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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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JOHN ROSS, PUBLISHER.

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1880.

1880.

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EXPRESS for St. John .....	10. 40 a. m.
EXPRESS for Pictou .....	10. 45 a. m.
ACCOMMODATION for Halifax .....	11. 10 a. m.
ACCOMMODATION for Pictou .....	4. 50 p. m.
EXPRESS for Halifax .....	5. 00 p. m.
EXPRESS for Quebec and St. John .....	9. 00 p. m.

### WILL ARRIVE AT TRURO:

EXPRESS from Quebec and St. John .....	7. 45 a. m.
ACCOMMODATION from Pictou .....	10. 20 a. m.
EXPRESS from Halifax .....	10. 30 a. m.
ACCOMMODATION from Halifax .....	4. 00 p. m.
EXPRESS from Pictou .....	4. 35 p. m.
EXPRESS from St. John .....	4. 40 p. m.
ACCOMMODATION from Halifax .....	7. 35 p. m.
EXPRESS from Halifax .....	8. 45 p. m.

D. POTTINGER,  
Chief Superintendent.

Railway Office, Moncton, N. B., }  
12th June, 1880. }                      aug 16

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H. W. OHISHOLM,  
Agent.

August 16th 1880.

During a recent tour, we visited the Cloth Mills of Messrs. Robert and Alexander Fraser. Rocklin, Middle River, Pictou, N. S.

Mr. Robert Fraser has his apparatus driven by water, with a double Laffet turbine wheel. The building consists of three stories where the machinery for manufacturing cloth is substantially placed. The different machines used for Carding, Spinning and Weaving are of the latest and most improved styles.

Several varieties of cloth, of excellent quality, are manufactured here, such as plain and fancy tweeds, unions and homespuns, in dark grey, navy blue and all shades of color.

Mr. Alexander Fraser attends to the Fulling, Dying and Finishing departments. He has also a large double carding machine, made by Robert Blair, Kilmarnock, Scotland, which is said to be superior to anything of this kind in the country.

On the 14th October, 1847, the first web was fulled, on the premises, by these gentlemen, and since that time the establishment has been in active operation.

# The Anglo-Israel Ensign.

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

NO. 5.

We have before us the Second Annual Report of the Metropolitan Anglo-Israel Association issued in 1878. The report contains rules, names, list of subscribers, and an account of the proceedings of the Second Annual Meeting held at Exeter Hall, London, England, on Tuesday evening, 1st June, 1880. The President of the Association is the Right Hon. Viscount Falkstone, M. P. Among the Vice-presidents we note the names of such prominent men as the Bishop of Bangon, Admiral Dunn, Rev. A. J. J. Caichemaille, Vicar of Oldham, Rev. J. M. Grant, Surgeon-General, Rev. C. W. Jackson, of Bristol, Rev. G. A. Rogers, of Dover, Rev. H. Peters, of Exeter, Beoth Mason, J. H. Eldon, Henry Leslie, Lieut.-Col. W. H. Larsons, John T. Gott, Col. the Hon. E. Legge, and Col. J. C. Gawlor, Keeper of the Crown Jewels, Tower of London, and well known as the author of "Our Scythian Ancestors." In the Council we also note many well-known names in connection with identity literature, such as E. W. Bird, better known by his *nom de plume* of Philo-Israel, Douglas A. Onslow, General Hill, Col. Bentinck, Rev. F. R. A. Dyer, of "Jacob's Stone" celebrity, Charles Palmer, Surgeon-Major Roe, H. Hudson Rugg, and many more well-known names of noble and red men who have done good service in the identity cause.

The membership of the Association is 310, and the twenty-seven Branch Associations about 100. These numbers, however, do not by any means represent the number of believers in Anglo-Israelite views. The greater number of believers do not belong to any of these Associations, but can be numbered by thousands. At the Meeting of Delegates and Representatives of Local and County Associations held in a Board Room, on 1st June, 1880, Mr. Peters presented the Exeter Association, Mr. Bird (Philo-Israel) that of Bristol, T. A. N. Chase, Mr. Nickle and R. D. Rankine, that of Leamington, Mr. Storey, Liverpool, Miss Lawrence, Mr. Sandwith and Mr. Caswell, Wimbledon, Messrs. Guest and Haslam, North London.

At the morning conference Mr. Onslow read valuable paper on

## THE ADVANTAGES OF LOCAL ANGLO-ISRAEL ASSOCIATIONS IN AFFILIATION WITH THE LONDON PARENT SOCIETY.

Mr. Onslow pointed out the fact that the present is pre-eminently the age of combination. In fact, at the present day, work to be effective must be carried on by societies especially where the field of action is extensive. It is in this way most of the great missionary efforts of the people are carried on. By association of units the work of each is utilised to the greatest extent, and in proportion to the numbers engaged so are the results obtained. The principle is not a new one, it is as old as the everlasting hills, and more than ever applicable to modern days. The individual finds himself absorbed by the mass, and is compelled to combine with others in order to make his influence felt. He illustrated this principle of combined action by the rope formed of many strands. Each strand singly is easily broken, but bound and twisted you obtain a maximum of strength and working power. He cited, also, as an example the case of a large well-equipped and thoroughly disciplined army, where each individual not only does his own share of the work, but the organization and discipline enabled the combined efforts of all the individuals to obtain the greatest amount of work. In the case of spreading Identity knowledge, the field of action is bounded only by the limits of the Great British Empire. Individual action in this case would be almost lost, and could never accomplish the work to be done. Mr. Onslow pointed out his own experience in this matter. After years of study, he decided in his own mind that it was true that Englishmen are Israelites, and he was desirous of spreading this knowledge among the people, but found he could do little alone, and therefore gladly joined the Metropolitan Association, and soon found the advantages of belonging to such an organization. As a lecturer under the auspices of such an Association he could command audiences, which as a private individual he failed to obtain. Though he was very far from deprecating individual action, he said that his own experience clearly proved that great advantages were to be gained by combination.

It might be difficult to form and maintain associations in country districts, but there could be no difficulty in towns and even in villages. By combining in this way those who had more or less studied the subject could instruct the ignorant, and the interchange of ideas always tended to throw light upon points of difficulty.

Mr. Onslow also pointed out that people were more inclined to look favourably on a subject, when they see those believing in it banding together in order to push it forward. His own experience was that more respect was paid to the individual when representing a society than when acting alone.

Mr. Onslow pointed out how London being the centre from which all missionary and religious effort emanated, it ought also to be the centre of the Identity movement. When the Metropolitan Association was formed, none other existed, it naturally therefore, became the head-centre of the movement, and country associations naturally and readily affiliated with it, thus forming an intimate bond of union and establishing a sort of Freemasonry among them all, everything tending to give them greater strength and greater courage in spreading the truths they advocate—all acquiring a greater degree of dignity, and each deriving an increased importance.

