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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 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, heterogenous 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

as beforetime." In the eleventh verse God says, "And when thy days be fulfilled and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels and I will establish his kingdom. . . . and I will establish the throne of his kingdom forever. I will be his father and he shall be my son. If he commit iniquity I will chasten him with the rod of men and with the stripes of the children of men, but my mercy shall not depart from him, as I took it away from Saul, whom I put away before thee. And thine house and thy kingdom shall be established forever before thee: thy throne shall be established forever."

We have here guaranteed the perpetuity of David's throne, and with the perpetuity of the throne as a necessary consequence the continued existence of Israel as a distinct nationality down to the end of time. Some objectors, however, say, God did not mean all He says here, that He meant something different from what the words imply. Perhaps so. We have not so learned regarding Him. We have a higher opinion of the faithfulness and truthfulness of God. "He is not a man that he should lie, nor the son of man that He should repent." He never flatters, never mocks, never deceives. "Hath He said and shall He not do it, hath He spoken and shall it not come to pass."

Passing on in the history of Israel, we come to the magnificent reign of Solomon—the golden age of Hebrew history. How devoutly fixed has been our attention while we read the story of his prosperity, the magnificent public works which he carried on, his wisdom, his failings and backslidings in the latter part of his reign. With what mournful feelings we pass from the consideration of the magnificent reign of Solomon to the history of the revolted tribes under Jeroboam, and the separation of the Hebrew Nation into two distinct nationalities, recognised as such by God Himself as the "two families whom the Lord hath chosen."

For political reasons Jeroboam instituted the worship of two golden calves, as the national religion for Ten Tribed Israel, one of which he placed in Dan the northern extremity of his kingdom, and the other in Bethel, the southern extremity. His reason for this was, "If this people go up to do sacrifice in the House of the Lord at Jerusalem, then shall the heart of this people turn again to their lord, unto Rehoboam King of Judah, and they shall kill me, and go again to Rehoboam, King of Judah." This national apostasy went on from bad to worse through the reigns of the kings who succeeded Jeroboam, until at last God could no longer bear with it, and in the reign of Hoshea the last of their kings in Palestine they were carried away captive by Shalmaneser to Assyria, and placed in Halah and Habor by the river of Gozan and in the cities of the Medes. From this captivity

according to the testimony of all history they have never yet returned.

It is at this point that our subject properly commences. And here we must impress upon our readers, the marked distinction that is always made all through the sacred record between the two houses or kingdoms of Israel and Judah. It is the mixing up of the two that causes all the difficulty and confusion that obtains in dealing with this most important question. After the disruption the two kingdoms had different destinies and different careers. This distinction should be clearly kept in view, as it lies at the root of the whole theory of the Identity. The Jews or Kingdom of Judah as a nationality have never been lost. Their history is traceable under that name down all through the centuries to the present time. It is otherwise with the Ten Tribed Kingdom of Israel. They were sifted among the nations, yet in such a way that not the least grain could fall to the ground. One writing lately under the *non de plume* of *"Malachi"* and others, affirm that they are either lost entirely or that they returned with the Jews after the Babylon captivity. That they are not lost, we have the authority of Paul. That a few families or individuals did return with Judah from Babylon, may be, but Josephus, no mean authority, says distinctly in regard to the bulk of the people, that in his time they were beyond the Euphrates, and were an immense multitude that could not be estimated by number.

Sharon Turner and a number of able historians proceeding purely on ethnic and secular principles, assert that the birthplace of the great Anglo-Saxon Nation was Media, precisely that very place whither some twenty-six centuries ago, was deported a vast, vigorous and indomitable people. The grave of Ten Tribed Israel was in fact the birthplace of the most resolute, energetic and invincible of modern nations, the Anglo-Saxon.

"The Anglo-Israel Theory is, no doubt, comparatively new. It comes wholly unheralded by the charm of high ecclesiastical endorsement. But can its mere novelty make it antecedently incredible? We know from history that most theological schools hate what are called innovations. Loose a new theory upon the public, and immediately many keen scents sniff heresy in the wind." As it was nineteen centuries ago, in the days of our Blessed Lord, so is it to-day. "The Scribes and Pharisees rejected Him, but the common people heard Him gladly." The bold brawler with traditional conclusions is too frequently crushed and stifled by the fatal conservatism of the wrongheaded and self-sufficient many. This conservatism is an evil principle when, as it generally does, it fetters men's minds and thoughts, thus repressing all independent thinking and producing mental death instead of life and activity."

One thing we most emphatically repudiate—the charge that we are the founders of a new sect. We are simply endeavoring, by our advocacy of the Identity of the British Nation with the long lost House of Israel, to throw light upon those parts of the infallible word of God which have hitherto appeared dark and mysterious, and by the orthodox method of interpretation are meaningless, incomprehensible and contradictory. We have no desire to come into collision with the churches, but with their spiritualising mania we have no sympathy and cannot agree. We are content to take the plain declarations of Scripture, and understand them as we would any other plain statement made in plain words and unmistakable language.

### THE ENGLISH PULPIT.

THE interests of truth, the honour of God, and the highest welfare of the people alike demand, and at all times demand, fidelity on the part of the pulpit. But the intensity of thought which marks the present time gives unusual emphasis to the demand for faithfulness to the divine record in the case of our public teachers. Two remarkable facts, which seem at first sight irreconcilable, characterise the Sunday congregations of England. The first is that, as a rule, places of worship are more largely attended than heretofore. There is a strong desire to hear what the pulpit has to say, springing no doubt from the universal conviction that the world is nearing some extraordinary crisis which, whatever may be its essential character or mode of development, will remove some of the landmarks of our venerable theology, and introduce great changes into human thought on almost every subject.

