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THE

ANGLO-ISRAEL ENSIGN;

Devoted to the Identification of the British Nation with the Lost Ten Tribes of Israel and Kindred Subjects.

EDITED BY REV. JAMES CHRISTIE.

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The Steamer NEPTUNE, from Sydney, connects at Westport on both the Monday and Thursday trips to and from Port Hawkesbury. Sept. 15

# The Anglo-Israel Ensign.

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

NO. 6.

## REPORT OF THE METROPOLITAN ANGLO-ISRAEL ASSOCIATION, LONDON, ENGLAND.

(Continued.)

The Rev. JAMES BILLINGMON, F.R.H.S., the Organising Secretary of the society, seconded the resolution. After some introductory remarks, he said:—My lord, ladies, and gentlemen,—Anglo-Israelism is a national question, and as a national question we stand up for the love of God, and as Anglo-Israelites we love all who love the Lord Jesus Christ in spirit and in truth. Something has been said this evening concerning the clergy. Now I have had the honour of meeting many of the clergy in different parts of the country, but sometimes they do not take up the correct position. I addressed a meeting in Lincolnshire, which was rather closer packed than this one. There were several Nonconformist preachers distributed in different parts of the room; they all were most vehement in opposition, with the exception of one Roman Catholic priest, who sat upon the platform with the patience of Job, whilst I descanted on the glorious blessings pertaining to the true Church of Christ, which, as a matter of course, must be in opposition to his Church; and why this opposition to each other? Because we are the true Israelites, the descendants of the Ten Lost Tribes of Israel. I may say I have had the honour of meeting with several friends among the clergy, who have come upon the platform and taken the chair for me. Again, I had the honour of addressing a meeting at Leamington, where a clergyman of advanced views took the chair, and said he believed in our cause; so I think there is some little hope of the clergy yet! There are some who believe in us, but we want the clergy to take this matter up and inquire into it. I received a letter from the Rev. A. J. Cachemaille, M. A., Vicar of Oldham, saying he sometimes gets sixty or eighty men to attend his meetings, who love the Bible, and as he explains it from an Identity point of view, the interest which is excited in their minds, "I

could not get," he says, "by any other means, and now I always try to teach the Bible from this point of view." It is owing to our exposition of the Bible upon this plan that we have met with such remarkable success where clergymen have tried their best to oppose us, but have signally failed in all their controversies. We are greatly reviled by the clergy, but we let it pass for the sake of the society, as we find in different parts of the country they are waking up to a sense of what they will have to undertake—namely, to rebut this question of Anglo-Israelism and the interpretation of the Scriptures from our point of view. (Applause.) Talking of the clergy, an intelligent gentleman said to me lately, "I find there is something in their preaching which does not get down to the bottom of their subject, and therefore we are not satisfied with the full covenant promises, as they do not tell us that they are really carried out and being fulfilled and realised in the present day." When they teach the Bible from this point of view we shall get our churches and chapels filled, because people will see that the Bible has some value, as they shall find everything come to pass that God commands in the book of that great revelation. The resolution which I have to second is, that the members of this association render their hearty thanks to Almighty God for the measure of success with which He has blessed the efforts of the association during the past year. Now, like all parsons I was going to say, we divide our text into 1st, 2nd, and 3rd. Now the first point that I have to deal with is concerning the association? A gentleman said to me on Sunday, "Sir, what is the good of an association? I am a Scotchman; I am proud of being a Scotchman. Now, why should I not form an association to tell the world that I am a Scotchman? You are Israelites? Why do you form an association to tell the world that you are such?" "My dear fellow," I said, "I know the Scotch are an excellent people, but what is to be the end of them? I do not read very much of what they have to do in the future, and so far as I know they would not subscribe very much to any such association as you name; but if

regard to our association, Israel is a peculiar people chosen by God to manifest His glory in the earth and to show forth His praise, and only as His own people Israel is it possible to show forth and manifest His glory. Now, all the blessings which have ever come upon this earth have come because of the faithfulness of God to Israel, although they have been careless, have sinned and put themselves outside the enjoyment of promise and blessing of God by their conduct, yet there were others of them who by their conduct and piety have brought down through grace all the blessings and promises given by God to the possession of the children of Israel." The second point I have to notice is that portion of the resolution where we are asked to thank God for the blessings and prosperity which he has given us during the past year. I can tell you that He is blessing our work; I know He is; as we can go to different parts of the country and get audiences of 600, 800, 1,000, to come and listen to our exposition of the Scriptures. I had an audience at one place of 1,500, and at the close of my lecture one man came forward and said, "We see God's Word as we never saw it before. The light of God's Spirit shines in His Book, and my heart has received its fill, its craving has been satisfied, and I feel that God is in that Book, that the God of the Bible is a reality, and, therefore, for the future I will take this truth and advocate it wherever I can." Now, I say, these are tokens of success and prosperity which have been showered upon us, and wherever I go people are reading about our truths, men of business are inquiring into it, and we believe that we shall presently become one of the most important societies which God has organised for the propagation of the truth through Jesus Christ. (Applause.) Well now, what is the culminating point of our teaching, of our success and prosperity? I believe it to be that we shall have possession of the land. There is a great deal being said and done concerning the purchase of the Holy Land. I am strongly of opinion that you cannot buy it, you cannot sell it; the land belongs to Israel; it is the land of their inheritance, it is to be given to them. Leave the matter in the hands of the Lord; God in His own way and in His own time will give us possession of the land, without putting down a penny piece for it; and, aye, without fighting for it. It is the prophecy, and the prophecy stands. This land is not to be bought. The land belongs to the children of Israel. God will never take away the children's meat; we shall see it, it shall be ours, and great shall be the praise and glory that we shall give to God, when in His own good way and time we shall get possession of our rightful inheritance. But this association may seemingly appear to be a little thing, and with this I will

conclude. Finally, we are to be the bearers of the simple germ of truth, but we shall be also the light-bearers, to teach Anglo-Israelism, and to men to learn the love of God in Jesus Christ, and we shall feel, as months go by, that we are the Gospel-bearers to the people. A gentleman the other day came to me and said, "Now I have been led through the teaching of the Identity to believe that the Bible is the one grand Book, that we are the cross-bearers; we bear not only these distinctive truths, but we bear the knowledge of the love of Jesus Christ; and we are Christians in our hearts and in truth if we take the whole Bible as the revelation, and give it to the people and read it for yourselves from the Identity point of view, God's Spirit will certainly show you an interest and portion in the matter. (Applause.)"

The Chairman has carried the resolution of the meeting, it was carried unanimously.