The Annual General Meeting took place at Exeter Hall, the same evening, at 7 P. M., the Right Hon. VISCOUNT FOLKESTONE, M. P. in the chair. The Meeting was opened by those present singing Hymn No. 28 of the Service of Song, entitled "The Israel of God." The Rev. Dr. Moore offered prayer, Mr. J. A. Anderson read the Report and Dr. A. Hudson Rugg gave an account of the state of the finances.

Then followed addresses from a number of well-known Identity gentlemen. These are all so good and so much to the point that we offer no apology for placing them before the readers of this Journal:—

THE RIGHT HONOURABLE VISCOUNT FOLKESTONE, M. P., on rising, said:—Ladies and Gentlemen,—It is not necessary for me to remind you that this is the second Annual Meeting of the Metropolitan Anglo-Israel Association; but it is the first annual meeting that I have had the honour of addressing as President. I can assure you, fellow-Israelites, that I consider it a great honour to have been chosen for that post. I must confess that, though I had been urged for some time by our friend Mr. Bird, whom you all know, at any rate, as "Philo-Israel," to accept that post, I felt great reluctance to do so; the reason of that reluctance being that I felt it would have been much better to have found some one of greater influence and greater standing, perhaps in the political world,

or, at any rate, some one who had a more intimate acquaintance with the question of Identity than I can lay claim to, to fill the post. However, I was persuaded to accept the position, and I feel proud to see my name at the head of the association. (Applause.) I felt that some one of greater influence than myself should have occupied this position, for I am sure that, in the course of time—nay, perhaps, in the course of a very short time—I should assume a very prominent position in the history of this nation. (Hear, hear.) I have no objection, but that it will exercise a great influence on our policy, both home and foreign, of our Governments. It was but a few years ago, when the theory was started that we English were the descendants of the Lost Tribes of Israel. I have had been searching far and wide for evidence of the descendants of these Tribes, and I appear to have looked everywhere, but I have certainly overlooked what was under their feet, and it came to somebody's mind, at last, to search that the Lost Tribes were not to be found in any foreign country, but in our own little island. In searching for evidence of that it was unexpectedly proved to be the case, that we were the people in that honoured position. (Applause.) After expressing his regret that the clergy of this country had not taken up this question with a greater degree than they have done, his Lordship said: let us, ladies and gentlemen, assume at this one moment that there is no truth in the question; what harm can it possibly do for us to investigate this question, even if there be no truth in it? What would be the result of such an investigation? It would be that they should obtain a more intimate knowledge of the Old Testament than they have now. (Hear, hear.) And speaking from personal experience, I can say that it appears to me that some clergyman with whom I have discussed this question has never been in lamentable ignorance of that portion of the Holy Writ. (Great applause.) But it is my duty to urge the true—as we know that it is true—it is the duty of the clergy to study it, and investigate it, and not leave it to the laity. For the clergy have been placed in their position—it is their reason for being—to study the Scriptures, and teach the people the Divine teaching to be learnt from the Holy Writings. (Hear, hear.) It is no new doctrine, no new doctrine that we preach; we are not wishing to found any new sect; what we wish to do is to teach for every one and for every Christian denomination, whether of the Church of England or of the Dissenting classes; it is not the duty of the poor alone, but it is for every one of the nobles of England. (Cheers.) And then, look at it from the worldly point of view, what a glorious prospect does this belief unfold

er of his country—and I presume that there  
 a few patriots left in England, and not only  
 of England, but in our colonies situated over the  
 world. (Hear, hear.) Not many years  
 position, looking at the history of England by the  
 ad story of past nations, it appeared to me that  
 some land had reached the summit of its glory,  
 could it, it was approaching the period of its deca-  
 dence, that it was likely rapidly to go down hill,  
 as, like other great nations that flourished in the  
 time had before us, and that, leaving its place to be  
 the held by some other nation that would assume  
 no position which we now hold, it would  
 once become insignificant, with nothing but the  
 our story of a glorious past to fall back upon. But  
 as now, with this knowledge that we have acquired,  
 we look forward to a very different state of  
 things; we look forward to our beloved country  
 not only retaining the great position which it  
 and occupies both here and around the habitable  
 globe, but to assume a yet higher and more  
 important position. (Hear, hear.) When this  
 first, to Association was first started, some of our friends  
 and thought it was not necessary, that it was a work  
 of supererogation, that when the time came for  
 us, Israelites to be found they would be found  
 without the assistance of human aid. I am  
 happy to say most of them who held that  
 opinion have thought differently since, and have  
 joined our association; for we must remember  
 that Providence works for its ends with human  
 agencies. If we look at the history of other nations,  
 and more particularly the history of our fore-  
 fathers, as described in the Old Testament, we  
 are led to believe that the Almighty makes use of human  
 agency to carry out His intention.

“There’s a Divinity that shapes our ends,  
 Rough-hew them thus, how we will.”

But, ladies and gentlemen, we must rough-hew  
 them in order that He may shape them, and in  
 order that we may carry on our work it is  
 necessary that we not only work with human  
 agency, but we also require human money.  
 (Hear, hear.) You have heard, from the able  
 and succinct report that has been read to you by  
 our honorary Secretary, that we have done this  
 year a good deal of work, but we might have  
 been able to do a great deal more if we had  
 more means at our disposal; and if it had not  
 been for that magnificent donation by our friend,  
 Mr. Peters, who has subscribed no less than £300  
 to the objects of this association, we should have  
 been unable to accomplish or carry out the work  
 which, by God’s blessing has been done this  
 year. Therefore ladies and gentlemen, I make  
 an earnest appeal to all those who have not  
 yet joined our association, and I am told  
 that those number thousands who believe in this  
 question, I make an earnest appeal to them to

join us, to enrol themselves as members of the  
 association, so as to aid us with their countenance  
 and support, both moral and material, to advance  
 the object which our association has in view, so  
 that if we are spared to meet again another year  
 at our third Annual Meeting, our Secretary may  
 be able to report to you that we number ten for  
 every one we have now, and thousands where  
 we now only number hundreds. (Loud cheers.)