The second fact is, that this ardent wish to receive light from the accredited leaders of religious thought is not, generally speaking, gratified. The *intelligent* occupants of the pew—and these are far more numerous than the pulpit imagines—are tired of fine essays or eloquent orations on some sentence or half-sentence quoted from psalmist, prophet, or apostle, upon which the essayist or orator builds his argument and shows what *he* can do in elaborating some principle or doctrine which may be both good and true in itself, but which utterly fails to shed light upon the awful and glorious realities of the impending crisis. The people want to hear what God has said concerning these last days; they wish for expositions of the divine word, readings from the inspired prophets of both Testaments, and clear unfoldings of Christ's teachings respecting his return for his Church and to his inheritance—the world. Men are wearied of theological wranglings and hair-splittings; of Calvinistic and Arminian “doctrines,” of creeds and catechisms; and not before time. They want light, food, strength, the air of heaven to breathe, the will of

heaven to guide. There is a deep and a true conviction on many minds that there are truths in the Bible which have not yet been brought before our congregations generally.

The fierce falsehood of eternal torments, is now abandoned by most men as an intolerable horror, which has no place whatever in the Word of God; but some ministers who have done this have unhappily wandered into regions of shoreless speculation about universal or partial restoration, for which in the testimony of Scripture they have no authority. Probably the chief reason which has led to this mistake is still their cherished belief in the pagan fiction of the natural immortality of the soul. Denying everlasting torment, and believing human deathlessness, restoration is of course the logical alternative, so that we have no difficulty in tracing the process of thought in the minds of the brethren to whom reference is made. But to supersede that which is obviously false by that which has no authority is not wise. What is gained by abandoning one huge error to embrace another? The gratification of a mere sentiment is not a sufficient answer, for this matter must be determined not by our wishes but by our Creator's will, and we may rest assured that his will is every way better than our wishes. Of course we expected diversity of speech when eschatology became the subject of discussion. It was inevitable that some degree of doctrinal confusion should arise upon the ruins of an exploded error.

Some men are slow of apprehension, and, with a praiseworthy sense of the sacredness of what they have been taught as religious truth, are reluctant to part with any notion, however incredible or awful in itself, which is supposed to be a part of “the faith.” This conservative feeling springs from a good motive, and is therefore, and so far only, worthy of respect. But it will not bear a moment's criticism; for that which is incredible or awful *in itself* cannot be an integral part of a system which, avowedly and confessedly, had its origin in the love of God to man; and the more valuable a thing is, the more anxious should its friends be to keep it clean from the dust and bright from the rust which are so common in the world. The feeling which will not endure a speck of mildew on the sacred parchment, or a mob of chaffering money-changers in the Father's temple, is intellectually nobler and morally more beautiful than that which timidly shrinks from the removal of a heavy falsehood as if it were a buttress to eternal truth. Among the other false things which have darkened the story of man, a false piety has been none of the least. Intelligent loyalty is not reckless, but it is always fearless, and it does *not* mean to undermine the building when it puts forth a strong hand to tear away the parasites that the marble and gold of the glorious erection may flash back the light of the noon-day sun.

But there are other men who are quick in ap-

prehending logical results, who see, as it were, by inspiration, or intuition—if you prefer the word—what must be the ultimate issue of a given doctrine. A long process of reasoning is not required in their case. They can reason, and that most rigidly, but whilst you are slowly piling up your scholastic argument with “this” and “that” and “therefore,” they have reached the goal, and are calmly sitting with folded arms, smiling at your needless toil. The remarkable fact is that these men are almost always right. Careful subsequent examination proves that the conclusion reached is in harmony with Scripture. The reason is not difficult to find. The quick perception was really the effect of Scripture truth lodged in the mind, and perhaps long lodged there, although the rapid thinker may not have been conscious of the fact at the time. These are the men whose disagreeable lot it is to be misunderstood, and misrepresented, and evil spoken of in our churches. As a general rule this is what they get for heralding any great reformation, or bringing to the light of resurrection some long buried truth, that is to say, until they die, and then the empty compliment of having been before the age is paid to their dust.

Between these two types of mind there are many intermediate links which it would be a waste of time to particularise by characteristic epithets, even if it could be done correctly. Nor is it in the least needful to attempt this, as every one knows the fact. Indeed it is questionable whether anything short of a miracle could make all men think alike, and then it would speedily become questionable whether such a miracle could be a blessing. We are certain that it could not, and for that very reason equally certain that it will never be wrought. Heaven's miracles contemplate infinitely higher objects than a level uniformity of thought among men, which would make conversation a sleepy absurdity, discussion an impossibility, and pulpit ministration superfluous.

But does all this imply that there is any insuperable difficulty in ascertaining the meaning of Scripture respecting the nature of man, the character of God in Christ, the significance of redemption, and the future of the world and the church? No, it implies just the contrary. We have the truth of God declared to us on the points named. The lines of thought along which different minds travel, in relation to these points, will be different; but where there is an honest desire to accept revealed truth untarnished by the defiling touch of pagan philosophy, medieval tradition, or science falsely so-called, there is not the slightest doubt but that revealed truth will come home to the mind and the heart as a sublime and joyful reality. What the pulpit, therefore, has to do, ought to do, and must do, if it would discharge its duty to God and man in view of the supreme crisis to which all things are tending, is clear enough. It must lay aside with

holy and resolute determination the Westminster Confession of Faith, the Thirty-nine Articles of the Episcopal Church, and all the other creeds of Christendom—that is to say, lay them aside, so far as the *slightest idea of doctrinal authority* is concerned—and accept and teach the plain declarations of Scripture concerning life and death, the coming of Christ, the extinction of evil, and the glorious future when, in a cleansed and happy universe, without sin or sorrow, “God will be all in all.”

The question, however, may be asked—Supposing the pulpit clothed with the moral strength necessary for this fearless testimony, would the pew endure it? We reply, undoubtedly, certainly! The devout and thoughtful in our assemblies would not only “endure” this heroic surrender of medieval dimness for cloudless apostolic light, but would exceedingly rejoice in it. This is not a supposition founded on the fact that sooner or later truth commends itself to all its friends, but on actual experience. At first the timid and the ill-instructed—the men who “need that some one teach them again the first principles of the oracle of God”—take the alarm, and depart to some congenial fold where the orthodox echoes of many generations form the pleasant lullaby of somnolent folks; but those who are alive to the responsibilities of moral life, and are consequently anxious to be living witnesses to God and his truth, will “prove all things, and hold fast that which is good.”