Mr. E. W. BIRD (PHILO-ISRAEL), on rising, apologised for speaking at so late an hour as 7 p.m. He then read the following resolution which he said he was requested to move—and he said—"That the members of this association desire to press upon the attention of all, the great importance of studying the prophecies contained in the Holy Scriptures, especially those which refer to Israel and Judah, and to the second advent of our Lord. They believe that the search for the Ten Tribes of Israel is a duty of especial importance, and that their discovery and public recognition by the world at large will be the precursor of the most important events, which will terminate the return of our Saviour to receive the sceptre of the throne of David, and to rule in peace over His people. They therefore pledge themselves in every legitimate way to bring these subjects before the attention of all—particularly pressing them upon the consideration of the ministers of every section of the British Christian Church." Philo-Israel then said,—My Ladies and Gentlemen, the key-note which runs through this resolution is similar to that which pervaded my address to you at our anniversary. It has for its subject, "Glory to God!" and prescribes to us our duty: "Praise ye! praise ye! and say, O Lord, save Thy people, the remnant of Israel." But, my lord, the resolution points at something more. It tells us the answer to the vexed and vexing question—*bono?* The replies to this hitherto—those that I have put forward myself in the BANNER OF ISRAEL, excellent as they were, are earthly, human, selfish—aiming at Israel's benefit, not, I think, touching God's glory. For my view I wish to put before you to-night of this question, I am indebted to Mr. H. Sowden of Bristol, who has lately published his ideas in the BANNER OF ISRAEL. It depends on a chain of reasoning, each link of which has support

of in Holy Writ. The argument is somewhat as follows:—1. The God of Israel, impelled by His love and sovereign love, selected that race to be His "people," by a choice which was permanent, irrevocable and unchangeable. 2. He chose them in order to educate them for—3. A glorious destiny, and—4. The love, the choice, the training, and the destiny were all for God's glory, as shown—5. By the proof which His witnessing affords in the latter days, in His twofold capacity as Israel and Judah, that the Lord He is God. Our Identity, in fact, was God's. I hope that view of the subject does not offend you? It is a glorious and splendid linking our Identification with the very Being of Jehovah, and raising our subject to the presence of the great God of Israel! But how do I prove all this! To the law and to the testimony! First, what is God's character? Let the Law of old and Paul the aged, two inspired witnesses, bear testimony. Balaam said, "God is not a man that He should lie, nor the Son of man that He should repent. Hath He said, and will He not do it? or hath He spoken and shall it not make it good?" St. Paul declared 1,500 years afterwards, "The gifts and calling of God are without repentance" (Num. xxxiii. 19; Gal. xi. 29). But, did the Lord love and choose Israel? He distinctly tells us so in Deut. iv. 37, 38: "Because He loved thy fathers, therefore He chose their seed after them. "Only the Lord had a delight in thy fathers to love them; and He chose their seed after them; even you love all people, as it is this day." Can you get the love of God, my friends, and tell us where it begins and where it ends? Compare it to the love of a woman for "her suckling child," and with her "compassion for the son of her womb." Can that fail? It can! "Yet will the Lord to Israel, I will not forget thee" (Isa. xlix. 15). But why did the Lord love and choose Israel? To teach and train them; as Psa. lxxvii. 19, 20, and Deut. iv. 1, and countless passages of the Word tell us. To teach them in His words, His judgments, and His statutes," in a manner He follows with no other nation. Why all this? To prepare the race by a *never remitted education*, without any little parenthesis, as our opponents allege, for a great and splendid destiny; even for the "inheritance of the world" (Rom. iv. 13); for the "kingdom and dominion and greatness of the Kingdom" under the whole heaven, described in Isa. lxxvii. 27. "And again I ask you, my friends, was all this love, this selection, this training, and this glory, bestowed on the Tribes of Israel? Was it for God's glory; and that only. "This people," He says, "I have formed for Myself. They shall show forth My praise" (Isa. xliiii. 7—"I have created him," He adds, "for My

GLORY." But how is this glory manifested? To what does it relate? Let Isa. xliiii. 8—12 tell us. He tells us there to do what, my lord, we are doing to-night. To bring forth "blind Israel who have eyes, and deaf Judah who have ears." Then he appeals to all the assembled Gentile nations, and demands of *them*, if they have in their past history any testimony to bear upon the subject at issue (God's glory)? If not, he bids them "be silent as to themselves, but to testify to the Lord's declaration," "This is truth!" "Ye are My witnesses, saith the Lord, "turning now to Israel and Judah, My servant whom I have chosen." And why? "That ye may know and understand that I am He;" that ye may comprehend My Godhead, My character as your Redeemer, your Jehovah-Jesus, your Saviour. He showed that, during all their past history, when there was no strange God among them: "THEREFORE ye are My witnesses, saith the Lord." Witnesses of what? "That I am God." My friends, does not this put supreme honour on our Identity and on that of Judah? It links us to God's throne and Being. He deigns to tell us His own very Identity as the God of creation, of grace, and of redemption, depends on our Identity as Israel, and on Judah fulfilling the prophecies, right down from Abraham's days, without a moment's pause or an hour's parenthesis to our own times; and the solemn thought arises, that if we are witnesses of God's Being; His character, His power, love, and grace throughout all the ages, what manner of people ought we to be? My lord, I dare not detain you longer, as other speakers have to follow me; but I break off in the middle of my subject, without applying it to the condition of our British races to-day, in the hope that the few words I have said will lead you all to reflect upon the glorious theme which occupies us, and that God will bless such reflection to all our hearts.

The Chairman then called on

The Rev. C. W. HICKSON, of Bristol, to second the resolution, who said:—My dear friends,—In rising to second this resolution, I need not remind you of its terms, as it is clear that many of you are feeling that the time has come to go home. (Cries of "No, no.") It has struck me in listening to the speeches that have gone before that there is one idea at the bottom of nearly all of them, and it is on that idea that ourselves and our opponents cross swords. That idea might be expressed by the single word, "continuity." To put it in the form of a question, Was it God's intention, when He chose Abraham and his seed, and made certain promises concerning them, that the fulfilment of those promises should be absolutely continuous from that time to the end of time? We say emphatically, It was. Our opponents say, No, it was