Colonel J. C. GAWLER, on rising said:—My  
 lord, ladies, and gentlemen,—The first resolution  
 committed to me is: “That this meeting, having  
 heard the Report of the association read, and  
 considered the principles upon which it pursues  
 its operations, most heartily approves the same,  
 and resolves that the following shall be the list  
 of officers for the incoming year.” (The Secre-  
 tary read the list of officers.) As the Report  
 says, we indeed owe our thanks to Almighty  
 God for the success with which He has blessed  
 the efforts of the association during the past  
 year. There are a few points which I will  
 briefly notice. We are told that the Committee  
 for some time at the outset was provided with  
 house room by a kind friend; may God reward  
 that friend. We are told that the work expanded  
 and that the members increased until they were  
 forced to find more commodious premises for  
 their ordinary meetings; but perhaps the best  
 part of the news in the Report is the mention of  
 the formation of twenty seven branch associations  
 (hear, hear) in the United Kingdom and the  
 colonies, by which some 1,600 members altogether  
 have pledged themselves to propagate Anglo-  
 Israel doctrine, and these are exclusive of the  
 very large numbers who believe in Anglo-  
 Israelism but who do not promise to spread it.  
 As mention has been made of these branch  
 associations, and many may be in their infancy,  
 and many I hope, yet to be formed, and as the  
 resolution to which I am speaking talks of the  
 principles upon which operations are pursued,  
 perhaps it may not be amiss if I just endeavour  
 to lay down a base, and indicate the first step  
 by which ground should be opened in places  
 where the subject is new. There can be nothing  
 worse than desultory fighting, jumping into the  
 middle of a great question, dealing with a point  
 here and there unsystematically, without first  
 securing a base. You are liable to be taken in  
 detail, and to have all your points overturned in  
 detail. Anglo-Israelism has suffered a good  
 deal from this kind of desultory fighting, and  
 people who have once witnessed one side in a  
 given case defeated, or foiled, do not care very  
 much to hear the matter re-opened. I would,  
 therefore, venture to lay down this base, as the  
 first step to be taken in commencing operations;  
 and, in doing this, I shall not be trespassing on  
 the province of those whose duty it will be to

enter more deeply into the doctrines of Anglo-Israelism. Now, my lord, ladies, and gentlemen: I think all here may be depended upon to agree that the Bible which we have in our hands is the Handbook from which man may learn of his fall from a higher state, and God's plan of salvation to rescue him from the consequences of that fall. The whole foundation and essence of that plan of salvation is the free grace of God. God's free grace chose Abraham, and made his seed the backbone of that plan of redemption; and, for this service, which He ordained to be performed, and which Abraham by grace formally accepted, God gave to Abraham, Isaac, and Jacob, certain promises, magnificent, and unconditional, which we are told, in the same Word of God, the law which was 400 years after could not disannul. Punishment there might be, but not to the extent of obliterating or diminishing the promises. This is the base which I would lay down, and which should be repeated, and repeated, until it is accepted as an axiom, that no interpretation of prophecy can be correct which is discordant with the promises to Abraham, Isaac, and Jacob. There are many persons, fond of their Bibles, who are deeply interested in prophecy. There is a kind of charm about prophecy, and they are anxious to interpret it, and to see more, by the Spirit of God, into those things; but it is no use attempting to deal with the prophecies until the promises are mastered. Books have been written by scores upon the prophecies by men mighty in the Scriptures, but scarcely three of them agree, because they have not mastered the promises. To jump in to the prophecies without having mastered the promises is like putting to sea without a rudder. A friend a few days ago said to me, "I agree very much with the Anglo-Israel theory, but, at times, I come across a passage which seems to upset it all." I replied, "When you meet with such a passage do not compare it with the Anglo-Israel theory, but with the promises, and you will find that it is not the fault of the Anglo-Israel theory, but of your interpretation." (Hear, hear.) Having laid down this base I would now indicate the first step; and that is, to show the two divisions of the promises. In the 27th chapter of Genesis, Esau, complaining of Jacob to Isaac his father, said, "He took away my birthright, and behold now he hath taken away my blessing." There were two distinct things then given. In Genesis xlix. we find that Jacob in blessing his sons gives a very regal portion to Judah, but for Joseph he burst forth into the grandest language, invoking for him every conceivable blessing; and not only that, but he followed a course with Joseph which he did not follow with any other of his sons. He blessed Joseph's two sons, his own grandsons, repeating for them the vast promises that he had

given to Joseph, though giving the preference to the younger, and declaring that they should be reckoned as his own sons. Then again, we find Moses taking up the same cue in the 33rd chapter of Deuteronomy; while breathing only one word of a sort of mournful prayer for Judah, he burst forth for Joseph, as if with all the language he could command, through five long verses, bestowing down blessings upon his head until his high seems exhausted. Thence, through various periods of their history, we find the interest in Israel and Judah often noticed as distinct, and at length, in the 1st Chronicles and 5th chapter, we find the two divisions of the promises distinctly asserted, thus: "Judah prevailed above his brethren, and of him came the chief ruler, but the birthright was Joseph's." This doctrine we find continued through the prophecies. The prophecies of Ezekiel in chapters xi. and xxxvii. clearly prove to us that the nation divided has never yet been re-united. I, therefore, lay down these two points as the first and fixed in approaching the subject of Anglo-Israelism—viz., that no interpretation of prophecy can be correct which is discordant with the promises made to Abraham, Isaac, and Jacob, and that the two divisions for Israel and Judah must be recognised. There are some who tell us, that in thinking so much of the blood of Abraham we are ignoring the blood of Christ. There is no truth in this charge. The blood of Abraham indeed gives high privileges and powers, but it carries with it also very grave and high responsibilities, responsibilities for ourselves, and responsibilities towards the rest of mankind; but without the blood of Christ the only brings greater condemnation. Better to the household of Rahab than an Achan of Judah, Zimri, a Dathan, or Abiram, princes of the congregation, of the best blood of Israel, who were cut off in their sins. But, my lord, to what much is given of the same much is required. There are in this nation those who would deprive us of our Sabbaths. There are those who deny the Lord that bought them. There are others who are unmindful of the Rock of their salvation; but, if England be true to her God, she will be delivered from all her troubles. But, my lord, I trust that in the next year many more associations will be reported as brought into existence, and that there may be more principles of Israel who will come forward as boldly as your lordship has done, and take their part with the ministers of religion in carrying this forward, as in the old days of good King Jehoshaphat, when the princes, together with the Levites, went out to instruct the people (applause), and that we may say with Israel in the wilderness with reference to the progress of Anglo-Israelism: "Spring up, O well; sing ye unto it! The people digged the well, the nobles of the people

erected it;" and that this well of Anglo-Israelism could spring up and pour forth its waters until we Britain and Judah be united again upon the 33 mountains of Israel. (Loud applause.)

W. H. PETERS, Esq., J. P., said,—Before I beyond this resolution, I should like to make some important suggestions for our encouragement and guidance. The dealings of the

mighty with His ancient people (the Jews), recorded in the Bible, present a standing example to all generations. They show His hatred of the sins of idolatry and unbelief, which brought destruction upon their race, and upon the great kingdoms of the East. This is now daily preparing the apostate Gentile nations for the coming earthquake, during which period

is directed to enter into her chambers and close her gates. It has been affirmed, by the

highest authorities on natural science, that there existed in the mind of the Creator a plan which

conceived the introduction of man upon the earth; and if it be so, can it be doubted that

also existed a similar pre-conceived and pre-ordained scheme in the Divine mind at the

beginning of the creation of man, regulating the rise and fall of dynasties for man's especial training,

until he should become matured and fitted for the inheritance of that kingdom which is destined

to fill the whole earth, and which we Anglo-Israelites believe to be represented in Scripture

by the "stone cut without hands" to fall upon the feet of Nebuchadnezzar's metallic image, and

to dash it to pieces? It is no less evident that the wondrous scheme of Divine love which allotted

