

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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PRICE 5 CENTS.

TRURO, NOVA SCOTIA.

JOHN ROSS, PUBLISHER.

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The Anglo-Israel Ensign.

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

NO. 3.

"We have received the first number of THE ANGLICAN-ISRAEL ENSIGN, a new paper "devoted to the identification of the British nation with the lost ten tribes of Israel, and kindred subjects." Published by J. Ross, Truro, Nova Scotia. The attention given to this subject, and the publications issued in advocacy of the idea that the British nation constitutes the ten lost tribes of Israel, or a portion of them, seems to us not a little surprising. The testimony of the Scripture has ever appeared to our mind sufficiently clear that when Israel apostatised, God "cast them from his presence," "rejected" them, "cast them out of his sight," and "destroyed" them. 2 Kings 13 : 23 ; 17 : 20. This certainly put them beyond the pale of his purposes or promises, nationally considered. But we understand that all the tribes were still represented in the land of Judea, and the genealogy of such was preserved; for we have the further record that when the revolt of the ten tribes occurred under Rehoboam, the Levites, and some out of all the tribes of Israel, came to Jerusalem, and still adhered to the worship of the true God. 2 Chron. 11 : 16. Several of these tribes are distinctly mentioned in 2 Chron. 15 : 9, and 30 : 1, 18. And when the Jews returned from captivity, it appears that some from all the tribes returned, and were recognized thereafter as Israel, and "all the tribes of Israel." Exra 6 : 17. The others were passed by, and be made no more account of whatever. Of what earthly consequence is it, therefore, whether the English people are the descendants of those of the lost tribes who were everlastingly rejected and lost and not? Such questions may be matters of ethnological curiosity, but while there are themes lying all about us, of so much greater importance, so demanding all the time and attention we can bestow upon them, we ask, with a mental sigh, why the people will devote to unprofitable matters of speculation, the time, talents, and means that should be given to those things which more intimately concern their present and future welfare."

THE above we clip from the *Advent Review and Sabbath Herald*, published by the Seventh Day Adventist Publishing Association, Battle Creek, Mich.

We are certainly not a little surprised at the tone of the *Review and Herald's* remarks. He says, "to our mind it is sufficiently clear that, when Israel apostatised, God 'cast them out of His presence,' 'rejected them,' 'cast them out of His sight' and 'destroyed them.'" He quotes 2 Kings 13.23 and 17.20 to substantiate his statement. God certainly "cast them out," but He as certainly did not *cast them away* or *cast*

them off, if we are to believe the testimony of the Apostle Paul, which we have always been in the habit of looking upon as of considerable value. He says "God hath NOT cast away His people." He is so horrified at the bare thought that he exclaims "God forbid." They were certainly "cast out" of their land on account of the abominable idolatry into which they had fallen, but if we read and understand aright the Divine record regarding them, they were not "put beyond the pale of His purposes or promises, nationally considered." We look upon such a statement as this as simply charging God with falsehood—with changing His mind, in short, as simply bringing God down to the level of fallible man. Did not God say that He "had chosen them a peculiar people." Deut. 7.6 and 14.2. Jeremiah speaks of "the two families God hath chosen." Jer. 33.24., and this more than one hundred years after Ten Tribed Israel had gone into captivity. Isaiah also says, "But thou Israel art my servant, Jacob whom I have chosen, the seed of Abraham my friend. Thou whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, thou art my servant; I have chosen thee and NOT cast thee away." Is. 41, 8.9, also Is. 44, 1.2, 43.20, 44.1, 65.15; Deut. 4.37, &c.

The *Review and Herald* affirms that all the tribes were represented in the land of Judea, and that we have the further record that when the revolt occurred under Rehoboam, the Levites and some out of all the tribes came to Jerusalem and still adhered to the worship of the true God. 2 Chron. 11.16. The priests and Levites mentioned in the 14th verse left their suburbs and possessions and came to Judea and Jerusalem "because Jeroboam and his sons cast them out from the priest's office." In the 16th we are told "After them out of all the tribes of Israel such as set their hearts to seek the Lord God of Israel came to Jerusalem to SACRIFICE unto the Lord God of their fathers." It does not say that they left their possessions and came to dwell in Jerusalem, but simply that they came there to worship—to SACRIFICE.