not! There was to be, at any rate, a gap of 1,880 years from the time when, according to their way of putting it, Israel was superseded, and a Gentile Church was put in its place. Now I do not hesitate to say that if that view be true God's Word is not worth the paper it is written upon. Our opponents frequently bring forward this argument:—God did, indeed, make promises to Abraham, but they were conditional, and, as the conditions were broken, therefore God is no longer bound by the covenant. But what were the conditions, and who were to fulfil them? The conditions were prescribed to Abraham himself solely, and, if he fulfilled them, no act of his descendants after he was dead could alter that fulfilment; the provisions, therefore, conditioned by them would necessarily remain absolute. Now God declared Himself that Abraham had fulfilled the conditions. (Applauso.) He said, after he had offered up his only son Isaac upon the altar, "In blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea-shore, and thy seed shall possess the gate of his enemies, and in thy seed shall all the nations of the earth be blessed, because thou hast obeyed My voice" (great applause); and when Abraham was dead and gone God made the same promises to Isaac, on the ground that Abraham had obeyed His voice, not upon any condition of Isaac's obeying His voice (Gen. xxvi. 5). And so also with respect to the blessings spoken of by Moses to the people. They are solemnly charged (Deut. ix. 5) that it is not for anything in themselves, but because of the oath that He swore to Abraham, Isaac, and Jacob. Therefore, though God might cast off either one part of other of His people temporarily, He never would cast off the whole. He has never totally cast them away, and He has never ceased to deal with them, as has been so frequently said to-night, as His witnesses, as the carriers of His truth unto all lands. Now I wish that we should carry away this one thought—that it was the intention of God to deal continuously with the world by means of Israel; that they should be His chosen race, His witnesses, the possessors of His truth, and the propagators of that truth down to the end of time. Then, inasmuch as the people who are called the Jews most assuredly have not, during the last 1,800 years, possessed the truth, there must be another branch of the Hebrew race who have been possessed of it, and have been propagating it. I defy any man to come to any other conclusion, after carefully considering this subject. Well, now, dear friends, as to this resolution. It speaks of the study of prophecy. You must go into that at the very beginning with certain principles to guide you. One of these is

the principle of quality in God's dealings with His people Israel. I see in the prophecies continually cropping up the figure of two women, as, for instance, in Hosea i., and continuing through the second chapter. One woman called Gomer, the daughter of Diblaim. The prophet is told to go and take her. She represents the Ten Tribes of Israel; there is no mistake about it. Then chap. iii., under the figure of a second and quite different woman, refers to the other branch of the Hebrew nation, which we call the Jews, who are never to be divorced from God, in the sense of their ceasing to be His peculiar people. The same principle is illustrated by Isaiah liv. 1. "Jerusalem"—i.e., Judah; and "Sancaria"—i.e., Israel (Ezek. xvi. 2, 51); "Aholah" Israel, and "Aholibah," Judah (Ezek. xxiii. &c.) This principle must be kept in mind, in studying prophecies concerning the Hebrew nation as a whole. In Balaam's predictions, for example, the prophet showed that the people were blessed by God, and were under no circumstances to be wholly cursed. Now please observe that that series of blessings was pronounced on the people as a whole. On the principle of quality, therefore, where the prediction fails regards one part of the people, it must be a course of fulfilment to the other. Let my opponents wriggle out of that if they can. While Israel were carried into captivity they carried their blessing with them, and the continuity of blessing was kept up with Judah. But when Judah were scattered in all lands because they crucified the Lord of glory, then Israel, who had gone away 800 years before, under the curse, must have necessarily been taken again under the blessing. Here is the Anglo-Israelites' fault. When Judah went down, then Israel, in vindication of God's faithfulness, came up again. That is a very simple and understandable view of things, and if you will read your Bible with the light of that view you will find a freshness and a power pervading the whole Scripture which you never experienced before. In the New Testament Judah and Israel appear as Jew and Gentile, but I do not say that the Gentile Church consists only of those who are born Israelites; but I do affirm that believers in Christ, who are true Gentiles by birth, are blessed with, and not in supercession of believing Gentile Israel. In Rom. ix. you will find the apostle states that God has called people from amongst the Jews, and also from amongst the Gentiles; and to prove the second part of that statement, that He chose His people from amongst the Gentiles, he goes on to say, "As He saith also in Osee, I will call them My people which are not My people." These words in Hosea ii. 23 refer to expatriated Ten-Tribe Israel who were to be reduced to the condition

Gentiles, and as such were to be called into the Christian Church. Now, one word more before I sit down. Caiaphas, the Jewish high priest, was inspired to utter a prophecy. Bad men are sometimes forced to speak the truth. He said, "That one man should die for the people"—we know that he meant the Jews—"and not for that nation only, but that He should gather together unto one the children of God that had been scattered abroad." In the Old Testament it is recorded, "He that scattereth Israel shall gather them," therefore it is Israel that is referred to. The same people, I think, are alluded to by the parable of the certain man who had two sons, and who told them to go work in his vineyard. One went not, though professing willingness to do so; that is Judah. He then turned to the other, who said, "I will not," but who afterwards repented and went; that is Israel. I will not trespass on your time any further, as it is three minutes to ten, but let us mark well the difference between Judah and Israel, and the principle of continuity in God's dealings with them through all ages. Do not take up this subject, as some are doing, as a mere speculative one, or as an indifferent question, but take it up in all familiarity, on bended knee, as something not independent of, but closely connected with, faith in the Lord Jesus Christ. Oh, dear friends, my heart rises within me with indignation when men insinuate, as it has been to-night insinuated, that we Anglo-Israelites are preaching any other Gospel than we have received. We proclaim, indeed, this great future for God's people Israel; but not a single man or woman will enter into the glory obtained by the blood of our Lord Jesus Christ, except they be borne again of the Spirit. We also say that God has promised all these things, and that the time will come when He will take possession of our hearts, and our sins and iniquities shall be remembered no more. But this I say, with all earnestness, if you are not in Christ Jesus, do not wait for this time to come; you may be carried away before then, death may have rolled over your head and your remains be mouldering in the grave by that time. Therefore, remember the good message, "Now is the accepted time, now is the day of salvation."

The third resolution, proposed by Mr. E. W. Bird, and seconded by the Rev. C. W. Hickson, was put and carried *nem. con.*

PHILO-ISRAEL then called upon Dr. Newton to propose the vote of thanks to the Chairman, for his conduct in presiding that evening.

Dr. NEWTON, in moving the vote, alluded to a work of his own he had just brought out, and pointed out the distinction the Scriptures maintain between those Jews who were represented by the "bad figs" of Jeremiah, and the other portion of the House, called the "good figs."

Mr. FREDERICK C. DANVERS seconded the resolution. He stated that the British could be easily identified as Lost Israel by the fact that they responded to marks God had put in His Word on the lost people. He alluded to some chronological and physical indications now present in our own day, showing that the time of the Lord's return and of Israel's discovery was close at hand, and added as follows:—With reference to the resolution, ladies and gentlemen, I am perfectly certain you will agree with me that our best thanks are due to our worthy Chairman (applause) for the able manner in which he has presided over this meeting. I may say that I have had many opportunities of working with his lordship when he has condescended to come down and take the chair at our committee meetings. I assure you I never met with a gentleman who conducts business better than his lordship (great applause), and I am quite certain that the thanks of this association will be heartily given to him for the manner in which he has always done his utmost, and as often as he possibly could, for us. My lord, it is not necessary for me to put this vote to the meeting, as you yourself are a witness how this great meeting expresses its thanks to your lordship. (Great applause.)