to man the great victory over sin and Satan, at the cost of the Son of God, was pre-conceived

in the one promised seed to come from the Tribe of Judah, together with the multitudinous seed

promised by promise to Abraham, for the object of securing for it a permanent protectorate

over the earth, which sacred charge was allotted to Great Britain, the least in extent, but the

greatest in power, of all the great nations of the universe. This was not granted to us on account

of our superiority over other nations, but because of its being covenanted to us by God through the

promise of the faithful—a destiny to which no other nation can, therefore, lay claim. We maintain that the Lost Tribes, after their dispersion in the East, sought a retreat in these peaceful islands in the North and in the West, that they might worship there the true God in security and in peace; and that, being scattered in a literal sense, they will be literally restored. But as regards the

views, who were never lost, they are to be seen in every clime and land, ever sorrowfully testifying to the displeasure of Almighty God because of their great sin committed on Calvary, still looking for an earthly deliverer, in ignorance of the pardon in store for them at their restoration

to their own land. It is our bounden duty, therefore, as Anglo-Israelites, to be witnesses of God, to testify of these events coming upon the nations; and, as watchmen, to give warning to our statesmen and people; to stand fast in defence of those Christian and Israelitish truths which were covenanted afresh to us at the glorious Reformation—namely, first, to continue to renounce all idolatrous systems; secondly, to keep our Sabbaths holy; thirdly, to foster at home and spread abroad the Gospel of the one seed of David to the ends of the earth. Furthermore, because England is the "head and not the tail of nations," our statesmen must impart the superior wisdom and truth which has been given to them to the Gentile races. These are already beginning to regard us with great honour and fear, since they perceive that (as a nation) we are acting under the guidance and protection of the God of Israel. Mr. Peters concluded by urging his hearers to miss no opportunity of disseminating our views, and especially of impressing them on our rulers and members of Parliament.

The Rev. J. G. TIPPER:—My lord,—It is with very great pleasure that I rise to support this resolution, and to congratulate the Anglo-Israel Association upon the progress it is making, and the hopes that are entertained that still more rapid and extensive results may be obtained. I am inclined myself rather to look back and wonder when I see this room so full, and so many interested and attentive in this matter; and my mind goes back to twenty years ago, when I took my place with John Wilson, and helped him to proclaim these great truths (applause) upon the Parade at Brighton on Sunday afternoons to any who chose to listen to him. Then we were a small body. Everyone seemed ashamed of what were called Wilson's views. We had no person occupying your lordship's position to give us friendly aid. Many believed secretly, but when asked to state openly these views, and to press their importance upon the Church generally, they became rather shy; and it is warming and gratifying to the heart to one who has been accustomed to such circumstances to see such a great company now open adherents of the cause, while one holding such a high position as our noble chairman is not ashamed to come here and say in this heart of London that he feels proud to stand up in this meeting as your president. It seems, as it were, like the blossoming of the fig tree—a pledge that a glorious *summer* is coming—like the first fruits of something that is yet to be seen in all its fulness, when the power of Israel shall be seen and the glory of Israel shall be recognised. The privileges, and the duties, and responsibilities of those who are the seed of Abraham must be felt and realised. Some writers, supposing that God has broken all the promises made to



Israel in Scripture, are led to conclude that Holy Scripture is not the Word of God, but only a record of religious and patriotic hopes on the part of members of that former Israelitish nation, uninspired except by the inspiration of genius and devotion, which, like many other such hopes in all ages, were doomed to disappointment. But when we can show, *as we alone can*, that the God of the Bible has been proving Himself, through all these long years, a God of faithfulness and truth; that He has not, and never has, forgotten the promise made to the seed of Abraham; that the "little moment" of His forsaking them has *not* been for the whole of the last 2,500 years, and is not over yet; that the whole christain dispensation has *not* been a mere parenthesis in the promises regarding Israel; that He has *not* raised up *other* and *Gentile* nations, as we are presumed to be, to do the work and occupy the position which His Bible tells us He intended and promised to Israel; then are we furnished with that which alone can silence the semi-infidelity now so unhappily prevalent, and vindicate the truth and faithfulness of our God and of every portion of His blessed Word. (Applause.)

The CHAIRMAN then put the first resolution, moved by Col. Gawler, seconded by Mr. Peters, and supported by the Rev. J. G. Tipper. It was carried *nem. con.*

Mr. ONSLOW, J. P., then rose and said:—My lord, ladies, and gentlemen,—I presume that the reason why this resolution has been placed in my hands is because I have been one of the active workers in spreading, so far as our poor abilities would allow, what we believe to be the truths of our Identity teaching. The resolution is as follows: "That the members of this Association express their profound and hearty thanks to Almighty God for the amount of prosperity with which He has blessed this Association during the past year." Now I would extend the scope of that resolution and not confine it to the success which has attended this association only, but include the success which has also attended the spread of the knowledge of these truths by means of the various associations connected with us and the various other means used by Almighty God for making these views known. There are others (I have no desire, and I am perfectly sure this society does not desire to arrogate to itself credit for anything more than it has done) who have worked for this success as we have done, and now, in asking you to agree to this resolution giving to the Almighty thanks for this success, we ask you to extend the scope of this resolution beyond our own poor efforts, to the success attained by all others who have been working with this object in view. Now we are sadly taken to task by our opponents, we are often called bad names, we are said to be deluded, we are called

crazy. Mind, I do not believe we are; and we can only say I do not see many on this platform who, so far as I am a judge, appear fit for a lunatic asylum. (Laughter.) We are met with serious opposition, but that opposition is proving useful; it does good, it stirs us up and prevents us from becoming indifferent. It obliges us to go to this Book (the Bible), and we believe, so long as we preach and teach from it, and endeavor to establish the literal truth of it, we need not be afraid of any opposition. We have had the purpose of making our views known, adopted lectures, and not only lectures, but drawing-rooms, discussions, papers have also been read in the rooms of our association, and by these means we have been enabled to publish our views here and there. I will tell you our views in a very few words. We are trying to make the people believe that the nation of Israel exists now. In Jeremiah xxxi. 35, 36, we read these words: "The Lord saith the Lord, which giveth the sun for a day by day, and the ordinance of the moon and the stars for a light by night, which divideth the sea when the waves thereof roar; the Lord's name is His name. If those ordinances depart from before Me, saith the Lord, then shall the seed of Israel also shall cease from being a nation before Me for ever." Now, we contend that these words mean what they appear to say—that is, that by long as the sun and the moon and the stars exist so long shall Israel continue to be a nation. I put this question to a clergyman, lately, a friend of mine, but who was somewhat inclined to object. Do you believe that this means a nation? Well, he replied, it says nation. Well, do you believe it means a nation? Yes, I believe it does. Are the Jews a nation? No, certainly not. Then put it in this way: the Jews are "a nationality," but not "a nation," and I say that word here means nation. There are the words "that this people, the seed of Israel, shall not cease from being a nation." Now we know we see the moon occasionally, and the sun day after day, therefore, we say, the nation of Israel also exist. We know this nation by the characteristic that God's Word assigns to it. We told by our opponents that—virtually, they do not say so in as many words—God, during the christain dispensation, has placed Israel on one side of the earth. This is denied through the mouth of the prophet and by His servant Paul, for St. Paul has said "God hath not cast away His people which are foreknown," and we are told that Christ came to redeem us. St. Paul further states that Jews that have rejected the Messiah are cast away because they refused Him. They are the branches broken off, but the others are still attached to the tree and are on the stem. A few years ago I was at a church, and Canon Duff

