "Researches in the East," p. 20, H. Barnett, Hebrew bookseller, Aldgate, 1818) says that "Eldad, a Jewish writer of the 14th, or as some say the 9th century, writing to the Spanish Jews, says that in Jeroboam's time" (B.C. 975) "the tribe of Dan being unwilling to shed their brethren's blood, and to fight against them, took resolution of leaving their country."

The idea of the Tribe of Dan having become "extinct" would be inadmissible, even if there were no further scriptural evidence as to its whereabouts, because in the division of the land still future (Ezekiel xlviii.) Dan comes in for his share *at the head of the list!* The indirect scripture evidence, and the traditions that they had disappeared from Palestine are, however, confirmed, and their whereabouts indicated by Ezekiel xxvii. 17-19. The prophet writing against Tyre, *circ.* B.C. 588, says, "Judah and *the land of Israel*" (not the Israelites themselves, they were then in captivity—Ezekiel xi. 15, 16, but such inhabitants as there were) "were thy merchants. . . . . Dan also and Javan going to and fro occupied in thy fairs." The Danites, therefore, still kept up trade with the city of Tyre, but who was Javan, their companion, in this "going to and fro?" In Daniel viii. 21; x. 20; xi. 2; and Zechariah ix. 13, "Javan" is translated "Greece"; and Daniel's prophecy was so clearly fulfilled in Alexander the Great and the empire he founded, that no one disputes its being "Greece." Josephus vi. 1, bears the same testimony.

We have now seen Dan, starting as a powerful tribe, with superior advantages of education, an insufficient inheritance in Palestine; a restless spirit; affixing his name to his first independent conquest; possessing ships, and showing a disposition to leave the country when invasion threatened; in intimate relations with the Phœnicians; no longer to be heard of in Palestine; tradition of his having quitted the country; and recorded by Ezekiel as in company with Greece, still holding intercourse with Tyre.

Before endeavouring to find Dan in other countries, it will be well to look over all the commercial and colonizing enterprise which has hitherto

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been credited to Tyre. In vol. ii. part ii., "Transactions of the Biblical Archæological Society," the Rev. M. Sayce, in a paper on the passage in Plautus, shows that the Phœnician and Hebrew languages were identical. It has been already pointed out that Hiram, king of Tyre, was privileged to aid in the building of the Temple, and that Jezebel, wife of Ahab, was a daughter of the king of Sidon. Pygmalion (Hebrew "hammer of God") was a successor of Hiram, and his sister Dido, *alias* Elisa (Hebrew) founded Carthage. "From the history of Pygmalion, it is evident that *Tyre, like Venice* in modern times, possessed a wealthy aristocracy, whose influence was a formidable counterpoise to royal power." ("Students' Manual Ancient History," p. 84). Tyre, perhaps, owing to the aid she afforded in building the temple, perhaps from a strong admixture of Israelites, had apparently adopted as her symbol a cherubimic image—Ezekiel xxvii. 12-14. The "winged lion of St. Mark's," of Venice (to be seen in the Tower of London, brought from Corfu), is undoubtedly a cherubimic image; and besides the similarity in the form of government noticed by the Manual of History above quoted, Phœnicia and Venetia are sufficiently like each other to suggest that the merchant city of not many centuries ago, rose, phœnix-like, from the ashes of old Tyre. Soon after the blockade of Tyre by Nebuchadnezzar ("Manual Ancient History," p. 84) "a change was made in the form of government; annual magistrates, called shophetim (Hebrew, judges), being chosen instead of kings." "It is known" (p. 86) that the *Phœnicians preceded the Greeks* in forming commercial establishments along the coast of Asia Minor *and the shores of the Black Sea;* but we have no account of the mode in which they were deprived of these possessions by the Greeks. It is probable that *the Phœnicians resigned this branch of commerce to attend more closely to their lucrative trade with the western regions.* . . . . . It would seem that the Tyrians were by no means anxious to retain supremacy over their colonies, wisely preferring a close alliance, cemented by common descent, language, and religion, to a hollow dependence. Colonies were also planted beyond the Straits of Gibraltar, or as they were called by the ancients, the Pillars of Hercules. Trade was extended to *the British Islands and the coasts of the North Sea,* which must have led to the establishment of colonies and naval stations along the western and northern coasts of Spain."

Comparing this account of Tyrian enterprise with the statement in the lecture quoted above, by the Rev. A. L. Green, regarding Israelitish commercial enterprise, and bearing in mind the disappearance of Dan from Palestine, and the record of his "going to and fro" with Javan or Greece, see if there are traces of any people of that name in the localities frequented by the Phœnicians, viz., the Black Sea, the British Islands, and the North Sea; or otherwise, if the people of that name who we know have come into the British Isles and the North Sea, came from Greece and the Black Sea.

J. C. GAWLER.

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Meteorology and Metrology.

Here are two words so nearly alike both in sound and written look, that though the educated in polite society may be under no doubt as to the real and wide difference in their meanings, whenever they are fairly brought before them; yet it is far otherwise with the world at large, where both slips in conversation, and still more frequent replacements of one word by the other through inadvertence in printing, are of by no means rare occurrence. And when either word may have thus been wrongly used, in the right place, what is the amount of error introduced thereby into the subject under discussion?

Meteorology, from the Greek μετέωρα is the science of meteors above us, or of the visible and perceptible phenomena of the air, and whatever may be seen through the air, of the sky also, and the luminaries that are therein and beyond, in so far as they produce effects upon the air. Hence it may treat of thunder and lightning, of rain descending from the cloud, of destructive storms of wind, of arid summer heat, or piercing winter cold; in fact, of all that which Anglo-Saxons generally summarize as "the weather."

But *Metrology*, from the Greek μέτρων, signifies the science of any such artificial machines or instruments as may be used by man for practically and materially measuring the lengths, bulks, weights, &c., of any corporeal substances he has to deal with, large or small, common or uncommon, from a yard of cloth, a bushel of corn, or a pound of meat, up to the size of the earth and the distance of the sun. In fact, this learned looking Greek word signifies merely what our countrymen understand as "weights and measures;" and has little enough to do directly and in its entirety with Meteorology, or the science of the natural weather.