We have the record that even in their worst days under King Ahab, and this on the testi-

mony of God by Elijah, that God had reserved 7000 men in Israel who had not bowed the knee to Baal. We have the record also that even one of the most trusted servants of Ahab—Obadiah—feared the Lord and was a worshipper of the true God. We are also told how he protected God's servants and prophets when persecuted by Ahab's terrible queen—the wicked Jezebel. That some of the other tribes did amalgamate with Judah is no doubt the fact, but did this procedure on their part denationalise national Israel? If so, there is not a nation on the face of the earth that is not denationalised, Great Britain and the United States even not excepted. The *Review and Herald* also makes the statement that when the Jews returned from the Babylon captivity, it appears that some from *all* the tribes returned and were recognized thereafter as Israel and "all Israel," and he refers to Ezra 6.17 in regard to the dedication of the second temple, when twelve he goats were offered as a sin offering according to the number of the tribes of Israel. Did not Elijah do something of the same kind in the controversy between JEHOVAH and Baal that took place upon the top of Carmel? "And Elijah took twelve stones according to the number of the tribes of the sons of Jacob..... And with the stones he built an altar in the name of the Lord." Because Elijah took twelve stones in building the altar, will the *Review and Herald* affirm that Judah, Levi and Benjamin were there?

If Ezra was the compiler of the books of Kings and Chronicles, and it is the generally received opinion that he compiled them from the ancient records of the nation, there could have been no return of Israel from captivity in his day, for he distinctly says, "So was Israel carried away out of their own land to Assyria unto this day."

The *Review and Herald* asks "of what earthly consequence is it, whether the English people are the descendents of those ten tribes who were *everlastingly rejected and lost* or not?" Such questions may be matters of ethnological curiosity, &c., &c." (The italics are ours.) It is not, perhaps, a matter of much consequence—as setting forth God's glory—what nation represents Ten Tribed Israel,—whether this nation or that; but it is a matter of supremest consequence that God's faithfulness to His promises and covenants and His truthfulness be fully vindicated. For if Israel is "castaway," "rejected," "destroyed," then the Word of God is a falsehood, and God was merely mocking, deluding and pretending a love and regard which He did not feel, when He gave utterance to those words than which there are none more pathetic in the whole Bible from Genesis to Revelation. "How shall I give thee up Ephraim? how shall I deliver thee, Israel? How shall I make thee as Admah? how

shall I set thee as Zoibim? mine heart is turned within me, my repentings are kindled together. I will not execute the fierceness of mine anger. I will not return to destroy Ephraim, for I am God and not man?" Good for Ephraim, for *Review and Herald*, and for us all, that it is so. This subject is something more than one of ethnological curiosity, the truthfulness of the hinges upon it, and we do not know of any subject of greater importance than this, although contemporary seems to think differently. "God be true and every man a liar." Romanism undermined, then everything else goes with it, our faith in Christ,—that Blessed Hope, glorious appearing of the great God our Saviour Jesus Christ; His Second coming for the redemption of His redeemed and the redemption of nature—in short, our whole trust in God's covenants and promises. Our friend seems to dispose of the whole question with a few random utterances and a majestic wave of the hand. This mode of dealing with the truths of the Bible is what makes nine-tenths of the infidelity and scepticism of the present day. One of the most common arguments of the sceptic is—Your God made certain promises to a people of old to bestow upon them certain blessings and privileges, then, when He found that things did not turn out just as He would have liked, He changed His mind and bestowed them on somebody else. What confidence can be placed in any declarations of God in regard to our future life, and the blessedness to come, if our declarations in regard to this life are only much rubbish, delusion, and irredeemable ruption and falsehood.

Our friend of the *Review and Herald* makes the very common mistake of supposing the term "all Israel" means the whole of the ten tribes. In the transaction, already referred to on Carmel, Elijah said to Ahab, "gather all Israel to Mount Carmel." Was the king of Judah there? Not likely. In fact any man issued by Ahab, they would have treated with scorn and contempt. They owed him no allegiance, and therefore would not be likely to render him any obedience. Common sense says that even Ahab would not have issued an order that was not likely to be obeyed.

We acknowledge with the *Review and Herald* that there are other other subjects demanding our attention, subjects of importance too, but of greater importance. If the Bible be true, Israel must be openly identified and recognised before the world can be evangelised and brought to Christ, Satan bound, ere the dearest hopes and aspirations of the Church of God can be realized. Upon the "manifestations of sons of God," or the Identification of lost

depends national righteousness. When that happy time comes, God says, "They shall all know me from the least even unto the greatest," in Israel. And again, "Many and strong nations shall be joined to the Lord in that day, and shall be His people." Zech. 2.11. "Many peoples and strong nations shall come to seek the Lord of Hosts in Jerusalem and to pray before the Lord." Zech. 8.22, and again Micah. 4.2. "When the Lord shall set His hand again the second time to recover the remnant of His people, when He shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth..... the Lord shall utterly destroy the tongue of the Egyptian sea, and with His mighty wind shall shake His hand over the river, and shall make it in the seven streams thereof and make men to go over dry shod. And there shall be a highway for the remnant of His people which shall be left from Assyria, like as it was to Israel the day that he came up out of the land of Egypt." Is. 11. 11-16. When that happy and glorious time comes, the faithfulness of God to His covenants and promises will be so completely indicated, that infidelity and scepticism will become impossibilities. Speaking of that time, God says, "It shall be to me a name of joy, a praise and an honour before all the nations of the earth." Can the *Review and Herald* take no pleasure in what God says "shall be to him a name of joy?" We believe he can, and we hope he will yet change his views in regard to God's dealings with His elect people Israel. When the time comes He has promised shall come—the time when "He will settle them after their old states and do better unto them than at their beginnings," (Ezek. 36.11), then we trust our contemporary's *sighing* will cease, and he will rejoice with all the earth that God has not forgotten his covenant with Abraham, Isaac and Jacob, and that it is true what Paul has said that "the gifts and calling of God are without repentance,"—that "God hath nor cast away His people," but that "He will assuredly bring them to repentance and have mercy upon them, and they shall be as though He had not cast them off."