The resolution having been carried with acclamation,

His Lordship, in reply, said:—Ladies and gentlemen, I am glad to say that my task this evening has been an easy and pleasant one. My friend, Mr. Bird, has alluded to the heat of the room. I assure you I have had a very comfortable time of it, listening to the speakers, and my regret is that for want of time they have been cut short in length. I must add, in regard to my fellow-workers, that I have always found them ready to give me their hearty and willing co-operation in every difficulty, and they never give me cause to regret the step I took in becoming your President.

The meeting was brought to a conclusion by the Benediction, which the Rev. Dr. Newton pronounced.

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THE following Tract on the Distinction between the Houses of Israel and Judah is issued by the Montreal Anglo-Israel Association. Our readers will see that it is very much to the point:

DISTINCTION BETWEEN THE HOUSES OF ISRAEL AND JUDAH.

It cannot be denied that many interpretations of Scripture, accepted and trusted in by our honoured ancestors, have in the light of the present



day been found erroneous, and the system universally adopted by these commentators, and as universally followed by our ministers, of spiritualizing everything which did not (from their defective knowledge of God's word as compared with His works of providence as seen in his history) appear plain to them, has likewise tended to darken the understanding of not a few, who, unable, or unwilling, or both, to search and prove all things for themselves, are content blindly to follow whithersoever these good men may lead, caring nothing that "doctors differ" in theology as well as medicine, and that the earth for a time covers both their mistakes.

That the lost ten tribes of Israel have not long ago been found, may largely be due to the fact that our commentators, past and present, have failed to notice the broad distinction which the Scriptures make between the two "Houses" of Israel and Judah. From their point of view all Israelites are Jews—even Abraham, Isaac, and Jacob are no exceptions to this rule—and accordingly they have jumbled up the promises and threatenings, the blessings and the curses, until perfect chaos has become the result.

Following such leading, Voltaire, it is said, came to the conclusion that the Bible was false and untrustworthy, because the prophecies regarding the Jews were so full of contradictions, blessings and curses and curses and blessings, alternating with such wonderful rapidity that he failed to see how the same people could be under the blessings and under the curses at the same time, and to-day, many like him failing to see the distinction, and to interpret the Scriptures according to the dictates of common sense, have, if not daring to accept his rash conclusions, acknowledged their total inability to penetrate their meaning and therefore consider it wisest totally to ignore them.

It is worthy of note that the Biblical Revision Committee have drawn attention to the fact, that in the headings of the prophetic chapters, great liberties have been taken with the text, the "Church" being credited with nearly all the blessings which were to be the portion of Israel in the latter days. J. Turvey in commenting upon this very question says, "It is a prevalent practice when reading of Israel and their future, as indicated in the prophetic writings, to assume that the Jews are the people referred to, and this view is frequently propounded in our schools and churches. There is, however, anything but consistency in this matter, for many there are among our learned authorities and among Bible students generally, who will tell us that the curses rightfully belong to the Jews but that the blessings, although promised to the Israelites, belong to the Christian Church; thus totally ignoring the people to whom the promises were

made, and placing the "Church" in its stead. What grounds are there, we may ask, for applying to the Gentiles the promises given to Israel? No such course is adopted with reference to the curses pronounced on the Jews, but they (the Jews) are allowed to have full and undisputed possession of them. If then Judah's curses are to be taken in their literal signification, of which by the way, there is no disputing, for we had the very people before our eyes a living fulfilment of them, we must with every sense of right and justice, claim the same interpretations for the great and glorious promises given to Israel.

Further on he says: "At this period (the captivity to Assyria) they suddenly and permanently drop out of the historical portion of the Bible; but prophecy supplies the sequel. No more of their doings are chronicled, but their whole future is foretold with great minuteness of detail and in all its fullness of character.

Many tender and forgiving messages were sent after them with assurances of mercy and forgiveness and repeated promises of a restoration. There are also numerous predictions as to their becoming, (during their absence from their own land,) scattered and lost. They were to be divorced from the law and to be redeemed. They are frequently addressed in the Isles of the Sea, and the Isles of the West, where they should become multitudinous, great and powerful and God's witnesses for the truth. They were to find the islands too small for them in their rapid development, when they should break forth on the right hand and on the left, inhabiting the desolate heritages, and filling the face of the world with fruit. They were to become the cord, or measuring-line of God's inheritance and "all that see them shall acknowledge them that they are the seed which the Lord hath blessed." On the other hand, predictions concerning the House of Judah or the Jews, are, that they should be few in number, bereft of children, a bye-word, a proverb, an astonishment, a reproach, and a shame. These two sets of predictions cannot possibly refer to one and the same people; besides the context shows that in the one case they refer to Israel and in the other to Judah. How those relating to Judah have been fulfilled is well known; but that those relating to Israel have also been, or will be likewise literally fulfilled we may be equally assured."

The following comparative view presents a number of points on which the distinction is clearly and visibly manifest.

1. The Kingdom of Israel consisted of ten tribes, 1 Kings xi. 31; xii. 1-19; Josephus, book 8, chap. viii.

The Kingdom of Judah consisted of two tribes, 1 Kings xii. 20-21; Josephus, book 8, chap. viii.

2. Jeroboam was the first separate king of Israel, 1 Kings xii. 20; 2 Chron. x. 15.

3. Rehoboam was the first separate king of Judah, 1 Chron. xii. 13; Josephus, book 8, chap. viii., sec. 1.

4. The people of Israel were called Israelites, Josephus, book 9, chap. xiv., sec. 1.

5. The people of Judah were called Jews, 2 Chron. xxxii. 18; Ezra, v. 5; Josephus, book 9, chap. xii., sec. 1.

6. Israel's chief city was Samaria, 1 Kings, xvi. 7; Isaiah, vii. 9; Josephus, book 8, chap. xii., sec. 1.

7. Judah's chief city was Jerusalem, 1 Kings, xi. 17; 2 Chron. xi. 1; Josephus, book 8, chap. xii., sec. 3.

8. Israel had nineteen kings and no queen. Judah had nineteen kings and one queen, 1 Kings, 2 Kings, xi. 1-3; 2 Chron. xxii. 10-11.