Then why not call one subject after and by the name of the weather, and the other after and by the name of weights and measures; and then all the mass of our people—men, women, and children—over the whole breadth of the land, would understand at once what was meant?

Why not, indeed! Unless it is that science is now in a somewhat similar stage to that occupied by the Christian religion in this country 400 years ago; *i.e.*, delighting to use among its high priests a dead language, not only mysterious to the bulk of the people, but not, after all, so well adapted in every case as their own vernacular tongue, to express the real and full nature of the things under discussion.

In such case, however, we may be pretty sure that a conflict is impending, if not already begun, which cannot fail in the end to terminate as the similar one in religion terminated happily long ago, *i.e.*, in English, in place of Latin prayers, being publicly offered up in our churches. And all the more certainly will this result come about when the English people are recognised to be the Israel, the collective Ephraim, of Scripture; and that one of the Divine acts of the last days is "to fill the bow with Ephraim, and raise up thy sons, O Zion, against thy sons, O Greece," in many another question besides this philological one, which has been pressing far too long on the minds, if not also the souls, of men.

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But the wisdom of the learning and beauty of the arts, profane though they be, of Greece form no mean opponent; and do indeed contain so much of worldly ability, that the children of light may often study certain features of them with positive advantage to the strengthening of their own position in the world. And it does so happen here with one actual test of Meteorology and Metrology, that the very similarity of their Grecised names should prevail to open our eyes at the present prophetic epoch in the history of man, to the strange fact that some of the worst dangers which were introduced a century ago by Atheism under the mask of *Metrology* are now about to be sown broadcast over the world under the guise of *Meteorology*, however different may that science be and have always been hitherto from the other.

Metrology, as is now coming gradually to be appreciated by many, attempted during the wild storm of more than Egyptian Cainite darkness in the first French Revolution, to stamp out all traditionary weights and measures, descended from times of old, amongst mankind; and to introduce for general adoption a new set of its own, by name, the French metric system; and the symbolical meaning of this system was to imply for every one who used it that Man, and not God, was thenceforward the possessor of the earth and the arbiter of his own destinies! But the attempt was too gross and flagrantly defiant of Heaven and Revelation to succeed altogether then, even within the limits of revolutionary France; though it has never ceased ever since then to be kept in sight, and to be subtily worked for by every free-thinker, every Communist among the continental nations, until now it is again raising its hydra-head on every side, and is even rapidly filling up a large part of the fearful outline originally prepared for it.

But how does that draw Meteorology along with it?

In this way: Of all the modern sciences which have been growing so apace during the last half-century, none has been more developed, both in itself, and by the help of collateral discoveries and the erection of new sciences, than Meteorology. Some sciences are by their nature local, and have always been, and will always be, confined to a few cultivators only, but Meteorology ever seeks to extend both its stations and observers, and can do nothing in the present day if confined to one spot. True that heat and cold, rain and drought, may occur there, but it is now well recognised that those effects are not originated at that point. The sun's rays, striking down towards the earth, are intercepted, either by the absorbing powers of the air or it may be by actual cloud, from reaching some one spot which ought to have received them, and are whirled away by the currents of the atmosphere to affect some other very different and perhaps distant regions of the earth, even to the extent that the rains precipitated in the Northern hemisphere have been generally furnished by the evaporation of the ocean round the Southern Pole; and our own warm South-West, and cold North-East, winds have had these qualities put into them when they were thousands of miles from our own shores.

Hence the weather of any one region, even for its own local purposes, can only be effectively studied with any hope of ascertaining what is coming, as well as why and wherefore it does come, by a simultaneous study of the weather of numerous other regions as well, even over the

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whole globe, and though formerly it would have been a mere Utopian wish to desire to look into such things, yet the recent invention of the electric telegraph, and its unceasing extensions from year to year—almost month to month—until it now commands the communications of three-fourths of the world, have given to Meteorology precisely that external help which it needed, and of which it has been by no means slow to avail itself.

Indeed the once humble science of the weather, a science in itself, and in the days of our fathers, of a *naive* innocence and rural simplicity, even with the aid of some Barometers and Thermometers to accumulate numerical data, has, within the last few years, had greatness suddenly thrust upon it. So that nothing will now satisfy its votaries in any nation but that over and above enormously increased subsidies from their respective Governments, they shall be enabled to hold, not meetings only, but congresses—and international congresses too—of all the civilized nations of the age, whereat the Meteorology of all peoples, so far as it applies to Meteorological Instruments, shall be settled for them on one uniform plan, and one language only shall be spoken by the documents of all the world.

Even at the present moment such an International Congress is in permanent sitting at Vienna, and, as could hardly but be expected from such a focus of medieval intrigue and feudal despotism, their ways are not our ways, nor are their results very likely to commend themselves to the religious spirit of our country. Not a few persons too, in Great Britain, felt rather indignant last autumn, when a mobilised Committee of that Viennese Congress, received hospitably in London, met there for a week, discussed the Meteorology primarily, but secondarily the applications of Metrology and language thereto for our nation, not only with closed doors, but with the subsequent announcement when the week of meeting was over, that no account of what had been resolved on could be published in this country until it had first been submitted to the greater Congress at Vienna.

Enough has since oozed out to warn us that this new Star Chamber, fixed from without upon the British people in the alleged interests of Meteorology, is contemplating, as soon as the national repugnance to it can be overcome, to oblige us to talk the Metrology of the French metric system, which the Congress earnestly desires to make the one and sole language of weight and measures for all the nations of the earth. The greatness, therefore, recently thrust upon Meteorology is a greatness bordering very closely on danger, if we regard Biblical human history from its very beginning with any respect, for there is an approach, or return, threatened here of too evidently similar a character to the condition of mankind at the Tower of Babel.

One of our great poets, overflowing with the classic, and therefore in so far profane, teaching of the Universities, has attempted to persuade us that that Babel condition of old is the proper outcome of man in the future, and the highest destiny he can look for on earth, when national distinctions shall all be sunk in one grand federation of all peoples, or what he is pleased to call "the parliament of man."