ISRAEL." THE CHRISTIAN NATION.

BY PHILO-ISRAEL.

THE subject now before us, is probably the most important of all those which have occupied attention hitherto, in our inquiries and researches after Lost Israel. Will the Nation be discovered as a Heathen, or a Mohammedan people? Will she be mingled with the Gentile

racess, and yet be seen professing the religion of the Mosaic Law? Or, are we to look for her, as a Christian Nationality?

If God's Providence have arranged that these Lost Sheep of the House of Israel are to be found in the latter days, either as a Heathen Nation, or as a Nation under the Mosaic Law, our claim, as Saxons, to represent God's People, must perforce, be finally abandoned. It matters not that we have all the other signs and tokens; that we present the aspect of a "Nation and a Company of Nations;" that we hold the "Gate of our Enemies;" the "Heathen Empire;" the "Desolate Heritages;" the "Ends and uttermost parts of the Earth;" that we are the "Chief of Nations;" "lending to many, and borrowing from none." If Israel, when found, is to be Heathen, or under the Law of Moses, the British Nation, which is nationally, legally, and by open profession, Christian, can in no way pretend to represent the Lost House of God's Inheritance.

We must not conceal from ourselves that there are those among us, who very earnestly deny the assertion placed at the head of this Article, that "Israel" will be found "a Christian Nation." A divine of the Church of England, whose praise is in all the churches, who has paid great attention to the prophecies, especially as they relate to the House of Judah, utterly ridicules the notion that the Lost Tribes are at this moment other than a "Heathen" people. He affirms that such passages as Ezek. xxxvii. 21, and xx. 33-44, quite conclusively prove that Israel, the Ten Tribes, will be found "among the Heathen," "polluted with their abominations;" that the Lord purposes to gather them, while scattered, judicially, for their sins, like Judah, from "among the Heathen;" and then cleanse and increase them in their own land.

If we examine these two passages, however, we find that the view entertained by the respected divine we allude to, has been arrived at, by confusion the Two Houses of Israel and Judah, by applying words meant for the Two Tribes to the Ten, and by failing to distinguish the Two Nations. For instance, in Ezek. xx. 33-39, the Prophet was giving utterance to God's message to "the House of Israel"—"the rebellious House." The context shows that quite clearly. In Ezekiel's prophecy these names are applied almost, if not quite, invariably to the Two Tribes, the House of Judah, but not to the House of Israel, the Ten Tribes. To apply this passage, therefore, to the latter, when meant for the former, is necessarily to misunderstand, and to misinterpret, the entire prophetic utterance.

In Ezek. xxxvii. 21-24, the second passage under reference, it is clear the prophecy has for its object the Two Houses of Israel and Judah united, and there is not a word or expression used

in the whole, which is inapplicable to the condition of the British Nation at this day, or inconsistent with the theory of our Identity with Lost Israel.

Another dignitary of the Church of England, who has taken up a position of strong antagonism to our Identity with Israel, entertains views which, if accepted as true, would result in the disappearance of Israel altogether from the Earth. He holds that the Jews are "the descendants of the Ten Tribes;" and that the proper method to find the hidden residue would be to search among the Chinese or Afghans, for a people practising circumcision, and the rites of the Mosaic Law,—for a portion, in fact, of the people we know to be of the House of Judah. He also repudiates the idea that the Lost Tribes, if on the Earth, will be found a "Christian People."

Our object in the present article will be to take God's Word for our guide, and in dependence on His Spirit, to endeavour to prove from it, as we believe we can, that these views of the two divines we have alluded to, are not according to the Scripture. We shall show that there are many passages of the word which abundantly establish our position, that Lost Israel, when found, cannot but be a Christian Nation, in a true spiritual sense; and will not be discovered as a Heathen, or semi-Heathen, much less as a wretched, outcast, degraded, miserable people.

We propose to view the matter, first, in a somewhat novel light. We shall show, from the supposition of our opponents themselves, that their theory is erroneous.

Let us admit, for argument's sake, that our opponents are right, that the Lost Tribes of Israel will not be found a Christian Nation. Reasoning on this basis, it will be for our readers to judge, whether the conclusion which necessarily flows from it, is one that will approve itself to their common sense, or is altogether inadmissible by any intelligent, thoughtful, and well-informed mind.