... and was preaching a sermon, wherein he alluded to this nation of ours as being Gentiles. He said that we Gentiles were grafted into the tree of Israel. Well, then, according to his own teaching, we are not the tree of Israel. If we were grafted into that tree, where is the tree of Israel on which we, as Gentiles, are grafted? (See *Levers*.) Another gentleman, Mr. Gratton and his wife, has written a valuable work, "The approaching End of the Age." Those of you who have not had the pleasure of reading it, do so, you will get it. I may say it is full of valuable teaching, and that it is a splendid testimony to the truth, although he denies them. Instead of teaching with the Apocalypse as though it has yet to be fulfilled, he argues that it is a prophetic history, and therefore must be fulfilled historically, commencing from the time it was given to John until the end of all time. With reference to the subject of the resolution on which I am alluded upon to address you, I will say very little more. We have had success, we have been enabled to point to those who, having denied the Lordship of Christ, have, since studying our subject, admitted it, and to those who, having denied that the promises would be fulfilled, have admitted that they are in course of fulfilment in this resolution. We have been enabled to show, then, that by our system of teaching, by our interpretation of Scripture, the Bible has been made a consistent Book, and we have brought them to a knowledge of Jesus Christ to be the Messiah, and that He is the Divine Son of God. That makes a great measure of success, and that success I do not doubt you, as earnest Christian people, to acknowledge by supporting this resolution, and to acknowledge that we have need to express our gratitude to Almighty God. (Cheers.)

(To be continued.)

PUBLISH YE! PRAISE YE! AND SAY  
O LORD SAVE THY PEOPLE, THE  
REMNANT OF ISRAEL."

—Jer 31, 7.

It is a question of great importance whether the cause we have all so much at heart would not be vastly promoted by the formation of Associations among believers in the Identity all over the country. The review we give of the address of D. A. Onslow, vice chairman of the Council of the Metropolitan Association, London, England, will, we think, be read with interest by our many subscribers and sympathisers everywhere, and will, we trust, lead to the formation of Anglo-Israel Associations all over this country. We shall be glad to hear from friends of the Identity cause in regard to

the practicability of organising associations in their several localities, having for their object the spreading of Identity truth, and acting out the Saviour's command, "Freely ye have received, freely give." We do not think that the difficulties are insurmountable—far from it. Even when there may be only two or three in a locality, they would find themselves immensely benefitted by concerted action and regular—say weekly—meetings for discussion, conference, and prayer. It is astonishing how difficulties in the interpretation of Scripture disappear in this way. Such a course, moreover, harmonises with God's call to Israel, which tells us as His people, to publish these truths by all means, praising Him while we do so, and praying to Him while we work, "O Lord, save thy people, the remnant of Israel."—*Ed.*

### THE GREAT SIGN.

"And this Gospel of the Kingdom shall be preached in all the world for a Witness unto all nations, and then shall the end come."—Matt. xxiv. 14.

In the twenty-third chapter, Matthew gives us an account of the manner in which our Saviour severely reproveth the Pharisees for their hypocrisies, and the doom which awaited them in consequence. "Behold, your house is left unto you desolate." And when He was leaving the Temple, His disciples called His attention to the beauty of the building, and, most likely, to Solomon's Porch in particular, through which they were passing, with its massive stones, and beautiful gate, and the Golden Vine, with its clusters of fruit formed of precious stones. Jesus then told them that the time would come when all would be destroyed, and not one stone on another be left. All would be overthrown. And so it was.

They walked on to the summit of Olivet, the disciples talking over what Jesus had said to them, and when they were seated, they asked Him three questions:—"When shall these things be (*which you have told us*), and what shall be the sign of Thy coming, and of the end of the world?" Jesus first gave a general reply; then one relating especially to the fall of Jerusalem; and, lastly, to the time of His second coming to "gather His elect from the four winds; from one end of heaven to the other."

According to the text, it appears that He gave the above particular sign of His coming at the close of His general reply. However that may be, it was a remarkable prophetic sign. The Gospel had been then only preached in Palestine for about three years, and very few had received it. The likelihood of its being preached

in all the world must have seemed very remote indeed. The disciples might have rejoiced in the idea, and, no doubt, in after years, their Master's assurance strengthened their faith materially; still, at the time of declaration, it would appear a very improbable circumstance to be realized.

But what is the fact at the present day? Do we not behold the prophecy fulfilled—the fact accomplished? We see the sign in all its fullness existing. At this day, the Gospel is preached in all the world, to all nations, as a Witness of the love and mercy of God to man through Christ, the Messiah; the Holy One of Israel; the Redeemer.

The last dark place on the earth was Central Africa, and there it has penetrated. There its light now shineth and its influence is felt. It is printed in, and read in, and, consequently, preached in upwards of 200 languages and dialects, of which nearly 40 had to be reduced to a written form, a Vocabulary prepared before the Scriptures could be printed, and the people taught to read them.

Through the instrumentality of the Bible, Tract and Missionary societies of England, America, and some other nations, the people of every country under heaven can now hear and read in their own tongue the wonderful works of God, and of the Saviour's wondrous love.

The Great Societies which were brought into existence at the beginning of this century, to complete the work in time, have accomplished the task. The prophecy is fulfilled; the sign we see; the Lord is at hand.

All who profess and call themselves Christians should now take special note of the parable of the ten Virgins; and mark the warning and advice our Saviour gave at the close of His address:—"Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass and to stand before the Son of Man." "Watch, therefore, for ye know not what hour the Lord will come—lest, coming suddenly, He find you sleeping." "And what I say unto you I say unto all, watch."

Behold the Bridegroom cometh,  
He is near at hand; even at the door.

J. S. L. in "Our Rest."

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*.

**FORTY-SEVEN IDENTIFICATION**  
OF THE  
**BRITISH NATION**

WITH THE  
**LOST TEN TRIBES OF ISRAEL**

BASED UPON 500 SCRIPTURE PROOFS.

BY EDWARD HINE.

(Continued from page 48).

ISRAEL WAS TO FIND THEIR ISLES TOO SMALL  
FOR THEM.

IDENTIFICATION THE FOURTEENTH.