But that is not the future which both the Old and New Testaments bid us expect as having both been prepared for from the beginning of the world, and

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having now nearly reached its appointed times of manifestation. Indeed, that holy and blessed future is something so totally different, that the advocates for resuscitating the ante-Babel condition of mankind are driven, if they believe in the Bible at all, to spiritualize away into mere airy nothings all of its historical facts and sure prophetic lights; and to contend that no man can possibly go wrong in seeking to advance modern science by any of the best means that Nature may present to their hands. That Meteorology and Metrology are both of them modern sciences, only understood in their higher scopes of world-wide application in modern times, and that modern men are alone fit to test and choose for themselves how they shall be promoted.

Some very powerful answers might be made here, did space permit, as to the obligations on reasoning men to exert at all times, but more especially in a Providentially granted epoch of wealth, power, and worldly success, both moral control and religious control, to the end of living rather to God than for themselves and their own material profits alone; of taking up the cross and following Christ, rather than of thinking of saving only their own souls. But although we are especially told that the former rather than the latter doers shall have their souls really and effectively saved for them by God, yet there is a wide-spread indisposition even among many otherwise excellent men, to trust Him, or be found on His side, in any matter of modern science, even too although, as in the present case, the issues of that modern science threaten to challenge the Divinely prophecied future of the world and man.

Then in such case, in the hope of assisting to raise up those who have fallen before the powers that be of the world, and to strengthen the feeble knees, I beg to subjoin—in the form of a letter recently written to the Committee of the Viennese Congress—a glimpse of the far better scheme for the Metrological portions of a future universal Meteorology of this Earth, which has recently been in a manner evolved by the most ancient Great Pyramid, prophetically erected 4,000 years ago, for this, amongst other ends, under the eye of Melchizedek, King of Salem; and forming indeed a vastly better scheme and more scientific foundation than anything which the new French Metric system will ever be capable of.

ON THE SCALES TO BE USED IN INTERNATIONAL METEOROLOGY,

A LETTER to Dr. BUYS BALLOT (of Utrecht), President of the Permanent Committee of the Meteorological Congress at Vienna, sitting now, or recently, in London, at 116, Victoria Street, S.W.

To Dr. BUYS BALLOT,

Sir,—With reference to your printed official letter of 5th of May, 1875, and your kindly concluding assurance therein, that,—

"The Committee will be especially pleased to learn my opinions on any point of International Meteorology, and to be informed of any point which may appear to me to be advisable to be taken into consideration, or to be treated in a different manner from that which has hitherto been the case."

I have the honour of placing before you, in reply, the following views on certain leading points, which I have been privileged to acquire during the last eleven years, touching the prosecution of the Meteorology of the Earth as a whole; viz.—

1st. The only absolutely unique, straight, true, and characteristic reference for length measure in, and for, the entire earth, and all the nations living upon it, is, *the axis of rotation thereof*. And the most handy sub-division of it into small units for the every-day purposes of man in general, and his scientific barometrical observations in particular,

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which you are so deeply interested in, is the division into 500 millions (or *inches*, with further decimal subdivision of them when required); as securely monumentalized more than 4,000 years ago in the Great Pyramid; a building pre-eminently of number, weight, and measure, still standing in measureable condition in the centre of all the inhabited land surface of the whole globe.

2nd. If the greatest convenience of the greatest number of mankind, and the fact of man living on the surface of the Earth, and not on any other planet of the Solar system, are held to be of any importance in your International Meteorological Congress of to-day,—the *temperature* reduction of barometrical observations should be made to refer to the mean of all man's experiences of that kind on the earth; and not to any ideal extreme point of heat (or cold) outside them all, and in which he does not, and could not, live and flourish.

3rd. The true mean reference indicated above, or the mean of all man's temperature experiences in all the permanently inhabited countries on the face of the earth, is exhibited in a circumscribed manner in the mean temperature of that central building of all the terrestrial world, the Great Pyramid; and is further defined there as a temperature of *one-fifth the distance from freezing to boiling* of water (at the mean level of sea *and* land, and with the barometer at its mean Pyramid height), and on a thermal scale where freezing reads 0, and boiling + 250.

4th. The weight reference for all nations, if they live upon the earth and have intellectual and scientific aspirations, should be founded on, and be evenly commensurable with, the size and weight of this planet, the earth, as a whole; a thing monumentalized also at the Great Pyramid ages ago, and with the practical result of showing prophetically, or for and at such subsequent time as man should be able to appreciate it, but not before, a grandly standard pound weight (to be further decimally subdivided as necessary) equal to the weight of 5 *cubic pyramid inches of the earth's mean density;* to be taken in air of the standard Pyramid temperature and pressure, or that most suitable and agreeable to man in all his employments; and by no means, as with some modern doctrinaires, in a freezing vacuum.

5th. Whereas modern science has absolutely no means of stating, or even approaching the question, whether the race of man is going to last on this globe for a few years more only, or, for almost unlimited millions of millions, and millions again, of years; and such knowledge would be most important when deciding on the Metrological standards for future international Meteorology—it may be well to bear in mind, that the Great Pyramid, which has already seen all the history of intellectual man as yet,—and grandly anticipated, amongst other points of terrestrial and celestial physics, the very sun-distance determination of most nations in the present year,—contains a by no means uncertain limitation of his future.

For further particulars on all these several essential topics I beg to refer you to a little book just translated and now being published in France by M. L'Abbé and Chanoine F. Moigno. It is entitled, I believe,

LA GRANDE PYRAMIDE
PHARAONIQUE DE NOM
HUMANITAIRE DE FAIT
SES MYSTERES ET SES ENSEIGNMENTS.

With expressions of the highest consideration, I have the honour to remain,

Sir,

Your most obedient humble Servant,

PIAZZI SMYTH,
Astronomer Royal for Scotland, and
Ex-Member of the Royal Society of London.

15, ROYAL TERRACE, EDINBURGH,
20th May, 1875.

C. PIAZZI SMYTH.

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Address at the Anglo-Israel Conference

OF THE 26TH MAY, 1875.