Let us assume, therefore, that Lost Israel, when discovered, will NOT be among the Christian Nations of the Earth.

She must, therefore, be at that time either a Heathen or a Mohammedan people—failing these, we must find her under the Mosaic Law, practising the Jewish religion.

A Nation in a state of downright Atheism is, we take it, a *Rara avis in terris*—one altogether unknown to modern civilization.

A friend lately suggested that the Lost People's Religion might be "Israelitish," as distinguished from "Jewish." But we opine that if such Religion exist among the Lost Tribes, it must be either Christian, Mohammedan, Heathen, or Jewish, because we know of no

other. All creeds must fall within one or other of these designations.

Our first inquiry then must be, "Will the Tribes be found possessing the Rites of the Mosaic Law? Will they be, in fact, incorporated with, and undiscernible from, the Sons of Judah? That cannot be!

The whole tenor of God's Revelation shows that the "House of Israel," the Ten Tribes, is these, the latter days, separated from the House of Judah, and that it is yet destined to be united to it.

Let God's word speak on this point.

"In those days the House of Judah shall walk as 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 to your fathers."—(Jer. iii. 18).

"Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one Head, and they shall come out of the Land: for great is the day of Judgment."—(Hosea i. 11).

"And He shall set up an Ensign for the Nations, and shall assemble the outcasts of Israel, and gather together the Dispersed of Judah. From the four corners of the Earth. The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off, Ephraim shall not envy Judah, and Judah shall not vex Ephraim."—(Isaiah 12. 13).

"Thus saith the Lord; Behold I will take the children of Israel (the Two Houses Israel and Judah) and are spoken of),

And I will make them one Nation in the Land 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."—(Ezek. xxxvii. 22).

These and many other passages show that Israel (the Ten Tribes) is to be a People separate from Judah (the Two Tribes), and that they shall then be joined into one forever.

But it may be urged that all this does not prove that Israel, when found thus separate and distinct from Judah, will not be like Judah in Religion, under the Mosaic Law, with the Rite of Circumcision, and other distinctive marks of Judaism. We reply, that there is no Nation known to modern research, distinct from the Jews, and yet professing Judaism. The people whom we find in various parts of the World under Moses' Law, are Jews, descendants of the Two Tribes, and they themselves have no knowledge of the whereabouts of the Ten Tribes.

Besides, what says the Word of God? The Word we read, Israel was "divorced from the Mosaic Law,"

off. "I put her away," says God, "and gave her a Bill of Divorce." (Jeremiah iii. 8).
 "Where is the Bill of your Mother's Divorcement, whom I have put away? For your transgressions your mother put away." (Isaiah i. 1).
 "Plead with your mother, plead; For she is not my wife. Neither am I her husband." (Hosea ii. 2).

ho. (Words spoken of the Ten Tribes, the kingdom of Israel, then in the Land, but about to be "cast away" into Assyria.)

We find, then, that the Lost People, who, by our opponent's supposition, are not to be discovered as a Christian Nation, cannot, nevertheless, be Jewish in Religion—i. e., under the Mosaic Rites.

We are tied up, therefore, to the conclusion that, when discovered, "the House of Israel" Ten Tribes, must prove to be, as many hold among us, "Heathen," or, as some imagine, Mohammedans, "like the Afghans."

Well, now let us turn to God's Word again, and try to discover from its Teaching what sort of work Lost Israel is to be about in the world, before its "Resurrection," and during the Ages throughout which its true character as "God's people Israel," is concealed from the gaze of the Nations.

We must go back to the very beginning of the Bible to make this discovery—to the Book of Genesis.

In Genesis xii. 3, we read "God called Abraham, and He said to him—

"I will make thee a great Nation. I will bless thee, and make thy name great; and thou shalt be a Blessing. I will bless them that bless thee, and curse him that curseth thee; AND IN THEE, SHALL ALL THE FAMILIES OF THE EARTH BE BLESSED."

Here let the reader observe, there was no mention of the promised "Seed," ("which is Christ"). It was the man Abraham, and his human posterity, of which he was the Federal Head, who were addressed. God told him (and them) that "should all the Families of the Earth be blessed."

In Genesis xviii. 18, we have the same promise repeated.

God spoke to Abraham in the matter of Sodom and Gomorrah. He said—"Shall I hide from Abraham that thing which I do, seeing that in Abraham shall surely become A Great and Mighty Nation, and all the Nations of the Earth shall be blessed IN HIM?" The blessing here indicated as destined to be conveyed to the world, was not so much Christ—"the seed"—what the man, Abraham's human posterity, should administer to mankind:—the Agents, in Christ, who were to be employed as the honoured messengers of the Gospel of the promised seed ("which is Christ") were indicated.