WE take it that few of the birthright promises were realized to Israel when they were exiled to the land of Palestine. Their seed was not to multiply as "the stars of heaven" (Gen. xv. 36), or as "the dust of the earth" (Gen. xiii. 16) for multitude; neither had they become "a company of nations" (Gen. xxxv. 11). These promises were not intended to apply to Israel when they were exiled to that land, but rather when they were in exile elsewhere, during which time all, excepting prospective ones, had their fulfillment. We are told that when Israel had arrived in the isles, and had increased her population, she would find the isles too small for her people. Scripture is most explicit upon this point, as we find in chap. xlvi. of Isaiah, where Israel is indicated as being within the range of the then prophetic forecast dwelling in the isles, the chapter beginning "Listen, O isles, unto me;" and that the chapter applies to Israel may be known, because the 3rd verse Israel is addressed by name "Thou art my servant, O Israel, in whom I will be glorified." So that we plainly gather the events narrated in this chapter could only happen when Israel was dwelling in the isles. When God tells Israel, "Thy waste and desolate places, and the land of thy destruction, shall even now be too narrow by reason of thy inhabitants" (Isa. xlix. 19)—the isles would come too strait for them, so that they would require new territory. "The land of thy destruction" means the land of their exile; and the event must have been after they had broken away from the Assyrians, who alone were the people that had swallowed them up: "And the land that swallowed thee up shall be far away"—Israel would now be in the West and the Assyrians about the East, with no power over them. This Scripture could not intelligently bear spiritual interpretation, and therefore must apply to the literal affairs of Israel: the Church never has been too small to hold "whosoever will." It is equally certain that it cannot apply to a

because so directly contrary to all their variance, so that to apply it to them would falsify the "Sure God"

THE IDENTITY is easy to substantiate. The Jewish are the only people who found their isles small for them "by reason of the inhabitants." If we had had no possessions to have migrated to, we should have been so over-populated that Great Britain would have been as one great charnel house, whether we look for Israel East, South, or North, it matters not; nowhere upon the earth can we find them.

ISRAEL MUST BE IN POSSESSION OF COLONIES.

IDENTIFICATION THE FIFTEENTH.

COLONIES seem to be the next step in the order of Identification. Israel must have them, or their capture would be at a fault if this were not the case; prove the jots and titles of Scripture to me true—prove the jots of prophecy to be living and powers, and you substantiate God's Word. We must maintain that Colonies must be an institution of Israel's, because the prayer that prayed to God, saying, "The place is too strait for me; give me a place to me that I may dwell" (Isa. lix. 20); and we are told in the same chapter, "Thus saith the Lord, in an acceptable time had I heard thee . . . and I will preserve thee and establish thee . . . to establish the earth, to cause thee to inherit the desolate heritages" (ver. 8). Because "desolate heritages" are Colonies Israel could never become "a nation and a company of nations" (Gen. xxxv. 11) without them; neither could Scripture be fulfilled that declares of Israel, "Thou shalt break forth on the right and on the left, and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited" (Isa. liv. 3). It would be untrue to apply these Scriptures to the Jews. They never have been over-populous—they were not to be; to the contrary, they were to be few in number (Lev. xv. 7). . . . They are not now more than over five millions in all parts of the earth, and it would be equally untrue to apply the spiritual promises "desolate cities to be inhabited," because it has not this effect. These Colonies are part of the "covenant" God made with his people, and they are included as a portion of their blessings, and the blessings of Israel were to take effect at the very same time that the curses upon Judah were taking effect (Isa. lxx. 13-15), they were to be contemporaneous; and as the curses upon the Jews are now having effect, it follows that Israel must be realising her blessings now; so that it would be folly to assert, as some have done, that Israel must return to her land, and receive her increase, and then go out again from

her land in quest of Colonies; because, if so, then Judah must go back again, only to go forth once more from her land to share her curses: both conditions must go together. But as it is impossible that Israel can ever return, except according to "the consumption decreed" (Isa. x. 22), i. e., "one of a city and two of a family" (Jer. iii. 14); and as this must be the condition of their return "the second time" (Isa. xi. 11), the "first" return being from Egypt, and "the second" not having yet taken place, it follows that they must be in possession of their Colonies before this return. This position receives further testimony from Scripture, which says, "The house of Jacob (i. e., Israel) shall possess their possessions" (Obad. 17), so that once having their Colonies in hand, it is impossible that they should give them up.

THE IDENTITY fixes upon us the fact, that the British nation does possess Colonies. That since we have been in these isles we have, by them, broke "forth on the right hand and on the left;" that all the "desolate heritages" that were in existence when we went forth to colonise have come into our possession. That they were only promised to Israel, but have all come to us, ergo, we must be Israel; and by virtue of our being identical with Israel, we can declare we are the only nation upon the earth that has succeeded, and that we cannot help succeeding in colonising. The Dutch nation once tried it but woefully failed. The Spanish nation also tried, and gave promise of succeeding, but have ignominiously failed, and what paltry possessions they now hold must very soon slide away from them. The French virtually have none. The Germans have tried and failed, but the British nation has flourishing Colonies in all parts of the World, and urgently require more yet.

ISRAEL'S COLONIES MUST BE ALL IN ZONES.

IDENTIFICATION THE SIXTEENTH.

THIS Identification may be considered unimportant, yet anthropologically it is essential. When the Colonies were promised to Israel, it was that they, "the prisoners," i. e., in their lost and captive state, might "go forth;" that they who were then "in darkness," i. e., blindness in part having happened to them (Rom. xi. 25), might "show themselves," and their "pictures" or possession be "in all high places." Unlike Judah in captivity, who were to be "hungry" and "thirsty" (Isa. lxxv. 13), Israel should "not hunger nor thirst;" their different pastures should provide them with all things needful, "neither shall the heat nor sun smite them" (Isa. xli. 10) for the Lord would "have mercy

upon them." So that from "the isles in the Western Seas," in the cool and balmy shades of the Temperate Zone, to their Colonies under the Tropics, God would be with them.

THE IDENTITY has only to state the fact that the Colonies of the British nation answer exactly to these particulars, are in all the Zones, and provide all things needful; and that though we may at all times have forgo'ten God, yet we inherit this promise given to Israel, "yet will I not forget thee (Isa x'ix. 15).

## ISRAEL'S COLONIES MUST BELT THE EARTH.

### IDENTIFICATION THE SEVEN EENTH.

To encircle the earth, occupying the outside boundary, is a most important mission that the Almighty has given to Israel to accomplish. It is a work of sublime magnitude, and could not possibly be given to two nations. It has only been allotted to Israel to carry out. We are distinctly told, "When the Most High divided to the nations their inheritance—when He separated the sons of Adam, He set the BOUNDS of the people (*i. e.*, the Gentile nations) according to the number of the children of Israel. For the Lord's portion is His people; Jacob is the lot (*i. e.* girdle, belt, cord, measuring line, outside circle) of His inheritance" (Deut xxxii. 7-9). Hence Jeremiah, referring to the Gentiles, says, "The portion of Jacob is not like them, for Jacob is the former of all things Israel is the rod (measuring rod) of His inheritance" (Jer x 16; li. 19). The Psalmist says, "Remember thy congregation which thou hast purchased of old, the rod of thine inheritance which thou hast redeemed (Ps. lxxiv 2) Hence St Paul was justified in telling the "men of Athens," that God "hath determined the times before appointed" (*i. e.*, for the Gentiles), "and the BOUNDS of their habitation" (Acts xvii 26) so that we get at the amazing fact, that the Colonies of Israel must be so situated as to form a direct circle, outside girdle, so as to completely surround all other nations of the globe; so that it cannot but be seen that if Israel is to occupy this outside position upon the earth's surface, then they must mainly possess the sides of the earth," "the coasts of the earth," "the ends of the earth." "the uttermost parts of the earth." all these descriptions being applied in Scripture to Israel when in exile.