HAVING ventured on previous occasions to occupy your attention with observations tending to support the Hebrew origin of our race, it may seem strange if I confess that I have been disposed to regret that I had not declined the invitation to address you to-day. And for this reason,—that the more I consider the subject from different points of view, I am oppressed by a sense of the magnitude of the issues involved, and of my own incapacity to set them before you. The issues are, indeed, momentous. If it be irrefragably true that the Lost House of Israel is resuscitated in this British people, so vast a change is presented to the mind's eye in the aspect of history, of ethnic relations, of the position of the militant church, and of the divine method of accomplishing the predictions of the ancient prophets,—that we must needs feel as those on whom the ends of the world have come;—as if the burning bush of Sinai had suddenly blazed up again in the very midst of us; as if we were now ourselves in the actual terrible presence of the Most High.

But if, on the other hand all this be a delusion, a fanciful and unsubstantial conceit, how fearful is the responsibility of those who are busy in promulgating it! How gross and unqualified the dishonour done to the sacred words of Scripture! There is no doubt that it is from this point of view that the matter presents itself to many devout minds, well-instructed in Holy Writ. One such, well-known to most of you, a man of rare attainments and experience, has lately denounced it as a "highly pernicious theory." And no doubt if it be not *true*, "pernicious" is the lightest epithet which could be applied to it.

It seems, therefore, to be of the utmost consequence to review from time to time the nature and logical value of the whole argument by which the matter claims to be demonstrated;—to reconsider step by step the whole series of premises and conclusions; to ascertain once again what is clearly and unanswerably proven, and what is merely adventitious assumption.

If this process be followed without bias, and with the single aim to ascertain the truth, with a stern disregard of consequence to cherished prepossessions, there is little doubt that much will have to be rejected as imaginative, fantastic, worthless.

The proposition that the Lost Tribes of Israel have risen like the phœnix from the ashes and ruin of the ancient empires, in the tangible and robust form of the British folk, is so startling, stirs the imagination with such force, and is so much in harmony with the universal presentiment that the time is big with portents,—that calm judgment is apt to be overset. We are exposed on the one hand, to the vagaries of ill-regulated undisciplined minds, stirred by every wind of doctrine, and moved by the fervour of fancied religious enthusiasm to catch up every new thing as a

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special revelation. On the other hand, the epidemic of dilettante interpretation infects the leisurely and unemployed, who rush in with crude theories where angels must needs fold their pinions and tread softly. Last of all is the insidious tendency on all hands, to attempt the premature completion and rounding-up of what is admittedly in a stage of rudimentary incompleteness; whence come assumptions of "identities" where none exist, and the extension of recognisable identities into regions where they are totally inapplicable.

However satisfied we may be with that method of interpretation of prophecy which identifies our race with the old Hebrews, it is vain to deny that we encounter immense difficulties in the regions of history, ethnology, and philology. And it is particularly in these branches that the subject seems doomed to be discredited in the judgment of the well-informed, by rhapsodies which not only set at defiance the very elements of what *is known* of ethnic relations, not only are devoid of logical consistency, but are repugnant to common sense. Any approach towards hurting unnecessarily the susceptibilities of earnest and well-intentioned propagandists of what they persuade themselves is truth, should no doubt be avoided; but there are occasions when it becomes a supreme duty to protest against the overflow of zeal without knowledge, whose sole achievements is to involve in ridicule, not only a question of the gravest and most sacred order, but to intensify that contempt for Holy Writ which is already sufficiently dominant amongst the daily widening ranks of the sceptical, the cynical, and the profane.

When I refer to the technical difficulties of the question, however, I do not mean that we come so much into conflict with *ascertained facts*, or firmly and irrevocably established inductions of science, as that what we have to contend against is a science falsely so-called; a science which is forced out of the mid-channel of logical induction by the trend of the current of modern thought; a science which is based on immature assumptions, crude and undigested data: a science which therefore, is inchoate, halting, self-contradictory,—and, if science be definable as *that which is conclusively known*, then it is no science, but a pretence, a charlatanism, an intellectual gymnastic.

Into *this* the technical difficulties resolve themselves, that there is yet no such thing as a well-defined science of ethnics, not yet a body of well-established facts by which the way may be made clear to test or corroborate what we hold to be the true interpretation of prophecy, by a reference to a clearly ascertained order of ethnic migrations.

It is hardly an exaggeration to say that within only the last few months such science as there was of ethnic relations has been revolutionized, and the very basis on which it was built abandoned by common consent as untenable. That basis was the assumption, the fallacy of which I exposed some time ago, that "Affinities of *Language* are a final test—within uncertain limits—of the affinities of *Race*."

On a late occasion I quoted the declaration of a professed philologist of eminence, that "language cannot be held to be a test of race, but only of social contact." Now, not content with that declaration, made incidentally in the course of a discussion on the Basque language, he read a formal paper on the subject before the Anthropological *Institute* (which must be

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carefully distinguished from the Anthropological *Society*) on the 11th of May, of which the following is a brief summary:—

"The Rev. A. H. Sayce, M.A., held that the fallacy of considering language a sure and certain test of race was one to which few modern philologists would commit themselves. There was no assertion which could be more readily confronted, more clearly demonstrated to be false. Society implied language—Race did not; hence, while it might be asserted that language is the test of social contact, it might be asserted with equal precision that it is not a test of race. Language could tell us nothing of race. It did not even raise a presumption that the speakers of the same language were all of the same origin. It was only necessary to look at the great States of Europe, with their *mingled* races and *common* dialects, to discover that language showed only that they had all come under the same social influences. Race in philology, and race in physiology, mean very different things."

The only complaint to be made of these statements is that they go too far, and are too sweeping. We are under great obligation to the author for his expositions of the Assyrian language, in which he is *facile princeps*. But while acknowledging his skill as a Shemitic scholar, his laborious assiduity, and his remarkable cleverness, we may yet venture to question his capacity for philosophic grasp of abstract principles, or for profound generalization. Fortunately, we have at hand what appears to be a much more accurate presentment of the matter, from one who is distinguished by intellectual power of the highest order. On the 22nd May, Sir H. Maine lectured before the University of Cambridge on the characteristics of the native polity of India, and, in reference to the influence exercised on Western thought by the study of Sanskrit, he says:—

"The new theory of language has produced a new theory of race. The assumption, however, that affinities between the tongues spoken by a number of communities are *conclusive* evidence of their common lineage, is one which no scholar will accept without *considerable qualification*. But this assumption has been widely made, and in quarters and among classes where the discoveries out of which it grew are very imperfectly appreciated and understood."