Of course there are men in some of our pulpits who are mentally incapable of realising the grandeur of an effort to return to apostolic doctrine at all hazards; men who, unconsciously to themselves, reveal the narrow limits of their vision by alluding contemptuously to the glorious truths of the second advent, and immortality only in Christ; and men from whom, therefore, it is absurd to expect anything in the battle which is now being waged between truth and error. But it is a fact that intelligent hearers of such men are perfectly weary of the infliction. They go to “church” or “chapel” from a mere sense of duty, and to set a good example to others, but as for life or joy in the service, the thing is unknown. We say therefore, with all emphasis, that if our ministers would become teachers and rise to the height of the great argument which the Divine book places before them; if they would throw their moral and mental strength, consecrated by the Holy Spirit, into the splendid battle for a divine immortality, and the pre-millennial return of our Lord; and if to facilitate their acquaintance with these sublime doctrines of Scripture, they would cast aside misleading formularies, they would find the best men and women of their congregations standing heartily by their side. Let the pulpit be true to God, and the pew will be true to it.—Dr. LEASK in *Rainbow*.]

## STONE KINGDOM, AND WHY IT GROWS.

ENGLISHMEN who live out their lives in the British isles, who give the best of their labor to the questions and issues of their peninsular existence, are apt to forget what England is in truth. Take up any gazetteer and you will find there what every school-boy is supposed to know, but what to scores of Englishmen out of every hundred will read like a new discovery, the dimensions of their own empire.

The United Kingdom, with an area of 120,000 square miles, and a population of thirty-three millions, rules over eight million square miles of the globe's surface, and three hundred millions of the world's inhabitants. The existence of the British empire is a fact—wherever the Union Jack floats, there the English race rules, English laws prevail, English ideas are dominant, English speech holds the upper hand. England is the corner stone of an Imperial fabric such as it has fallen to the lot of no other country to erect or uphold when erected. People are too apt to forget how this empire has come into being. In the strict sense of the word they never have been a conquering nation. They have had no monarch whose aim and ambition it has been to add fresh possessions to the Crown, in order simply and solely to extend the area of their dominions. The definition which Topsy, in Uncle Tom's Cabin, gave of her being, would be about the best that could be given of their empire. "Specks it growed," is the sum of what can be said on the matter. Here we are reminded of the words of the prophet Daniel, "The stone that smote the image became a great mountain and filled the whole earth."—Dan. ii. 35.

Their empire is due not to the ambition of kings, not to the genius of generals, not even to the prevalence of one of those phases of military ardor through which most nations have to pass, but to the silent and constant operation of the instincts, laudable or otherwise, which have filled the world with the English tongue. They owe the fact that they are one of the Great Powers of the world not to the natural resources of their country, not to the military character of their people, not even to the advantages of their position, but to the circumstance of having got the trade of the world into their hands, and thereby secured the pre-eminence due to the command of wealth; and the reasons why they have got the trade of the world into their hands are threefold.

First and foremost is the possession of certain national qualities which lead them to devote more energy, to run more risk, to undergo more inconvenience in the pursuit of wealth abroad than other nations are prepared to do.

The second is the extent to which they are able to protect their commerce by their naval supremacy.

The third is the ownership of ports and stations

all over the world, in which their vessels can rest secure under their and our flag.

The energies of their race, the qualities which have made those islands what they are, find their scope, nutriment and development in the work of colonizing new lands, administering foreign governments, and ruling over less masterful races. Greater Britain serves as a safety valve to Great Britain.—E. DICER in *The Trumpet of Israel*.

## ISRAEL'S IDENTITY—"CUI BONO?"

BY W. S. CAVILL.

THE Identity of the British people with the Lost Ten Tribes of Israel, is becoming daily a more interesting theme to those who have gained sufficient light to recognise its reality and power. There are, too, strong indications of a wide-spread knowledge of the theory. Still, the number of believers in the truth thereof is comparatively small, while many who have only a hearsay acquaintance with it, are continually asking "Cui Bono?" or "What good?" From whatever motives this question is put, or by whomsoever it is asked, we can only give the simple unwavering answer, which a literal reading of the sure prophetic Word and an impartial perusal of history supply.

As space does not admit of any preliminary remarks, we at once plunge into the consideration of the various points involved in the "Cui Bono?" question.

Without reference to the Identity, we have been accustomed to speak of the Ten Tribes as "Lost." But under what circumstances or conditions can a Nation become lost—lost, not in the sense of having ceased to exist, but as eluding the observation and recognition of all other Nations? So, at least, those have thought who have sought for the Ten Tribes among the Afghans and other heathen peoples. But with attention thus drawn to the point, we may safely leave the matter to the free exercise of common sense. For if the Ten Tribes had retained their name of Israel—the name first borne by the entire body of the Twelve Tribes—and associated with plagues of Egypt, the conquest of Canaan, and the magnificent reigns of David and Solomon, could they possibly have escaped the observation of the Gentile peoples? Or, again, could such have been the case if they had adhered to the rite of circumcision—a rite established solely with the chosen people? Those who accuse us of overtaking their credulity in the matter of the Identity, and still adopt the affirmative of these pointed questions, simply ask that we believe, the impossible.

What became of the Ten Tribes after their captivity? Did they mix with the heathen in the countries in which they were placed by their Assyrian captors? Or, returning with the Jews

from Babylon, did they become thenceforward incorporated with them? Are they, at the present time, among the heathen? or have they not rather become, in the real sense of the word, lost, and a spiritual Israel, gathered from out of the Gentile Nations, put in their place? These questions will be found to comprehend the leading objections which have been advanced against the theory of England's Identity with Israel.

The captivity of the Ten Tribes took place B.C. 721, or 254 years after the rending of the kingdom, which occurred after the death of Solomon, 115 years before the commencement of the Babylonish captivity, and 133 years prior to the destruction of the first temple by Nebuchadnezzar. The captive Tribes were placed "in Halah, and in Habor by the river of Gozan, and in the cities of the Medes" (2 Kings xviii. 11). The cause of their removal is distinctly added: "Because they obeyed not the voice of the Lord their God, but transgressed His covenant, and all that Moses the servant of the Lord commanded, and would not hear them, nor do them." (verse 12).