But in Genesis xvii. 8, and in xxviii. 11, we have clear and explicit statements, both as to the Human Agents to be used, instrumentally by God; and as to "the Seed"—Christ—who was to be the Blessing itself to the Fallen World.

The former passage runs thus:—"I will give unto thee, and to thy Seed after thee, the Land wherein thou art a stranger—all the Land of Canaan, for an Everlasting Possession; and I will be their God."

In the latter verse, God speaks to Jacob saying—"In Thee, and in Thy Seed"—(which is Christ, Gal. iii. 16)—"shall all the Families of the Earth be blessed."

It is obvious, then, from these repeated and distinct Promises, so clearly worded, that the Blessing to the Human Race, and all its Families, is twofold in its character.

1st, as to the AGENTS to be employed—the Human Instrumentality: These we find were Abraham, Isaac, Jacob, and their human posterity, for EVER; and—

2nd, as to the Blessed "Seed" whom these Agents were to proclaim to all Mankind; which "Seed" is, Saint Paul tells us, CHRIST, the Saviour of the Whole World.

Now God in His Holy Word does not separate these two—the Human Agents, the instruments used to convey the Gospel; and the Blessed "Seed as of One," "Which is Christ."

Nay, God puts the Human Agent first, as if to mark the importance which HE attaches to His own arrangement, and Let Us not dare to interfere with His designs; or separate what He has linked together in a Union which is contemporaneous with the present dispensation.

Well, then, who are the Human Agents thus employed to propagate the Gospel—this posterity of Abraham?

Can they, by any possibility, be only the universal Spiritual Seed of Abraham—Believers in Christ, and "Heirs according to the Promise" (Gal. iii. 29). If so, then surely God's Word has not been fulfilled?

For Believers are of all Nations, all Climes, all Races, all Languages, all tongues. We should consequently expect all such, quite independently of the accident of RACE, to be engaged in the work of Evangelization; of carrying Christ to those who know Him not, in Heathen lands. Whereas, in point of fact the Missionary Work of the World is confined to One Race, for the most part—namely, to the Anglo-Saxons; and the true Church of God, which thus shines as a Light to the fallen Sons of Men, is composed chiefly of that ONE people, and of almost no other.

We do not see established in London, for example,—to reclaim our semi-heathen fellow-countrymen there—Missionary Stations, worked

by the really godly converts of North India or of Tinnevely. We are not aware that African Preachers undertake to teach the superstitious Spaniards, or the priest-ridden Catholics of Italy, that Christ died for the ungodly. We never hear of Maori, or Polynesian Christians, of godly Spaniards or Italians, impelled under the constraining power of the love of Christ, to preach the unsearchable riches of His Grace, to unbelievers in India, in Africa, in America, in Paris, in Vienna, in St. Petersburg, or New York.

Christianity, *per se*, we must therefore admit, does *not* compel to the proclamation of the Gospel to the ends of the earth—to the Gentile nations—"to fill the face of the world with fruit."

The agency to be employed must therefore, clearly be that which was in precise words announced by God Himself—namely, that of the Tribes of Israel—the human descendants of the grand patriarchs of old—the Hebrew Race.

We have before us the whole Twelve Tribes of the Children of Israel. Of these, two Tribes are forthcoming in the world—the Jews. The remaining ten have apparently disappeared from sight, and for the present they are "lost."

Are the two Tribes we have with us—as the acknowledged sons of Abraham, and Israelites in the flesh,—are *they* qualified, we ask, to be the messengers of the Covenant, the agents to carry the good news to the families of the earth?

Nay! Did they not crucify the Lord of Glory—and have they to this hour, nationally, repented them of that self-accursing deed? Hear St. Paul's verdict of their fitness, and tell us if they are qualified to become missionaries for Christ to the fallen world!

"The Jews," he says "both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men: Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins always; for the wrath is come upon them to the uttermost" (1 Thess. ii. 14-16).

Can this portion of the Hebrew Race, then, be fit agents for proclaiming Christ crucified, to lost sinners?

They cannot be—and are not! We must therefore set the Jews aside entirely. But since the promise is certain to the Tribes of Israel, and two of the Twelve for special reasons, can *not* be available for the glorious mission devolving upon the Hebrews, it follows as a matter of mere demonstration, that the Bible being a book of absolute truth, the TEN TRIBES MUST FULFIL this destiny.

The Ten Tribes, consequently, must be God's messengers of mercy to the world—the ministers of the Gospel to the fallen sons of Adam—the agents selected to be Christ's chief missionaries

—to carry the knowledge of His blessed Name, and salvation, to the ends of the earth.

Now, our opponent's supposition originally was, that the Ten Tribes were not to be a Christian people when discovered. We have shown they cannot be a part of the Jewish nation;—also that they will not be found under the Mosaic Law, even if brought to light as a community independently of the Two Tribes—the Jews.