But what is the practical effect of these declarations? Why this—that if even we spoke *pure German*, instead of a language which is *radically* in its structure as unlike German as we ourselves are radically unlike the Germans, it would by no means necessarily follow that we were of the same Aryan race as they undoubtedly for the most part are. The practical effect is to demolish at a stroke the hypothetical structure of ethnic relations which has been built, like a house of cards, on the affinities of language. The practical effect is that the labours and writings of those giants in Comparative Philology, Bopp, Grimm, and the rest—who were brought in to grind us to powder by the ingenious young gentleman who described himself, with charming unsophistication, as a "Teutonic Christian"—are almost entirely, if not quite, beside the question.

We are therefore now in this position—that as affinities of language are no longer acknowledged to be *decisive* evidence of affinities of race, we are entitled to ask those who condemn the proposition of our Shemitic

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origin out of hand as contrary to the first principles of science—What *are* those first principles of science to which the proposition is contrary? What are the grounds on which you venture to treat the proposition with scorn, as unworthy of serious discussion?

There are some who will fall back with sublime confidence on ethnologic analogies, and discourse eloquently on sizes of skull, femur and humerus. We may reply that to rest the argument on such a ground is too absurd, and decline to consider *that* as worthy of serious discussion.

But it is necessary to exercise the greatest caution, lest we carry an argument beyond its legitimate conclusions. It is necessary to fix very clearly in the mind that although affinities of language are of *themselves* insufficient to determine affinities of race, they do nevertheless yield to careful research a clue of immense value to guide us through the mazes of ethnic origin. And for this reason, that any given language is the complete and perfect index and expression of the mental and moral tone, the culture, the polity, the traditions and history, and the psychological idiosyncracy of the tribe or race who speak that language. Hence, in the case where the mother-tongue of a people has been transmuted or displaced to a greater or less extent by another, their new language will retain, in its essential structure and the *tournure* of its idiom, the special characteristics of their mother-tongue—other things being equal—in direct proportion to the survival in the people of independent mental and moral force. A people wanting in native vigour, lacking initiative *verve*, supple and impressionable, will be so dominated by a superior race with whom they come in contact, that they will become so far assimilated in *habit of thought* to the stronger that nearly all trace of their original speech may be lost by a parallel assimilation.

But where a people of potent congenital genius, strenuous courage, and invincible independence, are brought into contact with a race of even equal capacity, and perhaps superior culture, and also immensely outweighing them in numbers, the natural effect would be that the language of that people would necessarily suffer an extensive transmutation in its *vocabulary*, whilst the changes in its grammatic structure would be superficial and transient. So that when released from contact with the other race, their strong ethnic idiosyncracy would *re*-assert itself, and revindicate its independence by a continual divergence from the types to whose influence they had been temporarily subjected. This indeed appears to be what has actually occurred with the Anglo-Normans on the one hand, and the Anglo-Saxons on the other. So that we are as much *French* as we are *German*, and not one whit either one or the other.

W. J. COCKBURN-MUIR.

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The Brighton Convention.

To go, or not to go, was the question for some days with a good many. Rather fierce opposition had arisen in some quarters out of zeal for the truth, which was supposed to be endangered by the hazy views of some of the chief promoters. But after quietly reflecting how often in one's own experience prejudice and ignorance have dulled both eyes and ears to the perception of others' kindly motives and statements, that neither "making a man an offender for a word" (Isa. xxix. 21), nor taking up a reproach against one's neighbour (Ps. xv. 3), is the mark of an heir of "the kingdom;" and feeling deeply the need of all the good one might expect, in answer to such a number of earnest, believing people seeking for more spiritual life, unselfish love, and conformity with the will of God —into which, after all, the whole teaching resolved itself—the writer's mind was made up to go.

It was also a grave consideration that this great gathering—so simple in externals, but moving in its details with clock-work regularity—might be the sliding forward of one of the links in the chain of prophecy becoming history, which it was the writer's duty to observe carefully, as one of those concerned in the welfare of "THE WHOLE HOUSE OF ISRAEL." One could at least welcome the Continental Christians, representing some twenty nationalities, and make their visit helpful to the great work of raising up ALL ISRAEL.

Prayer had been made for the Continent in our Sunday-schools for the last eleven or twelve years, the children of which had annually contributed to help forward Continental Sunday-school organization; for many years British and American Christians had liberally distributed the Scriptures and pure literature, with much prophesying over "the dry bones" of ancient churches and confessions, asking sometimes in the agony of hope deferred, and feeble or untaught faith, "Can these bones live?" (Ezek. xxxvii.) It was not for us to say they could not; but to fulfil our own duty in telling "the dry bones to hear the word of the Lord," and then "prophecy to the wind" or Spirit to breathe upon them. When this had been done, and not till then, could they be generally recognised as "the whole House of Israel," although—like the skilled anatomist and geologist, who knows from handling a single bone or fossil, the whole structure and habits of the organism to which it has belonged—the thoroughly competent investigator is able to distinguish certain marks pointed out, some of which are possessed by all.

God has placed us here, like Joseph in Egypt, in the midst of the seas, that we may distribute the bread of life to all the families of mankind; but He has given us the birthright of the firstborn (1 Chron. v. 3; Jer. xxxi. 9), that with loving gentleness we should care for those who are weak and out of the way, after the example of the Good Shepherd (Ezek. xxxiv. Let us beware of saying to any poor prodigal who has wasted every evidence of his sonship, which would be a credit to us, "Get you far from the Lord" (Ezek. xi.) There is great danger, to us English, in

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the worship of success, and in over-weening pride of ancestry—the very opposite of the spirit in which we must be to receive the highest form of blessing.

The writer had sometimes asked lately, "Can it be that so much faith and heart-work has been expended for nothing? Must we take an European tour to discover signs of life in these 'dry bones?'"—when, lo! the answer came with overwhelming power. And of all the beautiful sights and sounds on this side of eternity, for fulness of meaning, few can ever exceed that presented in the dome at the reception of the foreign pastors, as one after another rose to tell of the spread of Bible teaching in every country on the Continent; contrasting the present state of things with that some time ago, spreading over a range of thirty or forty years. "And it is ALL owing to England" seemed to be the refrain of every speech. That meeting closed with Luther's glorious hymn in German, "A strong tower is our God," the unison singing of which seemed to shake the place, and by Dr. Prochnow, of Berlin, pronouncing the blessing of the Children of Israel, common to all the northern nations from the most ancient times:—

"The Lord bless thee and keep thee,
The Lord make His face to shine upon thee,
And be gracious unto thee,
The Lord lift up the light of His countenance upon thee,
And give thee peace."

