

# The Anglo-Israel Ensign.

"Many shall run too and fro, and knowledge shall be increased."—DANIEL. xii. 4.

NO. 1.

THE age in which we live is a marvellous one. More real advancement has been made during the last quarter of a century in every department of science, in many of the regions of higher knowledge, including what is called the Science of Religion, than had been made during centuries that went before. The theories that have become matters of every day discussion, embrace truths that have remained hid in the bosom of the Omniscient from the foundation of the world. Among these theories one of the most interesting and fascinating, as it is one of the most important in its bearings upon the world at large, is the Anglo-Israel theory. First brought before the nation by Mr. John Wilson some half century ago, it has been more prominently set forth during the last ten or twelve years, in the teachings of Mr. Edward Hine and others. To the self-denying labours of these gifted, we had almost said inspired, men, we fully acknowledge the deep and lasting obligation under which we lie. The subject while interesting and fascinating is, as might be expected, one of the most censured by a certain class. Most of our opponents, however, will persistently misunderstand the subject, and even where they profess to examine, seem to have made up their minds beforehand to reject.

The Theory, stated in a few words, affirms that the British Nation, heterogeneous as its elements appear to be, is descended from those Ten Tribes of Israel who were carried away beyond the Euphrates and Tigris by the Assyrian power seven centuries before Christ. The proofs of this which run through three main lines of evidence—the historical, the ethnological, and the Scriptural,—we shall endeavour to lay before our readers in the pages of this journal. The great object in our pages shall be to place within the reach of the general public some of the thoughts, opinions and researches of those who have devoted much time and study to this most important subject.

ALL readers of the British Bible know that when God chose Abraham and called him out from Ur of the Chasdim and from his kindred, to go into a strange country, He gave him a promise that He would bestow that land upon him and his seed for ever. This promise was renewed on more than one occasion, and the covenant confirmed with an oath. On the occasion where, as a test of his obedience, he was commanded to offer up as a sacrifice his son, his only son Isaac and inheritor of the promises, God said: "By Myself have I sworn, because thou hast

done this thing and hast not withheld thy son, thine only son, that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice."

The promise was renewed to Isaac, and again on more than one occasion to Jacob, and it is to be specially noted that these promises were absolutely without any conditions.

After a time Jacob and all his family went down to Egypt to sojourn during a time of famine. Here they dwelt for two hundred and fifteen years, and although grievously oppressed by the Egyptians, they multiplied and grew. When the set time had come God sent Moses and Aaron to deliver them out of the hand of Pharaoh. After God had multiplied His signs and wonders they were allowed to depart. On account of their murmurings and want of faith, they were compelled to wander forty years in the wilderness until all the adult population that came out of Egypt had died. Just before entering the land, their great leader and prophet, Moses, died, after having, by God's command, appointed Joshua to be his successor, under whom they are permitted to enter the land and take possession, driving out the Canaanite and the other heathen tribes who were inhabiting the country.

During the period of the Judges the history of the people is a chequered one, rebellion and lapsing into idolatry being followed by the judgments of God, and restoration to favour following on repentance. Coming down to the time of Samuel who judged Israel for a long period of years, the people demanded to have a king to rule over them like the peoples of the countries by whom they were surrounded. In compliance with directions received from God, Samuel anointed Saul the son of Kish, of the tribe of Benjamin as their first king. He and his family were after a time rejected and set aside, on account of his disobedience, and David the son of Jesse a man after God's own heart, was taken from the sheep fold and chosen to be King over God's people Israel. The kingdom was confirmed to David and his family forever by a covenant made by God with him, and recorded in 2 Sam. vii. : 4-17. In verse tenth of this chapter we have the significant declaration. "Moreover I will appoint a place for my people Israel and will plant them, that they may dwell in a place of their own, and move no more