Did the Ten Tribes mingle with the heathen in the Median cities? This is a very improbable event, when their distinctive characteristics are borne in mind. The Shemitic races are most strikingly distinguished from the other branches of the Noachian family, while the Hebrew supplies the highest representative type of the Shemitic. But, beyond the predominating features which, as a superior race, they must have possessed in point of moral and intellectual power, the high state of civilization to which the Israelites had attained while in the land, together with their knowledge of the divers attributes of Deity, could not fail to give them a commanding position wherever they went, or, at any rate, so far to operate in their favour as to prevent their incorporation with the surrounding Gentile peoples. An inferior race, when subjected to a superior race, may, under the iron hand of oppression, become so diminished in numbers and weakened in strength, as to lose one by one their individual traits; but when a superior race is delivered over to, and becomes resident among an inferior race, such a catastrophe is impossible, and the commanding traits of the higher and nobler race must necessarily assert themselves. This consideration accounts largely for the fact that the Sacasani, whom Sharon Turner traces to Media and regards as the Saxons of modern times, should have maintained so high and independent a position among the other races.

Again, did the Ten Tribes return with the Jews from Babylon, and thus become incorporated with them? On this point, we have the decisive account given by Josephus, whose words are so clear that they will bear reproduction: "When Esdras had received this epistle (headed

'Xerxes, king of kings, to Ezra the priest, and reader of the Divine law, greeting'), he was very joyful, and began to worship God, and confess that He had been the cause of the king's great favour to him, and that for the same reason he gave all thanks to God. So he read the epistle at Babylon to those Jews that were there, but he kept the epistle itself, and sent a copy of it to all those of his OWN NATION that were in MEDIA. And when those Jews had understood what piety the king had towards God, and what kindness he had for Esdras, they were all greatly pleased; nay, many of them took their effects with them, and came to Babylon, as very desirous of going down to Jerusalem; BUT THEN THE ENTIRE BODY OF THE PEOPLE OF ISRAEL REMAINED IN THE COUNTRY; wherefore, there are but two tribes in Asia and Europe subject to the Romans, while THE TEN TRIBES ARE BEYOND EUPHRATES TILL NOW, and are an immense multitude, not to be estimated by numbers." (Antiq. Book xi., chap. v., § 2).

That the Ten Tribes did not become incorporated with the Jews, is further proved by reference to those portions of Scripture which clearly affirm the distinct existence of the two houses, and also their ultimate union in the latter days.

The national existence of the house of Israel is affirmed by the following Scripture (Jer. xxxi. 35, 36):—"Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; the Lord of hosts is His Name, if those ordinances depart from before Me, saith the Lord, then the seed of Israel also shall cease from being A NATION before Me for ever." The Jews have had no national existence since the Roman siege of Jerusalem, and consequently this Scripture can have no reference to them. But there is another passage which is still more decisive: "For thus saith the Lord, David shall never want a man to sit upon the throne of the house of ISRAEL" (Jer. xxxiii. 17). And again, "Thus saith the Lord, if ye can break My covenant of the day, and My covenant of the night, and that there should not be day and night in their season; then May also My covenant be broken with David My servant, that he should not have a son to reign upon his throne." (Jer. xxxiii. 20, 21.) Now, here we have a solemn declaration by the Almighty, that the sovereignty of David must exist forever over the house of Israel. The Jews have been without a king of David's line since the Babylonish captivity, and therefore, these words cannot apply to them.

The distinction between the two houses is further recognized in the following portions of Holy Writ:—

"In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the North, to the land



that I have given for an inheritance unto your fathers" (Jer. iii. 18).

"Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah" (Jer. xxxi. 31).

The following quotations from Ezekiel xxxvii., not only show that the two houses must remain distinct for a lengthened period, but also describe the manner in which they will be joined together at the return. "The Word of the Lord came again unto me, saying, moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then, take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions: and join them one to another into one stick, and they shall become one in thine hand. And when the children of thy people shall speak unto thee, saying, Wilt thou not show us what thou meanest by these? say unto them, Thus saith the Lord God: Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the Tribes of Israel his fellows, and will put them with him, even the stick of Judah, and make them one stick, and they shall be one in Mine hand. . . . And I will make them one nation upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two Nations, neither shall they be divided into two kingdoms any more at all." The evidence afforded by the above citations is conclusive. The union between the two houses can only take place on the return, and as the return is yet future, there must at the present be in existence the two distinct houses of Israel and Judah.

Again, the case of Israel and the case of Judah are widely different. Israel was taken away because of her proneness to idolatry. So, too, was Judah; but she was suffered to return. Yet, although the Jews were effectually cured of idolatry on their return from Babylon, there eventually sprang up in their midst a number of opposing sects, whose tenets were in direct antagonism to the law and the prophets, and which received from our blessed Lord the severest denunciations. Their crowning sin, however, was the crucifixion of Christ, and they were finally dispersed by the destruction of Jerusalem, in A.D. 70. The fearful sentence which they invoked upon themselves, when they cried, "His blood be on us, and on our children" (Matt. xvii. 25), now began; and who does not shrink in horror from the perusal of their history during the Christian era, for verily upon them have descended all the curses pronounced by Moses.

Now, the Jew has never lost his Identity. In every land, and under every circumstance, he retains his individuality. We have, therefore, the most favourable opportunity possible of ascertaining the fulfilment of prophecy in his case. If,

then, the prophetic utterances have proved true in the one case, is it not highly probable that they will be found correct in the other? Or, in other words, if the curses can be shown to have fallen upon Judah, may we not reasonably suppose that the blessings promised to Israel, will receive a like fulfilment?

The Jews continuing under the Mosaic law and inheriting the curses, and the heathen being given up to idolatry, the following passages, which point to a far different destiny for Israel, clearly prove that the Ten Tribes cannot now be found amongst either.