The foreign prayer-meetings were full of life and earnestness. Much had been forgiven on all sides. Except for difference of language, one might have been in a very mixed Evangelical Alliance Meeting of English people. Indeed, some one remarked to the writer, "What a very English look these foreigners have. I expected them to be so different." Most of them understood English well. It was interesting to hear Ezekiel xxxvi., xxxvii.; Hosea i., ii., xiv.; 1 Peter ii., &c., &c., read in the various languages with such emphatic fulness of meaning; and difficult to entertain the doubt whether these people who had come literally to tell what "dry bones" they were (although they had so far responded to "the Word of the Lord prophesied" over them in the simple obedience of faith), could be any other than what the LORD Himself had to tell the prophet were "THE WHOLE HOUSE OF ISRAEL."

The late Mr. Wilson, in "The Mission of Elijah," p. 59, wrote, nearly twenty years ago: "If the Allemain are what we have supposed them to be, a great change must take place in them before the restoration of all Israel can be effected. But it is not greater than the power which is to accomplish it, and that power is to be called forth by prayer.

"The effectual fervent prayer of a righteous man (a man walking in the truth) availeth much. Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain; and it rained not on the earth for the space of three years and six months. And he prayed again, and the heavens gave rain and the earth brought forth her fruit (James v. 16-18). Long enough have we proved the negative power of prayer; now let us, with heart and life devotion, unitedly pray for the accomplishment of Elijah's mission in answer to his prayer: '*Hear me*,

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O Lord, hear me, that this people may know that thou art the Lord God, and that thou hast turned their hearts back again.' 1 Kings xviii. 37."

And listening to their glorious hymns given forth with such marvellous fulness and precision, it seemed as if, indeed, the consecrated life and power of "an exceeding great army" of the living God would be irresistible. In London alone there are above 70,000 Germans.

Mr. Smith's tact, self-control, and suavity were a fine lesson to many; and the courteous way in which he seemed to bring every one forward, and encouraged the strangers to speak, read, and sing in English was a most touching, practical example of the national duties of Ephraim as the Firstborn, in the encouragement of his weaker or less favoured brethren.

The communion, celebrated simultaneously with much Scriptural simplicity, under the presidence of the Foreign Pastors, in the Dome and Corn Exchange is a time to be remembered. Altar lights, vestments, gold and silver plate were all absent; but the felt stillness of the vast multitude, the subdued singing, the singularly appropriate Scriptures read by men of various tongues, describing the entrance to the marriage supper of the Lamb in the New Jerusalem, brought with more powerful vividness than ever before felt the great meeting of Israel in glory "out of all nations, and kindreds, and tongues, and peoples."

Evidently there is a greater amount of vitalisation going forward on the Continent than some think, and with which we should all endeavour to be in sympathy. Of this we were reminded on the last morning by an Italian evangelist, educated at Geneva, apparently in the Waldensian College, who entreated the sympathy and prayers of English Christians for Italy, adding that, whatever we might think, his conviction was that she had a share in at least one chapter in the Bible, and that is the 37th of Ezekiel! He was not speaking without authority, for the Waldensian ancient confession of faith, says "the Scriptures teach that Christ was promised to our forefathers, who received the law, to the end that knowing their sin by the law, and their unrighteousness and insufficiency, they might desire the coming of Christ, to the end that He might satisfy for their sins, and accomplish the law by Himself."

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Israel in Europe.

As some of us believe that those European nations to whom the heritage of God's Word and His Protestant truth has been entrusted, are to be identified with some of the Ten Tribes of God's ancient people Israel, it becomes us to attempt, if possible, to identify the various nations into which they have been formed, with the various tribes into which the Israelites were divided. The patriarch Jacob, in the 49th chapter of Genesis, foreshadows by inspiration that which shall befal his several sons in THE LAST DAYS, evidently these days in which we live, and which must be very slightly anterior to the millennium. It may therefore be expected that some distinctive features in each should be beginning to manifest themselves. We believe that we have already been privileged to penetrate into God's secret as regards His promise to Ephraim, and to recognise in the pre-eminent temporal and spiritual blessings bestowed on the Anglo-Saxon race, the promises made especially to that younger son of Joseph (Gen. xlviii. 15-20) through the Cross, which were never fulfilled during their first occupation of the land of Canaan. And we now proceed, as far as we can, to examine whether the promises to the other tribes may not have their fulfilment likewise in the other so-called Teutonic and Protestant nations of Europe. We desire to do so with as much caution and hesitation as possible, and with the most earnest desire to be checked or corrected if we shall seem in any way to be sacrificing truth in order to work out a theory or to indulge in any mere fanciful analogies. For most of these suggestions we are indebted to an unpublished manuscript left by the late John Wilson, although from some of his conclusions we have been compelled to dissent, principally because of the light which the events of the late Franco-German war seem, since his death, to have been the means of throwing upon this subject. And for other of these suggested identifications, we are indebted to an earnest and deeply-read Christian lady who has devoted much profound thought and study to the history of the Germanic peoples.

The first promise is to Reuben, and is as follows (Genesis xlix. 3):—

"Reuben, thou, my first-born,
My might, and the beginning of my strength,
The excellency of dignity,
And the excellency of power.
Unstable as water, thou shalt not excel,
Because thou wentest up to thy father's bed.
Then defilest thou:
My couch is gone."

There are three privileges here stated as the natural right of Reuben, but which were taken from him and distributed among the other tribes.

The "beginning of strength," the increase, the large possession, was given to *Joseph*, while the priesthood, "the excellency of dignity," the honour of approaching God in the name of his brother, was given to *Levi*,

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and the kingship, "the excellency of power," was given to the tribe of JUDAH, of whom came David and his imperishable seed of kings, and the son of David, who is also David's Lord.