The House of Israel, the lost Tribes, therefore must be either Heathen or Mohammedans; and to them as such, we are to argue, God has pledged Himself to entrust the Blessed Gospel of His dear Son;—that He will give them, throughout this day of grace, as Heathen or Mohammedans the high privilege and honour of preaching Christ to other Heathens, Mohammedans, or unbelievers, as great enemies of the Cross of Jesus as they are themselves!

Does not the reader perceive, that we have thus, by adopting our opponent's supposition been reduced to, and landed in, an absurdity?

To state the proposition we started with, together with the conclusion which our reasoning has compelled us to arrive at, is to demonstrate the absurd character of both.

We therefore come to the result; that the premises was erroneous—the argument fallacious; its very foundation—the conclusion consequently entirely wrong;—and that the lost Ten Tribes so far from being, now, *not* a Christian people, must, from the very nature and necessity of the case, be discovered a Christian nation, to enable them to fulfil their allotted functions as Minister and Missionaries of Christ's salvation to the Gentiles, and to the Heathen world;—function assigned to them distinctly in God's Word, from the very opening of the present Dispensation.

Our space forbids us to pursue this subject further, in the present article. We trust on future occasion to examine other lines of argument, and to prove, from evidence more direct derived from the Word of the Living God, the same conclusions await us there;—that the Lost Tribes are described constantly in the Scriptures as a "Redeemed," "Blood-bought," "Sanctified" nation—a people God hath "formed for Himself," IN ORDER THAT they might and "may show forth His praise."—*in order that His will may be known upon earth;* His "Sanctified Health among ALL Nations;"—a Race, in fact fitted to fulfil the Glorious Promises made severally to Abraham, to Isaac, and to Jacob;" *that "in THEE"—that is, in their literal descendants according to the flesh—in the Hebrew Nation, in fact—SHALL ALL THE FAMILIES OF THE EARTH BE BLESSED.*"—(Gen. xii. 3; xviii. 18; xxvi. 4; xxviii. 14; Isa. xliii. 2; lxvi. 19; lxi. 11; xlix. 6; lx. 3; Micah v. Ps. lxxvii.).

THE IDENTITY OF THE BRITISH WITH THE LOST TEN TRIBES OF ISRAEL.

A Lecture, delivered by the Rev. C. W. Hickson, Vicar of St. Bartholomew's, Bristol.

THE Lecturer showed, first, the distinction between the Jews and the remainder of the Hebrew nation; and, secondly, the identity of the Anglo-Saxon races with the main bulk of that remainder. He said the Jews, or that portion of the Hebrew race which occupied Palestine in the time of our Saviour, needed no bringing to the light, for they were at the present time, as they had ever been since the overthrow of Jerusalem, a people scattered over the face of the earth, known of all men; but he wished to show there was a distinction between this people and the ten tribes, whom he should designate the house of Ephraim. As early as Saul's reign was this difference between the two houses recognized in Scripture, for in 1 Samuel xi. 8, we found Saul numbering the fighting men of Israel—"And when he had numbered them in Bezek, the children of Israel were 300,000, and the men of Judah 30,000." Then, after the death of Saul the kingdom of Israel followed David, the Lord's anointed, (2 Samuel ii.), whilst Ish-bosheth, the son of Saul, was made king over Gilead, over the Ashurites, over Jezreel, and over Ephraim and Benjamin, and over "all Israel." Thus began that disruption of the kingdom which, though a united one under David and Solomon, was finally broken in two under Rehoboam. In 1 Kings xi. 30-32, xii., we found Jeroboam had the kingdom (minus the tribe of Benjamin), even ten tribes, given into his hand, and Rehoboam ruled over the tribe of Judah, his rightful heritage, together with one tribe—Benjamin,—out of the kingdom of Israel—"For David my servant's sake, and Jerusalem's, the city which I have chosen out of all the tribes of Israel." This distinction was constantly kept up until the time of the restoration of the "two families" under one king to Palestine, when they should never be rooted up any more. This union had not yet been accomplished (Isaiah xi. 12-14; Jeremiah iii. 12, 14, 18; Ezekiel xxxvii. 16, 17, 24; Hosea i. 11). These passages, and many others, were confirmatory of the view which was here asserted, that a distinction existed between the two houses, and would continue to exist until Judah returned to his brethren in the North country, and the two came together under one head to Palestine, when they should become one kingdom.

This being so, where was the second family, or that one not recognisable (the ten tribes) to the eyes of the world? We found they were departed to the land of Assyria and placed in

Halah and in Habor, by the river of Gozan, and in the cities of the Medes, where Ezra told us they remained "unto this day," the day when he wrote, subsequent to the return of the two tribes (Judah and Benjamin) from the Babylonish captivity. The theory, for he called it a theory, of the British races being identical with the ten tribes he looked upon in the light of a lock lying useless owing to the loss of the only existing key, which key had been searched for hitherto in vain; but now in the present day one had been discovered which fitted the lock with such accuracy that there could be no mistake as to its being the true one. It used to be said by bygone historians and commentators of Scripture, with a very few exceptions, that the ten tribes were lost; but now-a-days some opponents assured us that they never were lost at all, and yet they could not point out where they were. As to some who said they were amalgamated with the Jews, you might ask any enlightened Jew if he could point to any other of the family of Israel besides the tribes of Judah and Levi, and he would tell you "No."