9. The last king of Israel was Hoshea, 2 Kings, xvii. 4; Josephus, book 9, chap. xiv., sec. 1.

10. The last King of Judah was Zedekiah, 2 Kings, xxv. 7; Josephus, book 10, chap. viii., sec. 1, 2, 3 and 4.

11. The Israelites were all taken out of their own land, not one was left behind, 2 Kings, xvii. 20; Josephus, book 9, chap. xiv., sec. 1.

12. The Jews were not all taken out of their own land, 2 Kings, xxv. 19; Jeremiah, xxxix. 10; Josephus, book 10, chap. x.

13. The Israelites were taken captive by Shalmaneser, king of Assyria, 2 Kings, xvii. 3; Josephus, book 9, chap. xiv.

14. The Jews were taken captive by Nebuchadnezzar, king of the Chaldees, 2 Chron. xxxvi. 1; Josephus, book 10, chap. ix, sec. 7.

15. The cities of Israel were colonized by foreigners sent thither by Shalmaneser, 2 Kings, xvii. 24-34; Josephus, book 9, chap. xiv., sec. 1; book 10, chap. ix., sec. 7.

16. No foreigners came to colonize the cities of Judah, 2 Chron. xxxvi. 21; Josephus, book 10, chap. ix., sec. 7.

17. The Israelites captivity began B. C. 721. The Jews' captivity did not begin until B. C. 587.

18. The Israelites were placed by Shalmaneser in Halah and in Habor by the river of Gozan, and in the cities of the Medes, 2 Kings, xvii. 6.

19. The Jews were placed by Nebuchadnezzar in the city and province of Babylon, 2 Chron. xxxvi. 20.

20. The Israelites never returned to Palestine; Josephus, book 11, chap. v., sec. 7.

21. The Jews returned thither after the promulgation of the Decree of Cyrus, B. C. 536-518; see Nehemiah, and Josephus, book 11, chap. i. Letter of Cyrus.

22. The Israelites had nothing to do with the rejection and crucifixion of Christ.

The Jews committed both these crimes: Math. xxvii. 25; Acts ii. 23.

23. Israel was to remain one nation for ever, Jeremiah xxxi. 36.

The Jews were to be scattered among all nations, Jeremiah, ix. 16; Ezek., xii. 14-15.

24. Israel was to be under the rule of the house of David, Jeremiah, xxxiii. 26.

The Jews were to pass from under that rule, Jeremiah xxii. 30; xxxvi. 30-31.

25. The fear of Israel was to be upon all nations, Deut., xi. 25.

Judah was to be a by-word, Jeremiah, xxiv. 9.

26. Israel was to be the chief of nations, Jeremiah, xxxi. 7.

Judah was to be down-trodden by all nations, Luke, xxi. 24.

27. Israel was to break every yoke and let the oppressed go free, Isaiah, lviii. 6.

Judah was to be oppressed, Isaiah iii. 5.

28. Israel was to possess the gates of her enemies, Gen. xxii. 17.

Judah was to serve her enemies, Jeremiah, xvii. 4.

29. Israel was to be strong in power, Isaiah, xli. 12.

Judah was to be without might, Jeremiah, xix. 17.

30. Israel was to be a great multitude, Ezekiel, xxxvi. 10-37; Micah ii. 12; Hosea i. 10.

Judah was to be few in number, bereft of children, Ezekiel, xii. 16; Jeremiah, xv. 7.

31. Israel was to be brave, able to turn the battle in the gate, Isaiah, xxviii. 6.

Judah was to be fainthearted and trembling, Jeremiah, vi. 24; Ezekiel, xxi. 7.

32. Israel was to lose her old name and be called by another name, Isaiah, lxii. 2; lxv. 15.

Judah was to retain her old name, Isaiah, lxxv. 15.

33. Israel was to have a place of "her own" and never be removed from it, 2 Samuel, vii. 10.

Judah was to be tolerated in all countries, but to have none of her own, Jeremiah, xv. 4; xxiv. 9.

34. Israel was to be under the new covenant, Hebrews, viii. 10.

Judah was to be under the old covenant, Jeremiah, xiv. 12.

35. The seal of God's covenant with Israel was "the sure mercies of David," Isaiah, lv. 3.

The seal of God's covenant with Judah was circumcision, Jeremiah, iv. 4; Acts, xv. 5.

36. Israel was to eat.

Judah was to be hungry.

37. Israel was to drink.

Judah was to be thirsty.

38. Israel was to rejoice.

Judah was to be ashamed.

30. Israel was to sing for joy of heart.

Judah was to cry for sorrow of heart, and howl for vexation of spirit, Isaiah, lxxv. 13-14.

31. The Israelites were to be of comely countenance, Hosea, xiv. 6.

The Jews were to have the shew of their countenances for a witness against them, Isaiah, iii. 9.

*Note*.—The work of Josephus, to which reference has made throughout this list, is the "Antiquities of the Jews."

(From "Israel's Identity Standard," p. 41, 42).

"This distinction, then existed as early as B. C. 1,056, (if not before). It has continued through all the centuries that have since elapsed, and, as a culminating point, if we return to the Scripture passages referring to the restoration, *which is yet future*, we find it as marked and as prominent as in any of the other features to which we have alluded.

"Then shall the children of Judah and the children of Israel be gathered together and appoint themselves one head, and they shall come up out of the land, for great shall be the day of Jezreel." (Hosea, i. 11.)

"In those days the house of Judah shall walk to (marginal reading) the house of Israel; and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers." (Jer., iii. 18).

"And I will make them one nation in the land upon the mountains of Israel; and one king shall be king of them all; and they shall no more be two nations, neither shall they be divided into two kingdoms any more at all." (Ezekiel, xxxvii. 22.)

"And I shall strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again to place them; for I will have mercy upon them; and they shall be as though I had not cast them off, for I am the Lord their God and will hear them." (Zech. x. 6.) (I. Turvey.)

It is hardly necessary for me to produce evidence to prove how literally many of the foregoing prophecies have been fulfilled. It is well known to all your readers that the Jews have in the past suffered terrible persecutions, but it may not be as well known that at the present time these persecutions still continue.

As an example of the treatment formerly accorded them in Prussia, I give you the following from Mulback's Historical Romance of Frederick der Grosse, translated from the original:—"My prince, I am a Jew, that means a despised, calumniated, persecuted man, or rather no man, but a creature who is kicked like a dog when he is poor and in misery, and to whom the rights of mankind are barely accorded when he has gold and treasure. A dog's life is better than a Jew's

in Prussia's dominions. The female dares have young ones, and when she has borne the pangs of nature she may rejoice over them. But the Jewess dare not rejoice over the children she bears in anguish, for the law of the land hangs sword over her, and perhaps she will be driven forth, because she has borne a child, by which the permitted number of Jews is overstepped, and it may be that the father is not rich enough to pay the thousand thalers wherewith he must each time pay the State the right to be a father. Such was the law in force in the Christian country of Prussia in the eighteenth century.