That Israel must, at the present time, be resident in the Isles, or rather, that the chief seat of her power must be in the Islands, is plainly set forth in the following words, which unmistakably refer to the period of the return: "Hear the Word of the Lord, O ye Nations, and declare it in the Isles afar off, and say, He that scattered Israel will gather him and keep him" (Jer. xxxi. 10). And the direction of the Isles is thus indicated: "Go, and proclaim these words towards the North, and say, Return, thou backsliding Israel" (Jer. iii. 12). "They shall come together out of the land of the North" (Jer. iii. 18). "I will gather from the West" (Isa. xliii. 5).

England, being an island, and situate North-West from the land of promise, we are thus enabled to apply several Identities, to which neither Jew nor heathen responds.

"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).

"For thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and cause the desolate cities to be inhabited" (Isa. liv. 3).

"The remnant of Jacob shall be among the Gentiles in the midst of many people as a lion among the beasts of the forest, as a young lion among the flocks of sheep; who, if he go through, both treadeth down, and teareth in pieces, and none can deliver" (Micah v. 8).

We have in these utterances the description of a power, which alone has been the realisation of our own country.

Israel's position and mission in the world is thus described:—

"And they of Ephraim shall be like a mighty man, and their heart shall rejoice as through wine: yea, their children shall see it, and be glad; their heart shall rejoice in the Lord" (Zech. x. 7).

"And I will sow them among the people: and they shall remember Me in far countries; and they shall live with their children, and turn again" (Zech. x. 9).

"Again the Word of the Lord came unto me, saying, son of man, thy brethren, even thy brethren,

ren, the men of thy kindred, and all the house of Israel wholly, are they unto whom the inhabitants of Jerusalem have said, Get you far from the Lord: unto us is this land given in possession. Therefore say, Thus saith the Lord God: Although I have cast them far off among the heathen, and although I have scattered them among the countries, yet I will be to them as a little sanctuary in the countries where they shall come" (Ezek. ii. 14—16).

Parenthetically, these last cited words not only show that Ten Tribed Israel must be a Christian Nation, but also furnishes additional proof that their position must be distinct from that of Judah. To resume our quotations:—

"Yet, the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, that in the place where it was said unto them, Ye are not My people, there it shall be said unto them, Ye are the sons of the living God (Hos. i. 10).

"But Israel shall be saved with an everlasting salvation: ye shall not be ashamed or confounded with world without end (Isa. xlv. 17).

"And the remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men (Micah v. 7).

"Ye are my witnesses, saith the Lord, and My servant whom I have chosen. . . . Ye are My witnesses, saith the Lord, that I am God" (Isaiah xliii. 10, 12)."

The position here assigned to Israel in the world, and the mission which she has to accomplish, are clear. Living under the Mosaic law, few in number, and scattered over the face of the earth, the Jews are purely a monument of Divine displeasure: while who will be bold enough, in presence of so clear a description of a Christian and missionary Nation, to search among the heathen for Lost Israel? No other Nation save the English can respond.—*Life from the Dead.*

(To be Continued.)

## SHILOH; OR, THE PEACE.

BY J. W. FORREST.

WHEN the old patriarch Jacob blessed his sons, he made the following remarkable and well known promise to Judah, as his son, and as a Tribe of Israel: "Judah, thou art he whom thy brethren (as Tribes) shall praise; thy hand shall be in the neck of thine enemies; thy father's children (as Tribes) shall bow down before thee. Judah is a lion's whelp. from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion;

who shall rouse him up? A Tribe shall not depart from Judah (for so the word translated 'rod' or 'sceptre' may be rendered), nor a law-giver from between his feet, until Shiloh come, and unto him shall the gathering of the people be. Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes: his eyes shall be red with wine and his teeth white with milk."

We do not wish to be understood to mean that because the original may signify "a Tribe," as well as "rod" or "sceptre," that our reading is correct, but simply that it may be translated with either, and which of the two renderings is best suited to subsequent facts of history and prophecy we leave the reader to determine.

It is very generally agreed that Shiloh refers to Christ. We have been told, however, that this prophecy of Jacob's refers to his second coming. But with all due deference to the able writers who advocate this view we beg to state some difficulties of the literal reading of this prophecy, taking it in that light: thus the words, "shall not depart from Judah until Shiloh come," certainly imply that the "sceptre" (we shall suppose) would depart from Judah when Christ would come: so that, even admitting that Shiloh refers to Christ's second coming and that He will then take the sceptre of David, how can the rod or sceptre even then depart from Judah seeing that Christ, being of the seed of David, is of the House of Judah? Then, again, Shiloh was Christ: Christ did come 1879 years ago, and the "until" from Jacob's time could only refer to the time when Christ would come, and if He did come 1879 years ago, then this must have referred to His first coming. It may be said again, "Shiloh means peace, and refers to Christ's coming and reigning 1,000 years;" but although Christ did not come to set peace on the land, "but a sword," He was certainly the Prince of peace to Israel at His first coming.

Taking the popular reading of "sceptre," and applying it to Christ's first coming, we meet with the difficulty that the sceptre had departed from Judah before Jesus was born, and taking it as referring to Christ's second coming, when He will take it from the Teph branch of David or Judah, we again meet with the difficulty that it shall not even then depart from Judah, seeing that Christ was of Judah. In fact the sceptre can never depart from David or Judah (Jer. xxxiii. 17—26) by any circumstance whatever, so we reject the reading of "sceptre" in the above prophecy. At Christ's second coming, at the future battle of Armageddon (Zech. xiv. 3—5). Israel shall have been gathered.—"In His days Judah shall have been saved, and Israel shall have dwelt safely: and this is the name whereby He shall be called, *The Lord our Righteousness*" (Jer. xxxiii 6).