THE IDENTITY declares, that "upon the sceptre of Queen Victoria the sun never sets"—"The Queen's morning drum beats all around the world," and that our Colonies are so placed as positively to encircle all the nations of the earth. We most literally occupy the outside boundary of the earth. The very descriptions the Scriptures only apply to Israel, alone apply

to us, because nationally we do occupy "the coasts," "the sides," "the ends," "the uttermost parts of the earth." The outside circle being specially bequeathed to Israel, it follows that two nations could not occupy it; therefore find a nation occupying this position, and immediately find Israel; and the fact that the British nation only does so occupy, at once establishes her Identity with Lost Israel. Nothing can be more conclusive than this. Our Colonies, some fifty-six in number, form a belt right round the world. We literally encircle all the nationalities of the earth; in fact, our Colonies form two distinct circles, for we go round each hemisphere. Let the reader refer to a map of the world, and trace these possessions of ours, and see how beautifully they girdle in each half of the world. It is wonderfully interesting when seen, for the hand of God is in it. He has been accomplishing His own Word in us, in the very face of ignorant men who have been scoffing. This Identity is a powerful weapon against infidelity. We surround the Eastern Hemisphere with British islands, Heligoland, Gibraltar, Malta, Gambia, Sierra Leone, Gold Coast, Lagos, New African Protectorate, St. Helena, Cape of Good Hope, Natal, Mauritius, Aden, Straits Settlements, India, Ceylon, Labuan, Western Australia, South Australia, Victoria, Queensland, Tasmania, Hong Kong, and other Chinese ports, and then West Canada, thus completing the circle. The same thing is done round the Western Hemisphere, by our Hudson Bay territory, Canada, British Columbia, United States (our own race), Islands in the Pacific, Fiji Islands, New Zealand, Falkland Islands, British Guiana, Trinidad, Windward Islands, Grenada, Barbadoes, St. Lucia, St. Vincent, Tobago, Leeward Islands—Antigua, Montserrat, St. Christopher, Nevis, Virgin Islands, Dominica, Jamaica, British Honduras, Turks' Islands, Bahamas, Bermuda, United States (east coast), Nova Scotia, Prince Edward Island, New Brunswick, Newfoundland, when we again complete a second circle. This is a grand fulfilment of prophecy by us—a perfect marvel in itself. Thus we become in ourselves, our national history, a living power to prove God's Word inspired. The whole thing forms a complete thorough, if not the only answer to the abundant and mischievous "Essays and Review Essays of darkness and ignorance. Once the masses be brought to see the speaking splendour of these fulfilments in their pure and natural signification, and they could not fail to recognize the power and the wisdom of the Creator, and to give forth their verdict, that their own submission unto Him is due.

by "ISRAEL MUST HAVE A NATION FROM HER, BUT INDEPENDENT OF HER.

IDENTIFICATION THE EIGHTEENTH.

It would be impossible to find Israel unless we found a great nation having sprung from her that had become independent of her. This will be a sure clue in the identification of Israel; and in order to see this, we must impress upon the mind of the reader the fact that there can only be "twelve tribes of Israel." These tribes comprise the Levi and Judah, which at the present time comprise the "House of Judah," destined ultimately to reunite with the Ten Tribes, which now comprise—1, Ruben; 2, Simeon; 3, Dan; 4, Naphtali; 5, Gad; 6, Asher; 7, Issachar; 8, Zebulun; 9, Joseph; 10, Benjamin. These comprise the "Ten Tribes," and form the "House of Israel," in distinction to the "House of Judah." The Tribe of Joseph has never ceased as a tribe. It must exist to the time of the Sealing, which is yet future (Rev. viii. 8). Manasseh forms a thirteenth tribe, yet there are not thirteen tribes in Israel. Ephraim is not a tribe, otherwise there would be fourteen tribes of Israel, which could not be. Ephraim is sometimes spoken of as a tribe, but when so alluded to it is invariably as being synonymous with the tribe of Joseph. In Joseph was invested the birthright; he had two sons, who were to become the representatives of two distinct nations. In Ephraim, the younger, was consigned the Ten Tribes of Israel. Hence, again and again, we find the Almighty alluding to Israel under the name Ephraim. Ephraim and Israel are synonymous terms. Therefore Ephraim being the representative of a nation, Manasseh also became the representative of another and distinct nationality. This is most plain. It is Joseph's fruitful branches running "over the wall" (Gen. xlix. 22)—i. e., extending beyond the veritable boundaries of the kingdom of Israel, even to the creation of another nation. The fact of Israel becoming "a nation and a company of nations"—i. e., a nation with colonies—is in no sense due to Joseph being fruitful. Joseph, as a part of Israel, had no power in himself, apart from the rest of the tribes, to form this "company of nations"—i. e., this work did not consist of his fruitfulness, but the forming of a separate and independent nationality made up his fruitfulness. It was this great fact that sent his branches over the wall. Hence it was said of Manasseh—"He also shall become a people, and he also shall become great" (Gen. xlviii. 19). What is it to become "a people" but to become a nation? And his becoming "great" was the creation of himself into a GREAT NATION. Hence

we get hold of the fact that Manasseh was to become a great nationality; but, then, it was expressly said of his younger brother Ephraim, who became the embodying—the focusing, as it were—of the Ten Tribes into one kingdom, that "truly his younger brother shall be greater than he" (same verse). A greater what than he? Why, of course, a greater nation should be made of Ephraim than would be made of Manasseh. So that we have in these two boys the creation of two distinct nationalities, yet both of the same stock. Hence it is that later on we have the express promise that God would bless "Ephraim as Manasseh and Manasseh as Ephraim"—i. e., though as nations they would be separate and independent of each other, yet both should be under equal favors from God, notwithstanding one would be a greater nation than the other. A good deal is made of the two half tribes of Manasseh; they simply made up the one tribe of Manasseh. When Israel entered Canaan under Joshua, provision was made for thirteen tribes, because, though Levi had no territorial division, it was yet a tribe, and fared the best of all the tribes; and it, too, must be yet in existence as a tribe, because, when the time of Sealing shall come, 12 000 shall be chosen from her tribeship (Rev. vii. 7).