The following from Mirza Shaker, of Teheran in Persia, shows how they are treated in the country at the present time: "The Jews in Persia are very numerous, very badly treated and occasionally massacred, as at Tabriz where they were annihilated. A Jew may not ride in the presence of even a Musulman boy, being liable to be cut down and killed. Even the Shah's Jewish doctor may not drive through the main streets of Teheran must less ride. They are killed if they attempt to sell food out of their own quarters out of the cities. The punishment for the murder of a Moslem is death; of a Jew cutting off the top of the little finger. No Jew can live out of the Jews' quarters. More than 1,000 years ago [tradition says] the Jews of Ispahan were set aside to be massacred, but the sentence was deferred for 1,000 years. A little less than twenty five years ago the time expired, and Haji Synd Mahomed Baghir, of Ispahan, called up the elders to show cause why they should not be massacred. The elders showed that the Musulmani year was ten Gays shorter than the Jewish, therefore he gave them a respite of 1,000 times 10 days, or 27½ years, which brings the massacre year very near A. D. 1881."

May not these persecutions which are not confined to Persia, be the means in the hand of God of causing the Jews "to walk to the house of Israel" [in Britain] in such multitudes that Britain may see it for her interest to transport them in her "swift-winged" ships to the land of Palestine, and there to guard and protect them in the peaceful possession of that land long as promised to them for an everlasting possession.

That the House of Israel [the British nation] has also received the fulfilment of many of the prophecies of blessings bestowed upon it, is well known as to require no proof. Notwithstanding, hear what the great Frenchman, Victor Hugo, says of us: "Over that sea, in calm majesty, lies the proud islands whose existence consoles me for a thousand continental crimes and vindicates for me the goodness of Providence. Yes, proud England thou art justly proud of thy colossal strength, more justly of thy God-like repose. Stretched on the rock, but not like Pharaoh,

thus, and with no evil bird to rend his side, rests the genius of England. He waits his hour but he counts not the hours between. He knows he is rolling up through the mystic gloom of the ages, and that its chariot is guided by the iron hand of destiny. Dare I murmur that the mist will not clear for me, that I shall not hear the wheels of the chariot, of the hour of England? It will come—it is coming—it is come! The whole world aroused as by some mighty galvanism, suddenly raises a loud cry of love and adoration, and throws itself upon the bounteous bosom of England. Henceforth there are no nations, no peoples, but one and invisible will be the world, and the world will be one England. Her virtue and her patience have triumphed; the lamp of her faith, kindled at the apostolic altars, burns as a beacon to mankind. Her example has regenerated the erring; her mildness has rebuked the rebellious; and her gentleness has ennobled the good. She is henceforth humanity, and London her type and her temple, shall be the Mecca and Jerusalem of a renewed universe.

\* \* \* It shall be thine to undo the work of Babel, and with a pardoned sigh, the son of France recognizes in thy tongue and Shakespeare's the one language of the ages."

Compare Victor Hugo's words with Balaam's prophecy. [Josephus' version. Antiquities, Book IV., chap. VI., §1.

"Happy is this people upon whom God bestows the possession of innumerable good things, and grants them his own providence to be their assistant and their guide; so that there is not any nation among mankind but you will be esteemed superior to them in virtue, and in the earnest prosecution of the best rules of life, and of such as are pure from wickedness; and will leave those rules to your excellent children, and this out of the regard that God bears to you, and the provision of such things for you as may render you happier than any other people under the sun. You shall retain that land to which he hath sent you, and it shall ever be under the command of your children; and both all the earth, as well as the sea, shall be filled with your glory; and you shall be sufficiently numerous to supply the world in general, and every region of it in particular with inhabitants out of your stock. However O blessed army! wonder that you are become so many from your father; and truly the land of Canaan can now hold you, as being yet comparatively few; but know ye that the whole world is proposed to be the place of your habitation for ever. The multitude of your prosperity shall live as well in the islands as on the continent, and that more in number than are the stars of heaven. And when you are become so many, God will not relinquish the care of you, but will afford you an abundance of all good

things in times of peace, with victory and dominion in times of war. May the children of your enemies have an inclination to fight against you, and may they be so hardy as to come to arms, and to assault you in battle, for they will not return with victory, nor will their return be agreeable to their children and wives. To so great a degree of valor will you be raised by the providence of God who is able to diminish the affluence of some and to supply the wants of others."

MONTREAL, 15TH SEPT., 1880.

To the Rev. James Christie, Truro, N. S.:

Dear Sir,—In your *ENSIGN*, No. 3, you give me the credit of being the author of "Our Identity Neatly Proved," whereas—the tract or leaflet from which, I supposed, you got the article states it was republished from the *Banner of Israel*, Feb. 4th, 1880. I believe the author to be Philo-Israel. I will thank you to make this correction in your next issue.

I am, yours truly,

WM. CRAIG.

We have to apologise for the mistake to which the above letter refers.

GREENFIELD, COL., SEPT. 27TH, 1880.

To the Editor of the *Anglo-Israel Ensign*:

Sir,—There are many who say that the Ten Tribes were cast off, lost and finally destroyed, or were amalgamated with the Gentile world, and have had no nationality since and never will have. If such is the case how can the promise given to Mary by the Angel of God (Luke, 1 chap. 32, "And the Lord God shall give unto him the throne of His father David") ever be fulfilled. We all know that the throne of David was a throne ruling over the twelve tribes of Israel, therefore if Christ ever sits upon the throne of his father David, he must have not only two but twelve tribes to reign over, and consequently the ten tribes must be somewhere and must come to the front and that shortly. Further, if Christ ever sits on the throne of his father David, he must sit upon a temporal throne, for David's was only a temporal throne. I know that many say that Christ's throne is to be a spiritual throne and that he is sitting upon that throne even now, but I do not believe that. But even if he is sitting now upon a spiritual throne that does not prevent his coming to reign in due time on an earthly throne over the twelve tribes of Israel.

I remain, yours truly,

W. L. McC.

**FORTY-SEVEN IDENTIFICATIONS**  
OF THE  
**BRITISH NATION**  
WITH THE  
**LOST TEN TRIBES OF ISRAEL.**

BASED UPON 500 SCRIPTURE PROOFS.

BY EDWARD HINE.

(Continued from page 60).

ISRAEL MUST PUSH THE ABORIGINES OF HER  
COLONIES TO THE CORNERS.

IDENTIFICATION THE TWENTIETH.