The sentence upon Reuben is thus pronounced: "Unstable as water thou shalt not excel." Reuben had great natural endowments, for his father calls him "my might;" but these, without collective and continuous moral strength, would be dissipated and lost. And such we find was afterwards the condition of this tribe. Even at an early period in the history of Israel, Deborah sang thus:

"For the divisions of Reuben there were great thoughts."

(Or, again, "there were great searchings") "of heart."

The reason of the sentence is then given, in a threefold view of the guilt of Reuben. 1st.—With regard to the kingship: he is unworthy of possessing authority, for he himself respected not even that of his revered father: "Because thou wentest up to thy father's couch." 2nd.—He is unwilling to spread forth his hands as supplicating blessing upon others in his exercise of the priesthood, "Then defiledst thou." And 3rd.—as to the large possession; of that he is altogether unworthy, because of his injustice: "He went up to my couch," or, as it is otherwise rendered, "My couch is gone." He has taken what was not his, and so shall not possess what would otherwise have been his own. This description we venture to apply to the kingdom of *Saxony*. This people, who seem to be the first born of the nations, we identify with Israel, by their continued possession of the original name of Sacæ, and by the forward position they have occupied in whatever is excellent in religion or politics. To them belonged the great reformer Luther, and to the noble toleration and encouragement given to him by the Elector of Saxony, Frederick the Wise, may we be said, humanly speaking, to owe the Reformation. To this same Prince did the Emperor Maximilian, father of Charles V., entrust the vicariat of the entire empire, and thus the "excellency of power" might have been theirs. But at the present day, though the people of Saxony are nominally Protestant, their rulers are still degraded papists, and when all Germany was uniting to vindicate the fatherland from the thraldom of the First Napoleon, Saxony was divided from them, and played into his hands a *rôle* which they seemed inclined to repeat on a later occasion, and were only saved from extinction as a separate kingdom by the magnanimity of the present Emperor and Prince Bismarck. It has been observed that acquisitions in science and art, as well as in politics and religion, drop from the hands of these Saxons as if they knew not their real value, while they were taken up and utilised by other nations around.

The blessing of Moses recognises this tribe as being in but a languid condition. It is (Deuteronomy xxxiii. 6)—

"Let Reuben live, and not die, and let not his men be few."

Of his next two sons, Simeon and Levi, Jacob says (5-7)—

"Simeon and Levi are brethren;
Instruments of cruelty are in their hands.
O my soul come not thou into their secret,
Unto their assembly mine honour be not thou united.

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For in their anger they slew a man,
And in their self-will they digged down a wall.
Cursed be their anger for it was fierce
And their wrath for it was cruel.
I will divide them in Jacob
And scatter them in Israel."

While unable to recognize, with Mr. Wilson, the tribe of Simeon in the Ionian Commonwealth, and feel unprepared at first with any counter theory regarding their settlement in Europe, I desire to quote the words with which he concludes his considerations regarding them: "The tribeship of *Simeon*, being in a great measure surrounded by that of Judah, is likely to have been considerably merged therewith. Many of them at the same time doubtless escaped westward from the coasts of Palestine with the fugitives of Israel; and some considerable portion of Simeon we find supplanting the remnant of the Amalekites and others to the south of Judah, even after the tribes generally had been carried into captivity by the Assyrians in an opposite direction (1 Chron. iv. 24, 38-43)."

One thing is thus clear enough at all events regarding Simeon, that the patriarch's prophecy was amply fulfilled in this—

"I will divide them in Jacob and scatter them in Israel."

As to Levi, he also was divided in Jacob, and so scattered among all the tribes of Israel, that it is most difficult to say where this tribe may principally be found, except, perhaps, as to that portion of it which remained with Judah, those which were connected with Israel being better acquainted than the other outcast Israelites with the prophecies which point to Israel as being found in maritime ports of the north-west; may have penetrated at a very early period in this direction, and thus have prepared here, and in Scandinavia, a temporary home for others of the same people, when they were so pressed in upon the south-east by the various hordes who succeeded them. Certain it is that the records of the race seem to have been most carefully preserved in Sweden and Norway, where their religious rites also appear to have been most carefully attended to, and thence proceeded those who were most zealous for their creed. These circumstances seem favourable to the supposition that these northern colonies may have chiefly consisted of Levites. Like the Maccabees, who were also of Levi, they became ultimately filled with a fiery zeal for conquest. They spread themselves far and wide among the European nations, even after the overthrow of the Roman empire by the Gothic nations. These people were most strong in their evil combinations, especially for revenge and spoil. They were cruel in their wrath, and have indeed been greatly divided and scattered. "From the fury of the Northmen, Good Lord deliver us," was one of the petitions in the Litany of the Saxons, for many years.

Regarding *Judah*, I do not deem it necessary to dwell upon the preservation of the royal seed of this house, and the fulfilment of all prophecy regarding that tribe, nor upon the people called Jews, or men of Judah, who are, to this day, in a state of unbelief and opposition to their King and Messiah; only it must not be forgotten that in the apostolic age the Jewish people

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were parted into two great portions: into that of the true Jews, those who took the name of Him in whom they had believed, and who had been the expectation of Israel from the beginning, leaving their descendants among the Christians of various countries; and into that of the unbelieving portion who have remained under the curse of their broken law, and of rejecting and speaking against the holy one of God, a witness to all men of the impotency of mere natural descent to secure the blessing.

"*Zebulun* shall dwell at the haven of the sea, and he shall be for a haven of ships, and his border shall be unto Zidon."

In the land of Israel, *Zebulun* had rather an inland position. His border is supposed to have reached towards the sea at one point, but not where there could be any great haven of ships. This prediction, therefore, cannot be supposed to speak of what formerly took place there. But in Europe we have a coast so remarkably adapted for being "a haven of ships," that it has been called "the great storehouse of Europe." In front it is defended by the British Isles, so as to be saved from the rage of the rough Atlantic; and it is wonderfully indented by bays and inland seas, which are further assisted by broad rivers and numerous canals. The district we speak of is Holland and the Low Countries. Its inhabitants are perhaps the most enterprising people on the face of the earth, over many parts of which, like the Zidonians, they have extended their commerce and spread their colonies. They are very purely of the so-called Teutonic race. The invention of printing has been claimed by them, they were early, and still are, much distinguished for handling or drawing with the pen of the ready writer, which is particularly remarked of *Zebulun* in the song of Deborah (Judges v. 14).