Let us now inquire what was the real meaning of Judah's blessing. This Tribeship was the most powerful in war; and numbers among the Twelve. Judah, the royal Tribe, was "praised" by his brother Tribes, and during the respective reigns of David and Solomon, all Israel "bowed down" to Judah by being subject to David and Solomon. At the death of Solomon, nine of the Twelve Tribes departed from Judah and thus no longer "praised" or "bowed down" to the royal Tribe. But what said Ahijah to Jeroboam? "But he shall have one Tribe for My servant David's sake, and for Jerusalem's sake." Thus the one Tribe that still bowed down to Judah was Benjamin; for although Levi was a Tribe, it never was a warlike Tribe like the others, but was entirely devoted to the priesthood and temple-service. Benjamin remained with Judah until Christ's time: thus "*A Tribe shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come, and unto Him the gathering of the people.*" The blessing of Jacob was, then, that the superiority of Judah, as a Tribe over his brother Tribes, and lastly over *one Tribe*, should not depart until Shiloh should come, and should then depart. Christ was the limit of Judah's blessing given by Jacob. Moses in Deut. xxxiii. 7, dating from their separation from the last of the Tribes of Israel—Benjamin—says, "And this shall be the blessing of Judah: and he said, *Hear LORD, the voice of Judah, and bring him unto his people.*" This is Judah's prayer at the present day.

The coming of Shiloh certainly refers to Christ; Shiloh means "peace;" thus the heavenly host sang, "Glory to God in the highest, and on earth peace (i.e., with God), good-will towards men." (Luke ii. 14). Isaiah (chap. ix., x. 22) mentions that in the time of the Messiah, Israel of the Ten Tribes was to be loosened from their captivity and greatly increased, a people of blood (ix. 5), continually at war, as the Anglo-Saxons were, but not yet turned to righteousness, a heathen people; a remnant was to return to God (x. 21, 22), which was Benjamin, and then all the people were to know: "For unto us a Child is born, unto us a Son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, *The Prince of Peace.* Of the increase of His government, and peace (of His government) there shall be no end, upon the throne of David, and upon his (David's) kingdom (Israel), to order it. (What? Christianity—His government) and to establish it with judgment and with justice from henceforth (mark! from when? from the time of Jesus's birth) and for ever. The zeal of the Lord of hosts will perform this. The Lord sent (or shall send) a word unto Jacob (Benjamin), and it hath lighted (or shall alight) upon Israel. And all the people shall know" (i.e., perceive

clearly). All what people? "Ephraim and the inhabitants of Samaria," that in the time of Isaiah said, in the pride and stoutness of their hearts, they would strive against God. Unto Shiloh the gathering of the people was to be; thus Caiaphas prophesied that Jesus "should die for that nation (Judah): and not for that nation only, but that also He should gather together in one the children of God that were scattered abroad." Christ was to die for the nation of Judah, and for some other nation scattered abroad, and not only should He die for both peoples, but He should gather together in one the children of God scattered abroad (John xi. 47—52). Thus: the place (Palestine) where it was said unto them, "Ye are not My people, there it shall be said unto them, *Ye are the children of the living God.*" (Hos. i. 10; Rom. ix. 26)

Christ most assuredly came to be the rise and fall of many in Israel; the fall of Judah and the rising again of Israel. Listen to Isaiah (xxix. 18) upon this point: in the foregoing verses the prophet has been referring to the destruction of Jerusalem by the Romans, and says: "*In that day (i.e., in that thousand years) shall the deaf (the apostate Israelites) bear the words of the Book (the Bible, which was to be sealed to Judah—see verses 9—13, &c., which applied to Judah in Christ's time), and the eyes of the blind shall see out of obscurity, and out of darkness. The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel. For the terrible one (Judah) is brought to nought, and the scorner is consumed, and all that watch for iniquity (the Scribes, Pharisees, and Sadduces) are cut off. That make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of nought. Therefore, thus saith THE LORD, who redeemed Abraham, concerning the House of Jacob, Jacob shall not now be ashamed, neither shall his face now wax pale. But when he seeth his children, the work of Mine hands, in the midst of him, they shall sanctify My name, and sanctify the Holy One of Jacob, and shall fear the God of Israel.*" Notice when this blessing was to come upon the House of Jacob—when the terrible one was brought to nought—in that day, in that thousand years; and by the tenth century of our era, the Normans or Benjamin, together with the whole of our British people, were converted to Christianity, as the Prince of Peace—Shiloh—had said to the men of Benjamin, "Peace I leave with you, My peace I give unto you: not as the age giveth, give I unto you" (John xiv. 27). We ask the reader not to pass lightly over the grand mission of Shiloh, and the restoration of Israel then, which work commenced with Benjamin.

The seventy weeks of Daniel are generally

understood to have terminated with Christ; but for what purpose were these seventy weeks set as a sign or limit? Let the immediate context answer: "To finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and the prophecy" (Dan. ix. 24). Now notice that the prayer of Daniel in this chapter refers to "all Israel," near and far off (verse 7). Daniel does not mention the transgression of any other people but the Twelve Tribes, and we are told very plainly that at Christ's death an end was to be made of sins, and "reconciliation for iniquity." The very opposite was the case with Judah; therefore it *must have referred to Israel*, and commenced with Christ's labour among Benjamin. "Everlasting righteousness" was then to be brought in, as Isaiah said (lix. 21): "As for Me, this is My covenant with them, saith the Lord; My Spirit that is upon thee, and My words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, SAITH THE LORD, from henceforth and forever."

From the time mentioned by Daniel also, the vision and the prophecy were to be sealed up, and while our divines have been under that blindness, misapplying, and, of course, to an extent mistranslating Scripture prophecy, we fearlessly assert that the almost entire Bible is to be understood in its beautiful and literal signification by those outlines of Identity with which our readers are conversant. But according to Daniel (vii. 9) this was to be sealed to the "time of the end" which has already begun, and truly, "It is easier for heaven and earth to pass away, than one tittle of the law to fail" (Luke xvi. 17).