WE have seen that Israel must possess Colonies; by the superior power of her people, by the immense increase that God would give to her seed, she would become so populous as every now and then to require the extended use of these Colonies, and thus from time to time the aborigines should gradually give way, and so be pushed to the ends or corners of what was once their own country. It is a prerogative solely belonging to Israel, a covenant between God and them, they could not be violated. The emphatic declaration of the Almighty embodied in the following Scripture must apply to Israel at the present time—"His glory is like the firstling of his bullock, and his horns are like the horns of unicorns, with them he shall push the people together to the ends of the earth; and they are the ten thousands of Ephraim; and they are the thousands of Manasseh" (Deut. xxxiii. 17, Ps. xlv. 1). By which we see that not only Israel would do this thing, but Manasseh as well; leading us to observe in.

THE IDENTITY, that this is the very thing that both the British and the American people are doing, as all our Colonists know. We have done it to the Tasmanians, the aborigines of Australia, to the Maories of New Zealand, the Caffres of the Cape, indeed in every Colony where we place our foot; and the Americans, who are Manasseh, have done the same to the Indians; who are pushed to their backwoods. How intensely valuable the Bible becomes when we are able to trace the Word of God being fulfilled! It is worthy to note, that this Scripture cannot refer to the Jews, because they are not complying with it; neither could it have referred to them when in the land, because we are told "the children of Judah could not drive them (i.e., the Jebusites) out" (Josh. xv. 63). Neither could Ephraim or Manasseh when they were in the land (Josh. xvi. 10; xviii. 12). So this pushing Identity must be in operation now.

THE ABORIGINES OF ISRAEL'S COLONIES WERE  
TO DIE OUT.

IDENTIFICATION THE TWENTY FIRST.

WE are expressly told that the aborigines of Israel's Colonies should die out, of course gradually; this promise was given to Israel about 120 years after they had been ejected from their land, so of course must apply to them now. "Therefore, fear thou not, O my servant Jacob, neither be dismayed, O Israel; for lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid. For I am with thee, saith the Lord, to save thee; though I make a FULL END of ALL NATIONS whither I have scattered thee, yet will I not make a full end of thee, but I will correct thee in measure, and will not leave thee altogether unpunished." (Jer. xxx. 10, 11; also xlv. 27, 28.) So that God declares that he would make a full end—a dying out of the people of Israel's Colonies, but that he would not suffer them to die out or become extinct; and mark, this was to be done BEFORE they returned, therefore they must have Colonies and be a great people now. It must be a false statement that some people make when they state that these prophecies will not begin to take effect until AFTER Israel have returned. Observe that this description cannot apply to the Jews, because no where in any part of the world are people dying out before them; nor can we accept the *learned* statement of Dr. Cumming, who publicly declared when the Shah visited this country, that the Ten Tribes were then hid away in some part of Persia. If the Doctor is right, then this Scripture would become dreadfully false; the Persians are not known to be dying out before any foreign people hid away in their land.

THE IDENTITY brings this Scripture out clearly, that wherever we have Colonies the aborigines are dying out before us. The thing is not in operation by our own act, but by the act of God: the Almighty declared it should be so, and it is so. It has been observed that this is a cruel thing; but this is a wicked observation to make, because it is God's own design. When we find that two large tribes have already disappeared from Tasmania, that at the present death-rate, twenty years will exterminate the Maories of New Zealand, that forty years will render the Indians of Manasseh extinct, that in many of our smaller Colonies they are already totally extinct, we must submit to the will of God, and accept the fact as a further proof of the infinite supremacy of His sure word.

This leads us to observe that

THE WELSH PEOPLE ARE A TRIBE OF ISRAEL,

and cannot be the descendants of ancient Britons, by the fact that they are not dying out. If the Welsh were of the ancient Briton stock, no power could have prevented them from dying out. The very fact that they increase is evidence that they cannot be a Gentile people, but must be a tribe of Israel; and the fact that their language contains so much Hebrew is a further corroboration of this truth.

THE CANAANITES MUST BE ABOUT ISRAEL.

IDENTIFICATION THE TWENTY-SECOND.

It was the will of God, when Israel was in their land, that they should drive out the Canaanites (Judges xi. 3). Israel—finding themselves sufficiently comfortable, and the work of driving out somewhat difficult—disobeyed the command, and suffered them to dwell among them. This displeased the Lord, who decreed that “henceforth,” as a punishment for their disobedience, they should continue with them as their troublers, declaring that these Canaanites should be “pricks in your eyes, thorns in your sides, and shall vex you in the land wherein ye dwell” (Num. xxxiii. 55). “They shall be snares and traps unto you, scourges in your sides” (Jos. xxiii. 13). So that these Canaanites must be troublers to Israel to this day.

THE IDENTITY declares the people of the South of Ireland to be descendants of the Canaanites, who spoke the Phœnician language, having an alphabet of sixteen letters. The Irish language is identical with the Phœnician, containing the veritable sixteen letters. They themselves boast of this descent. There are many ethnological proofs that they are so descended. They, and they only, are “thorns in our sides,” as Fenianism, Home-Ruleism, Party Processions, Manchester, and Clerkenwell testify.

In connection with the foregoing Identity, it is interesting to observe that these Southern Irish must be a Gentile people, for it is a fact of the late census that they have diminished to the extent of one million during the last twenty years, and that after making every fair average for emigration. What a splendid lesson should this Identity convey to the

AMERICAN NATION,

who very much suffer these Canaanites to take the all for the inch given them. Manasseh, God designed them to trouble you. but never to master you. Be firm in your duty.

ISRAEL MUST HAVE BEEN WITHOUT A KING  
MANY DAYS.

IDENTIFICATION THE TWENTY-THIRD.

WE are distinctly told by the Prophet Hosea, that a time would come to Israel when, for some time, they would be without a king. “For the children of Israel shall abide many days without a king, and without a prince” (Hos. iii. 4). This prophecy was issued against Israel when they were in their land, and at a time that they had a king, some sixty years before they went into captivity. It was given them B. C. 785, at a time that they had grieved the Spirit of the Lord by their exceeding wickedness, when the sentence of exile was pronounced against them, and could only have received accomplishment from the time they became a vassal people under the Gentile Assyrians, to the time of their arrival in the isles, a period of time that would make “many days.” But that this desolate state could continue to them after their settlement in “the isles” would be impossible, because it would so directly contradict many prophecies that are known to have already been accomplished. Moreover, we must never forget that the bulk of Israel’s prophecies could never *begin* to take effect until they had re-united in the isles, a point which must be manifest from the ground we have already passed over; so that the time of their having been many days without a king must have long since run out.