If the Scriptures were first translated by a *Saxon*, it was in *Holland* that the first Bibles were printed for the English, by whom they have been sent forth to all the world.

"*Issachar* is a strong ass
Crouching down between two burdens:
And he saw that rest was good,
And the land that it was pleasant,
And bowed his shoulder to bear,
And became a servant unto tribute."

The people of the provinces of Alsace and Lorraine are in character, blood, and language essentially Germanic. They were sufficiently Protestant to introduce that worship into their glorious old cathedral of Strasburg, but the Latin power obtained the victory over them in the reign of Louis XIV. of France, and they were annexed to the French kingdom, and thus became 200 years ago "a servant unto tribute." Since that time until recently they have been under the French yoke, and have been acting the part of a strong ass, crouching between the two burdens of spiritual and temporal tyranny. Their religion has been trampled upon, they have been incessantly held up to ridicule by their conquerors on account of their uncouth pronunciation of their masters' language, and their general habits and manners. And how have they behaved? "They saw that rest was good and the land that it was pleasant," and so they

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slavishly bowed the shoulder to bear. And the burden was put upon them with no gentle hand. The strong ass was well laden, and he carried well his burdens. Their strength was well taken advantage of. Napoleon I. knew well that his most reliable troops were gathered from these German provinces, and their blood was shed like water to uphold and extend French domination, while in peace they were acknowledged to be the most industrious and skilful of mechanics. The fashion it indeed became of late years in France to acknowledge their excellences, but usually such acknowledgment was most grudgingly bestowed, and yet the "strong ass" became so reconciled to his burdens that in spite of their immediate proximity to their own race across the Rhine, the Alsatians became the most French of Frenchmen, and were indisposed to welcome their freedom from that yoke when it came. We venture, then, from these and other considerations to suggest the possibility of the provinces of Alsace and Lorraine being identified with the tribe of Issachar.

"DAN shall judge his people,
As one of the tribes of Israel.
Dan shall be a serpent by the way,
An adder in the path,
That biteth the horse's heels,
So that his rider shall fall backwards."

North of Holland we have Denmark—the country of the *Danes*, whom we suppose to be descended from *Dan*.

"He shall judge his people as one of the tribes of Israel."

Dan, having lost neither name nor independence as a tribe, did not require perhaps to have a portion sealed out of it, like the others which were scattered abroad; and thus it may be that his name is omitted from the list of those tribes out of which 12,000 were sealed in Apostolic times (Rev. vii.) Or it may have been that, at a very early period, Dan had transported himself far beyond the bounds of the great empires; on which account he was not included to any great degree in the primitive church. Indeed the *Danes* were among the very last of these nations to receive the Gospel; and in their heathen state were what Jacob here describes as "a serpent by the way."

In the way of Zebulon, going out from all these northern seas, the *Danes* were remarkable for their piracies. There they lay lurking for their prey, ready to seize it whether upon land or water. Dan was indeed "a serpent by the way, an adder in the path."

The progressive character of the Israelitish stock seems to be possessed by this people, fully as much as by any other of the nations which have come of Jacob.

The blessing of *Dan* by Moses is in these words:—

"*Dan* is a lion's whelp,
He shall leap from Bashan."

The lively growing vigour of this tribe, and at the same time its comparative smallness, are here alluded to. The expression "He shall leap from Bashan," is very obscure. The word translated "leap" is not used again in Scripture. It sounds extremely like the Scotch word "jink," which means not merely to leap, but also to turn cunningly so as to elude

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the grasp of the pursuer, and thus the passage would be, "Dan is a lion's whelp, that shall not easily be caught. He shall elude the grasp of his Assyrian conquerors, and never pass Bashan or the boundary of the land of Israel towards Assyria." At a very early period it was asked, "Why did *Dan* remain in ships?" and with regard to the time of which we speak —that of the captivity of the ten tribes—it might as well be asked, "Why should *Dan* not have remained in ships? Why should he not have transported himself by sea beyond the reach of the Assyrian oppressors? Why should he not 'jink' from Bashan, and save himself from passing in that direction among the remnant that were being carried captive, when he might as easily have been among those that escaped of Jacob?" Thus may we account for the *Danes* being at a very early period maritime wanderers in the north-west of Europe, having settlements in Ireland and other places, as well as in Denmark, where they were so long: "a serpent in the way, an adder in the path."

J. GORE TIPPER.

(*To be continued.*)

Review.

The Death, Resurrection, and Ascension of the Witnesses prophesying in sackcloth. A future event. Being an examination of Mr. Elliott's theory as contained in the "Horæ Apocalypticæ," by T. W. GREENWELL, ESQ. London: Ridgway, 1875. 8vo., pp. 64.

This pamphlet deals with confessedly one of the most difficult of the many as yet unsolved enigmas in the Apocalyptic visions vouchsafed to the beloved Apostle.

The author tells us that it is the prelude to a larger work on the Apocalypse in which he intends to review some of the schemes of interpretation.

From the amount of reading and research displayed, and the general spirit of Christian enlightenment and candour shown by the writer, we shall look forward with interest to the fuller and more valuable elucidation of the special views that his searches after truth have led him to adopt.

The four heads he proposes in future to discuss are the arrangement and procedure of the Seals, Trumpets, and Vials, and the one entered upon in the present pamphlet—which he considers the most important—the author maintains that the death of the Witnesses, or the overthrow of vital religion is not only a future event but one that is imminent.

Without entering into the minutiæ of his interpretation, we cannot avoid remarking that it is hardly accurate to say that the present century has passed away "comparatively uneventfully," and such vague assertions that the "end of the world" is in all probability a thousand years at least" seem to be made in violation of grammar, Scripture, and history. If the period of time that must elapse before the close of this dispensation is referred to, whatever evidences we have on the subject seem to point to a very much shorter period than that, one of the strongest being the recovery of Lost Israel, and the seeming approach to the time when the sons of Zion shall return with joy and gladness, and Jerusalem again be called holy to the Lord.

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