The many and exceeding great promises to Joseph, Ephraim, and Israel repentant were fulfilled, or unmistakably were being fulfilled in the British races, and in them alone in all the world. The blessing of the "multitudinous seed" we saw rapidly developing itself in our race, for no other nation doubled its population in such a rapid ratio, nor could any peoples be said to compete with this nation in the world. They certainly did "increase in the earth as fishes do increase," sending out their shoals from their metropolis to the colonies and ends of the earth, having thus formed and still forming "a nation with a company of nations" in all parts of the two hemispheres; the British possessed the "Gates of those that hate them" in a manner that could not be alleged of any other race—as, for instance, in Gibraltar, Suez Canal, Perim, Aden, Peshawur, &c., many strongholds which gave to this people the predominating influence in the world, and gifted them with the supremacy of the seas. The Hebrews repentant or obedient, were to lend unto many nations but borrow of none—were to reign over many nations but to be ruled over by none. What one nation could be said to do this but the British, and they alone? They were also to be overtaken with such a list of blessings as we find enumerated in Deuteronomy xxxviii. 1-14, all of which the British enjoyed to the full since returning nationally to seek the Lord, the 9th verse being in process of fulfilment (see also Hosea vi. 1-3, xiv.)

The Lecturer alluded to very many and important passages to prove his point, referring especially to Hosea, the Prophet of Israel, or the

ten-tribed Ephraim, where, in the first chapter, the prophet predicted Ephraim's great sins, her rejection by God, her divorce from Him, and intermixture with the Japhetic Gentile nations, signified by the name of the prophet's wife, "Gomer," portraying also Israel's running after the strange gods of the heathen nations. The result of this idolatry was shown in her first-born "Jezebel," scattered and sown amongst the Japhetic races in such a manner as to be called Gomer. The next stage of her fall was signified by "Lo-ruhamah," not having obtained mercy, in contradistinction to Judah, who, after her captivity, did obtain mercy. Her still further descent by "Lo-ammi," when she had lost all claim, through her apostacy, to being called the "people of God"—"Ye are not my people, and I will not be your God." Her glorious recovery as a Christian people was pointed out in verse 10, and that in the place where they were not known as Israel, which had been fulfilled since the Reformation. Her gathering together with Judah was foretold in verse 11, and her ultimate return to Palestine. Now, if any one were to point to a people known to be *Shemitic*, and say, "This people is the ten tribes," he (the Lecturer) would immediately say "No;" Israel when found must be so intimately associated with the Japhetic races as to be in the *world's estimation* Gomer, and therefore *not* God's people. At the same time they must be found pre-eminently the Christian nation, for no other meaning could be applied to the "sons of the Living God." Again, Ephraim was to become a "fulness of Goyim" (Genesis xlviii. 19); he was to become mixed among the Gentiles; "his seed should be in many waters." Now, St. Paul told us "blindness in part was happened to Israel until the fulness of the Gentiles should come in;" in other words, "the fulness of Goyim." This phrase occurred only once in the New Testament, and related to *Israel*; for it occurred only once also in the Old Testament, and there was clearly applied to *Ephraim*. Now he asserted that the Jew could not nationally (though, thank God, individually, there were some noble exceptions) return to Christ until this "fulness of Gentiles" promised to *Ephraim* became an accomplished fact, and then "all Israel should be saved." Moses, in Deuteronomy xxxiii. 8, foresaw that Judah would be separate from the rest of Israel and be involved in "great tribulation," when he said, "Hear, Lord, the voice of Judah, and bring him unto his people," &c., and on comparing this with Micah v. 3, we found he was to be cut off for crucifying the Lord of Glory, and not again to be joined to the children of Israel until "she which travaileth had brought forth," (see also Isaiah lvi. 7, 8).

This was the object of his being before them that evening—the manifestation of Israel in that order that the Jew might believe, and that God might perform His promise to pour out upon this nation His Holy Spirit in such abundance that we might become "all righteous" and "no more need to teach every man his neighbor or every man his brother to know the Lord, for all should know him, from the least to the greatest, therefore," it was said, "I will forgive their iniquity and remember their sin no more." To those who present who had not found Christ, he would say, "now is the accepted time;" "to-day, if you will hear His voice;" we might not live until the glorious event here spoken of occurred; we might be cut off from our parts. To all he would say—Be sure you are first a Christian, and then you may also rejoice that you are a child of Abraham.