THE IDENTITY presses upon the reader the great historical links that were given at the commencement of these Identities, that the British ancestors came from the spot where the Assyrians carried Israel captive; were found there at the very time of the captivity; that this region was not their cradle; and the important point that they are known not to have been there prior to this captivity. These grand points, taken with the many Scriptural proofs since given, that we are identical with Israel, and, coupled with the fact, that we all know our ancestors came over here as wandering tribes, without government, and under temporary and unsatisfactory headings, yet possessing almost a perfect knowledge of what things should be, comparatively a rude people, yet with the most refined and highly cultivated language under the sun, in itself utterly precluding the idea that we had sprung from a barbarous or unrefined ancestry, are amply sufficient to establish the fact, that we also were for many days without a king. Hence a telling Identity.

## ISRAEL MUST NOW BE UNDER A MONARCHY.

## IDENTIFICATION THE TWENTY-FOURTH.

Nothing can be clearer than Israel must now be under a monarchy. If this were not an established fact, we might to all intents and purposes throw the Bible to the winds. It would be weak and idiotic, childish and absurd, to pin our faith to the promise of salvation through the blood of our Saviour, if we could not also accept the special promise of the Almighty, His Holy Covenant to Israel, that their kingdom should continue even in their exile; reason must show to us how thoroughly unchristian it would be for us to select through our own whim and fancy what promises of God we should believe in, and what we should refuse. If we reject one, we are bound logically to reject all; if we accept one we must receive all. Hence we maintain that all sincere Christians who can see their salvation through Christ the Lamb, are bound by their fidelity to God to believe that Israel must now be serving under a monarchy. The Almighty would have broken His oath to Abraham, if this were not so; because He promised Abraham, "Kings shall come out of thee" (Gen. xvii. 6). "A nation and a company of nations shall be of thee, and kings shall come out of thy loins" (Gen. xxxv. 11). By which we see that attached to this decree is the promise that he should be "a father of many nations," his wife "a mother of nations" (Gen. xvii. 5, 16); and as Israel, when in their land in days of old, were never "a nation and a company of nations," it follows that this promise could only be realized to them in its fulness when in their captivity—the time when we are distinctly told that "the shout of a king should be in their midst" (Numbers xxiii. 21), the veritable time when they had settled in the isles, when we are told that "Kings shall be thy nursing fathers, and their queens thy nursing mothers" (Isa. xlix. 23; see verse 1). The position of the monarchy is really established by so many Scriptures that it is needless to insist upon the point. Thus, "there shall not fail thee a man in thy sight to sit on the throne of Israel" (1st Kings viii. 25). "I will build up thy throne to all generations" (Ps. lxxxix. 4). "I will establish the thrones of his kingdom over Israel FOR EVER" (1st Chron. xii. 10).

THE IDENTITY will be satisfied by the mere mention of the glorious fact, that the great British Empire is under the most powerful and enduring monarchy that has ever been founded in any age of the history of the world,—a monarchy that carries with it true liberty, and that has lifted us

up to be the happiest, the wealthiest, and the most privileged of all the peoples of the universe. God be thanked for the British Monarchy.

(To be continued.)

## ERRATA.

## No. 3.

Page 32, 1st column, 10th line, for 8th read 7th verse.

Page 33, 1st column, 3rd line, for 42nd read 43rd chapter.

Page 36, 2nd column, 8th line, for 148th read 147th psalm.

## No. 5.

Page 56, 2nd column, 4th line, for 15, 3-6 read 22, 17.

Page 59, 1st column, 21st line, for 8th read 7th chapter.

THE Identity of our People with Lost Israel possesses the only power that can give to our great Colonies direct representation at the Parliament of the Empire.—*Hinc.*

THE Identity of our People with Lost Israel makes it not only conclusive that Constantinople and the Turkish fleet should come into the possession of the British, but that the Dardanelles also.—*Hinc.*

THE Identity of our People with Lost Israel has a demonstration in the fact that our favorite domestic musical instrument, the piano-forte, is derived from the Harp of King David, which comes to us through Ireland.—*Hinc.*

THE Identity of our People with Lost Israel, to those conversant with the Bible, clearly proves that the sublime statesmanship of Benjamin Disraeli in the matter of the Suez Canal, is the first step in the fulfillment of God's decree that Palestine shall be possessed by the British Empire.—*Hinc.*

THE world is ruled by the God of Israel.

# PROSPECTUS.

THE ANGLO-ISRAEL ENSIGN is a journal devoted exclusively to the most important question of the day,—the Identification of the British Nation with the Lost Ten Tribes of Israel, who were carried away captive into the Assyrian country by Tiglath Pileser and Salmanser, about B. C. 721. Other subjects, as far as they bear upon this most momentous one, will also receive attention in our columns from time to time,—such as the discoveries in the Great Pyramid of Egypt; the Restoration of Israel and Judah. We will also discuss the Second Advent in its Biblical meaning; the approaching Millennium; the signs of the times and the future of our Nation, in its religious, social, commercial and political aspects.

THE ANGLO-ISRAEL ENSIGN will be issued on the first and fifteenth of each month, and forwarded to any address, postage paid, for *One Dollar* per annum, invariably in advance.

This journal will contain sixteen pages, twelve of which will be devoted exclusively to articles bearing on the Anglo-Israel question. The cover and any additional pages that may be added will be used for advertising and similar matters.

From the peculiar character of the ANGLO-ISRAEL ENSIGN, it will not be confined to a local circulation, but must secure a widespread patronage throughout Nova Scotia, New Brunswick, P. E. Island and the Upper Provinces, in short, throughout the whole Dominion of Canada, thus affording a superior medium for advertising to Manufacturers and Wholesale Merchants in all parts of the country.

It is scarcely necessary for us to say that advertisements of an objectionable nature will not be inserted at any price. Patent Medicines will be charged according to custom double the regular rates.

ADVERTIZING RATES IN THE ANGLO-ISRAEL ENSIGN.  
—Per Inch, first insertion \$1.75; continuation \$1.00; 3 months \$6.00; 6 months \$10.00; 12 months \$16.00.

Special notices will be charged at the rate of *three* cents per word on *inside*, and *five* cents per word on *outside* pages.

We wish it to be distinctly understood by our subscribers, that the paper will be promptly discontinued when the time for which it is paid expires, and that no paper will be sent unless paid for in advance.

Subscribers will please to write plainly their full name, No. and name of Street or Post Office Box, City, Town or Village, Province or State, in order that no mistake may occur with the proper delivery of the paper.

Any person acting as Agent, who will send us ten new subscribers accompanied with ten dollars cash will receive a copy of the ANGLO-ISRAEL ENSIGN for one year, free.

All communications in regard to the Literary Department of the ANGLO-ISRAEL ENSIGN should be addressed to the Rev. JAMES CHRISTIE, Truro, Nova Scotia, and all referring to finance, to JOHN ROSE, Publisher, of the same place.

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