After the separation of the two Houses, Jeroboam had ten tribes under him, nine tribes of Israel and one of Manasseh, while Rehoboam had three tribes, the "one tribe" of Israel (Benjamin) and the two tribes of Judah (Judah and Levi—2 Chron. xi. 12-14), making thirteen tribes in all. At the time of the Assyrian captivity ten tribes did go into captivity, because the tribe of Manasseh, this thirteenth tribe, was one of them. Then comes the question—When did Manasseh become separate from Israel. God never intended this independence to be effected until after Israel—as ten tribes, including Benjamin, who must then have become separate from Judah (Jer. vi. 1)—had settled as "a nation" in "the Isles." Not until the Isles had become "too strait" would Manasseh become an independent nationality; because in the very chapter where God promises to give Israel colonies on account of the Isles being "too narrow by reason of the inhabitants" (Isa. xlix. 19), the Almighty, alluding to these very colonies, says—"The children which thou shalt have, after thou hast **LOST THE OTHER**" (verse 20). Who is this "other" but Manasseh? who had raised the cry of "**THE PLACE IS TOO STRAIT FOR ME; GIVE PLACE TO ME THAT I MAY DWELL;**" and who had found a large colony, and had gone forth to it, and had become strong, and had declared her independence of Israel, and had become a distinct nationality, and so become

"lost" to Israel. Thus we are told that, even after this "declaration of independence" on the part of Manasseh, Israel would still continue to multiply, because "The children which thou shalt have, after thou hast **LOST THE OTHER**, shall say **AGAIN** in thine ears, The **PLACE** is too strait for me." The cry had been raised before, and was to be raised "AGAIN." It had to do with locality. "Place," therefore, referred to colonies. So it is plain that, having lost one, they were to gain others, which they would retain and never lose. Hence we get in the 49th chapter a beautiful clue to the fact that the blessings poured upon the heads of Ephraim and Manasseh have been literally carried out; that the two did become independent, the one becoming a "great people," the other "a nation and a company," and truly the "greater" of the two, yet both under equal blessings, and pre-eminently under Divine favors, which will continue, because, when the time arrives for Israel and Judah to return, God has provided that the land shall be divided in thirteen parts, and that one shall be allotted to Manasseh (Ezek. xlviii. 4).

THE IDENTITY is substantial and plain. There is much reason to thank God that America can celebrate year by year her "Declaration of Independence." Truly she is from us, though quite independent of us; and quite true it is that she is "a great people," and must continue so until the end of time. This is a remarkable Identity, causing the

#### NATION OF AMERICA

to stand forth as a brilliant witness to the truth of God's "sure word." How marvellously this view shows the Word of God to be inspired. What a power it gives to the Bible. For of what value would God's promise be, to intelligent-thinking minds, if they could never be traced as having a real fulfilment? Let it only be seen that all His words come to pass, and we immediately beget substantial evidence in the same; but cruelly wrong these words by placing needless spiritualizing and "private interpretations" to the sure destruction of their literal signification, and we destroy all faith in His promises. Would to God that we had real intelligence in the Christian Church! What wonderful strides would the Gospel make then. Come, Lord, help us to follow thee, and not our blind guides! Then shall "Thy Kingdom come," and "Thy will be done IN EARTH"—St. Matt. vi. 10. What a libel upon truth, to allude to Christ's kingdom as being in heaven. It is His kingdom "ON EARTH," which can never "come" until our Identification with lost Israel is nationally established.

Look at this Identity. The Americans are our stock, they came with us from Media, settled with us in these North west Isles, found "The place too narrow" for them; and from the Isles went forth, colonized the United States, and declared their independence, and in this sense became "lost" to us.

ISRAEL'S ISLES MUST HAVE BEEN FOUND IN A PLACE TOO NARROW MORE THAN ONCE.

#### IDENTIFICATION THE NINETEENTH.

WE need not dwell upon this fact, as it has been really brought out in the foregoing, that the people when in the isles should "say again in thine ears, the place is too strait for me." We need not repeat it separately, to bring it out more forcibly.

THE IDENTITY, that after the Americans came independent of us, we did have to raise the cry "again"; and notwithstanding the vast Continent of America being opened up to us, and the immense numbers that have left for their shores, yet that outlet was not adequate for our overflow, making it incumbent upon us to acquire other possessions; because our people after we had lost America, was obliged by their increase of "the inhabitants" to "say again," "the place is too narrow," "give place to me that I may dwell." Hence we acquired Australia, New South Wales, New Zealand, &c. This is the most telling Identity.

(To be continued.)

#### ERRATA.

##### No. 1.

Page 2, 1st column, 1st line, for 11th read 12th verse.

Page 7, 1st column, 9th line from bottom, for 17th read 2d chapter.

Page 8, 1st column, 10th line, for 2nd read 11th chapter.

Page 10, 1st column, 35th line, for 7th read 12th chapter.

##### No. 2.

Page 14, 1st column, 26th line from bottom for 24-4, read 12-3.

Page 18, 1st column, 23rd line, for 10th read 19th verse.

Page 19, 1st column, 24th line from bottom for 6th read 7th verse.

Page 21, 2nd column, 15th line, for 28th read 25th verse.

PROVINCIAL MINERS' ASSOCIATION, of Nova Scotia, held their first anniversary, on Wednesday the 22nd September last, on the beautiful terrace grounds of the Halifax Mining Company, at Stellarton, N. S. The day was pleasant and the visitors, of both sexes, were neatly dressed in their holiday attire. Members to the number of about 1,000 men, in regalia, formed in procession and marched through the principal streets, on the following Lodges, viz.: Pioneer, No. 1, Springhill; Cameron, No. 2, Westville; Fidelity, No. 3, Stellarton; McBean, No. 4, Vale; Gladstone, No. 5, Westville; and Neptune, No. 6, South Pictou. The Bands from Westville and Stellarton with several bag-pipes discoursed soul-stirring music. Between 3000 and 4000 persons were assembled on the grounds, where amusements of all kinds were indulged in during the whole day. Addresses were delivered by Mr.

Robert Drummond, Editor of the *Trades Journal*, Secretary of the Association; James Hudson, Esq., Manager Halifax Coal Co.; Robert Simpson, Esq., Manager Drummond Coal Co., and John Greenar, Esq., Manager Vale Colliery. The good order and universal harmony that prevailed during the day was very marked. Not one word or act to mar the enjoyment of the sports occurred, on the part of the members or any of those who came to witness the games. The sobriety of all reflected much credit on the Association, and showed that large gatherings of a similar character can be conducted with decency and respectability. The Institution now stands in a high position in the minds of the general public and it is to be hoped that during its future career it may win the sympathies of all interested in a similar manner.



# 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 Shalmaneser, 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.

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3 months \$6.00; 6 months \$10.00; 12 months \$16.00.

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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 new subscribers accompanied with ten dollars will receive a copy of the ANGLO-ISRAEL ENSIGN one year, free.

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

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