In conclusion we can only say we think we have said enough to show the fulfilment of Shiloh in Christ at His first coming, when the "little ones" of Benjamin no more bowed down to the haughty of Judah, but were gathered to Christ and to His teaching, and latterly the whole House of Israel, in Britain, were gathered to the doctrine of Christianity; thus, "A Tribe shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto Him shall the gathering of the people be." We submit the above rendering to every thinker on the Identity.—*Life from the Dead.*

THE Identity of our people with Lost Israel supplies the only reason why we possess Cyprus, and why, holding Cyprus, no Nation shall ever deal with the destinies of Assyria, Palestine and Egypt, but the British. God Save the Queen.—*Hinc.*

## WHAT'S THE GOOD.

MANY professing christians are too indifferent to the glory of God, the cause and end of the whole dispensation of mercy, to give a matter that is frequently declared to be intimately connected therewith, the slightest degree of attention. Not a hopeful test of christian character certainly, though they appear to be quite satisfied in the consciousness of their own salvation. "Why," they say, "should we trouble ourselves about it?" If it be so, be it so; it does not concern us. The great thing, "the one thing needful" is "to work out our own salvation," or as others express it, "have a personal interest in Christ by faith." True, my friend, but are you sure you have no other personal interests to engage your attention? Does this selfish object preclude every other affection? Not to speak of your worldly business, which, we admit, you are not required to neglect for your heavenly calling, have your family, friends, country and the world no claim upon you? Are you not justly proud of the name of Englishman? and are not the high privileges you enjoy by such connection worthy of your patriotic feelings? and is it not your duty, as a man and a christian, to preserve and cherish and extend those blessings? Instead of stolid indifference, the attitude we should assume is that of the noble Bereans of old, "searching the Scriptures whether these things are so," and, if convinced of their truth, then "seeing we look for such things," let us lay to heart the apostolic injunction, let us consider "what manner of persons we ought to be in all holy conversation and godliness, looking for and hastening into the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements melt with fervent heat. Nevertheless, we, according to His promise, look for new heavens and a new earth wherein dwelleth righteousness." With all the privileges we enjoy or may enjoy nationally as Israel, it may still be possible to miss the "great Salvation."—*W. G. Simpson.*

## WHAT BECAME OF DAN?

THERE is abundant evidence to shew that the Hebrew tribe of Dan settled in Ireland. The annals of Ireland by the Four Masters inform us that the Tuatha de Danans after a great battle with the Syrians, or Assyrians, landed in Ireland, and have a tradition of being descended from their father Dan. (Speed's Historie of Britain). They settled also in Denmark and called the country Danmares, which means Dan's country. Their name may be traced in Co-danonia, Co-dan-us Sea, (the Baltic), and is still preserved in the name Danes, given to the

present inhabitants of Denmark. It is evident those Hebrew fugitives settled in the British Isles. It is also likely that the Simeonites likewise escaped: accordingly we find a considerable people inhabiting the district of Kent called Simeni, *i. e.* Symon, a word purely Hebrew. The place was also called Cymenes-ora, *i. e.* Simeon's country. Tacitus, speaking of the Ancient Britons, says that "in their looks and persons they vary," and thinks it probable, from the dark complexion of those inhabiting those parts of the country to the South, that some of the ancients Iberians came over from Spain,—*i. e.* Heberians or Hebrews. These are important facts. If these are not the "escaped of Jacob," where did they go? If we are not to identify those Danes and Simeni with the Hebrew Tribes, Dau and Simeon, we must suppose that they disappeared most mysteriously to nowhere in particular, and that those parts of Scripture which speak of them so plainly as glorifying the God of Israel in the isles of the sea, have some allegorical signification with regard to the Church in the latter days, which by the way does not fit with their too plain language.

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### ISRAEL.

GOD OF ISRAEL, hear our prayer!  
Israel is thy constant care!  
Bless our Queen—of Judah's line—  
Gracious God! on Britain shine!  
Thou hast brought us to our isle,  
Still vouchsafe on us to smile.

When amongst the Nations lost,  
When the stormy seas we cross'd  
When no eye but Thine could see,  
When no hand but Thine could free,  
Thou didst sift us, Lord, like grain,  
Thou didst make us one again.

God of Israel, as we went  
O'er the trackless continent,  
Thou wert ever by our side,  
Though unseen, to be our guide,  
Till our scattered Tribes found rest  
In these islands of the West.

When, in ways we had not known,  
Thou to us Thy love hast shown  
Blindly in our place of rest  
We obeyed each great behest,  
Thou with us hath worked Thy will;  
Smile upon Thine Israel still!

Israel's God! to thee we raise  
This our song of grateful praise!  
Thou, who dost all things well,  
Still wilt bless Thine Israel!  
She who was, is now, shall be  
Ever glorious, great, and free!

Thou hast us a blessing made  
To mankind of every shade;  
With the Gospel of Thy Son

We have through the nations run;  
We have set the captives free,  
We have bid them look to Thee.

God of Israel! now we wait  
For our forfeited estate;  
We deserve it not, O Lord,  
But we rest upon Thy Word!  
We with Judah, Lord, are Thine,  
Make us one in Palestine.

Lord, Thine Israel restore  
Make us one for evermore!  
We would hail Thee as our King!  
We would rest beneath Thy wing!  
In Jerusalem again  
O'er Thy chosen people reign.

—John G. Shaw, in *Life from the Dead.*

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### LITERAL OR SPIRITUAL ISRAEL?

MANY of our clerical objectors to the Anglo-Israel truths and others tell us that we utterly mistake Scripture in assuming that because this nation (England) is enjoying all the blessings, which they cannot deny were promised to Abraham and his descendants, and are fulfilling literally the prophecies made of Ephraim the Ten Tribes, that therefore we are literal Israelites. They insist upon it that our error consists in not seeing that we possess these blessings, and occupy our peculiar and unique position amongst the nations, because we, as Gentile Christians, have become the spiritual Israel of God, therefore it is that we obtain the blessings and inherit the promises. The spiritual Israel in fact, with these objectors to our views, form "the nation" to whom "the kingdom of God" was to be "given," because they bring forth the fruits thereof, and which our Saviour told the Jews would be taken away from them for their unbelief. We are also told that the Israel so often alluded to in our Church Liturgy is, though a British Israel, also the same spiritual Israel. A sort of British branch. I suppose!

These views involve the proponnders of them in a very awkward dilemma, because, assuming their argument to be correct, that true Christian Gentile believers are all to be included in the spiritual Israel, it follows that wherever these are to be found, of whatever nation or language (and I presume our clerical opponents will admit that there must be numbers of such earnest believers in Christ throughout the world, or else all missionary effort has been in vain), they must all participate in these blessings, for they are clearly one and all entitled to them. We therefore ought to see these blessings distributed widely throughout the world, and possessed by the individual believers in Christ, the true spiritual Israel of these gentlemen. But what are the facts? We find these blessings centered exclusively in the Anglo-Saxon peoples, and the

nation of Great Britain in particular. They are unmistakably obtaining these wonderful blessings as a nation and a company of nations. Therefore, either the spiritual Israel (if the clerics are right) alone exists among the Anglo-Saxon peoples, which I do not think even the boldest of those who put forth the spiritual Israel view are prepared to maintain, or else the spiritual Israelites distributed throughout the rest of the world are defrauded of their rights. On which of the horns do our clerical friends prefer being impaled?—DOUGLAS A. ONSLOW, *In Trumpet of Israel*.

ONE who died some years ago, in speaking of the blessings which Britain has enjoyed over all other countries, concluded by saying, "If we are not the Lost Tribes, we ought to be." The following slip taken from a local paper, appears in the *Nation's Glory Leader*:

"CURIOUS PROPHECAL PROPHECY.—Turning over an obscure volume without any special object, I was confronted with the following far-sighted summary of events which the anonymous author has provided for the opening century:—

"What noble works of vast designs I view  
As Commerce in her world-reviving course,  
Blest and benignant as the circling sun,  
Begirts the globe; parting to yield her way,  
See Nature's bars, from everlasting fixed,  
Obedient to her bounteous touch dissolved,  
See the Pacific meet the Atlantic main,  
And Darien's divided mound transmit  
The interchanging wealth of either Ind;  
And hence direct through Suez's bursting bars  
See the Edumean join the Ægean wave;  
And mutual traffic, arts, and knowledge find  
A free and shortened circle round the globe;  
Till Ganges, Indus, and Euphrates streams  
Their varied treasures with the Nile exchange,  
And Alexandria from her rubbish rise,  
In pristine splendour, wealth and taste to shine  
And vindicate her generous founder's plan;  
Or the far-famed Cyprian isle, as by its site  
In Nature's draught designed, become the mart  
Of nations, by some liberal power possessed,  
Then Othman's slothful, proud, incurious race  
Must rouse to attain vigour, or resign  
Those charming seats, so long unworthy held,  
And Nature's fairest realms and happiest climes,  
By jealous tyranny of bliss bereft.  
Turned from her ends benign, and made the abode  
Of slaves debased of wretchedness and woe."

The author of the above was *Rev. J. Brown, D.D., of Ocer Cannobie, Fife, Scotland.—Notes and Queries.*

WE intended in this No. giving our readers some facts concerning that most ancient and most wonderful building on the face of the earth—the Great Pyramid of Egypt. We shall have to hold this most interesting subject over, however, until our next issue.

## GLEANINGS.

THE LAWS OF ALFRED THE GREAT.—The laws which pass under the name of this monarch were not framed by him, but, as he himself informs us, were such as had been handed down to him from other Saxon rulers, weeded by him, with the sanction of his Parliament, of certain laws of which he did not approve. On remembering this, and reading them through, the thought will intrude—Was the connection between Israel and our fathers ever entirely severed? Take we one law only:—"Comers from afar, and strangers, vex thou not; for that ye were strangers ago in the laud of the Egyptians." Muse on this and tell me why the consideration here advanced should have weight with our fathers. Who was he who imposed laws of this kind upon our people, and on what ground did he base them if ignorant of our origin? Can it be that they were handed down to them from ancient days?—*Meni*.

THE Identity of our people with Lost Israel is the only reason that can be given to account for the brilliant displays of Protestant philanthropic feeling emanating from our Nation, a contrast to the barbarous atrocities enacted by the Turks, Servians and Russians upon their battle fields.—*Hine*.

We shall be glad to receive any communications from friends of the cause, giving us information of any kind in regard to the progress of Identity knowledge among the Sons and Daughters of Israel in this great Dominion. We shall gratefully acknowledge any assistance we may receive in this direction and be very thankful for it.

WE would crave the efforts of all our readers to understand the question of the Identity. Having acquired a knowledge of the subject, we would urge them further to spread the knowledge of who our Nation is, as in doing this they will hasten the approach of a brighter and more glorious day. Do not wait for one another, saying: If it is the work of God, He will bring it to pass. He will, no doubt, accomplish all that he hath spoken, but He has graciously given you the opportunity of being a fellow-worker with Him. Forget not that the slothful man is an abomination to Him. In relation to all the good He has promised He will procure unto Israel in the latter day, has He not said: "Yet for all this I will be enquired of by the house of Israel, to do it for them?"

# PROSPECTUS.

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

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

The Journal will contain sixteen pages, twelve of which will be devoted exclusively to articles bearing upon the Anglo-Israel question. The cover and any other pages that may be added will be used for religious and similar matters.

The peculiar character of the ANGLO-ISRAEL ENSIGN will not be confined to a local circulation, but will secure a widespread patronage throughout the Dominion of 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 advertisement of an objectionable nature will not be inserted at any price. Patent Medicines will be charged according to custom double the regular rates.

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

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.

This *first* issue is sent to those whom we presumed might sympathize with our undertaking, as a sample copy; but a second will not be sent unless it is ordered, such order being accompanied by an enclosure in the shape of bank bills, postage stamps or post office order.

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 ROSS, of the same place.

The following gentlemen have kindly consented to act as Agents for the ANGLO-ISRAEL ENSIGN, viz.:

- W. DRYSDALE & Co., Montreal, Q.
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Truro, N. S., August 1, 1880.

GREY'S PYRAMID.—Prof. Fraser of the Institution for the Blind at Halifax, N. S., delivered a very interesting and instructive lecture, on Monday evening, June 28th, in Truro, to an appreciative but extremely small audience. It is to be regretted that a subject of so much importance, should receive so little attention from the "wise and prudent," while it is

being "revealed to babes." Mr. Fraser through his lecture is endeavoring to collect funds to establish a library for the use of the Blind, an object sufficiently praiseworthy of itself to induce the friends of humanity to attend his lectures, and thereby contribute their mite towards this laudable undertaking.