Reader! pray daily for the speedy outpouring of God's Holy Spirit on the British and Anglo-Saxon races (Joel ii. 28). Read Isa. lxiii. 6, 7, lxxv. 24; Ezek. xxxvi. 37; and be sure the Lord will hear you!

ARE ENGLISHMEN ISRAELITES?

BY THE LATE CAPT. TRACEY, R. N., OF EALING,
Author of "Prophetic Thoughts," "Pillar of Witness," &c.

THERE has been published a pamphlet by the Rev. J. Wilkinson, styled "Englishmen not Israelites," and the same being stamped with the approval of Dr. Margoliouth, I venture (as no one else has done so) to address your readers on this subject.

In theory, no Christian disputes the truth of St. Paul's assertion, that "God chooseth the foolish things of this world to confound the wise;" but, practically, they will none of this doctrine, and the matriculated of our national colleges are as heady and highminded as were the heathen sages of old, and truth has no charms unless draped with erudite, grammatical and rhetorical elegance, so that Sterne was not wrong when he said "the cant of criticism" was the most tormenting, especially with all who, like myself, are not weighed down with overmuch knowledge.

Such being the case, it seems foolhardy in me to cross swords with such eminent men; nor would I do so but in the cause of "scriptural truth," and in the hope that these talented Christians will show their worth by pointing out any error they may see in this article. We may all learn something from the lowest condition of human nature, and it will not degrade them to do this.

To prove from Scripture, that Englishmen are

their Israelites, I commence by taking the motto of the Hebrew Christian, "Ye are my witnesses," (Isa. xlii. 10). Granting the applicability of this to Judah, we have in the 14th chapter and 3th verse, "Ye are even my witnesses," equally applicable to "all Israel." The importance of this distinction I shall endeavour to show; but we find in both cases the assertion applies to all the tribes, for Joshua (see chap. xxiv. 22) addresses them thus, "Ye are witnesses against yourselves, that ye have chosen you the Lord to serve him; and they said we are witnesses." Observe, they answer Joshua's appeal by voluntarily undertaking this testimony; consequently, they emphatically became God's witnesses. Hence the appeal and the reminder, "Ye are even my witnesses"—not only Judah, but all Israel. Now I know of no others spoken of in the Scriptures as witnesses for God; but I do know that in Abraham all the families of the earth were to be blessed, and this could only be by God's teaching and upholding them as monitors (if I may so speak) of the whole world. "All thy children shall be taught of the Lord" (Isa. liv. 13); and the whole of the Scripture shows, that all the Gentile nations are only noticed as in connection with, or bearing on, the temporal welfare of the family of Abraham. Now, is it not wonderful blindness that would make the two witnesses of the 11th chapter of Revelation other than Judah and all Israel? Both have suffered persecution from an anti-Christian Church—the one for the Law, the other for the Gospel. The Jew is a living testimony of the prophecies of Moses, and all Israel for the truth of the Gospel; they have literally prophesied in sackcloth. One would almost say that St. Paul wrote the 11th chapter of Romans to counteract the interpretation hitherto held by commentators of the witnesses being two Christian Churches. "Be not highminded, but fear," is his advice, and surely it is arrogance for any but the literal seed of Abraham to arrogate to themselves a dignity conferred on them alone. But allow the persecuted for the Gospel's sake to be of the Ten Tribes, with the Gentiles "who partake of the root and fatness of the olive tree," and all seems plain; and we can understand the "sealed roll" of the 5th chapter of Revelations as the book of Christ's inheritance, with whom lay the equity of redemption of the purchased inheritance—purchased with his precious blood. The type of this is found in the 32nd chapter of Jeremiah.

Christians can differ and yet love one another. By our natural eyesight one sees further and clearer than another, but no one quarrels on that account; why, then, should Christians do so on account of mental views that are really not absolutely necessary to salvation? On this point

Mr. Hine and I agree; and, though I do not adopt all his views, I should be very sorry to misstate them, and assert, as the Rev. J. Wilkinson has done, when he accuses Mr. Hine of saying the Jews are not Israelites, whereas all Mr. Hine draws attention to is—that the Jews are Israelites, but the Israelites are not Jews. This is an important distinction most requisite to be observed in studying the Prophets; for, observe, it was God himself who separated the two houses. When he would not allow Rehoboam to go against Jeroboam, God said by his prophet, "This is from me."

In an early work of Dr. Margoliouth. ["The Fundamental Principles of Judaism"], he clearly shows in the whole of it the sympathy between the two houses of Israel. As it would take too much space to show this fully, I refer the reader to the work. I will simply remark that his showing the Romish "Scapular" as taken from the Jewish "Thalith" is a proof of this assertion.

I am quite confident that neither Mr. Wilkinson nor Dr. Margoliouth will deny the importance of Scriptural names, or the truth of the Rev. Adolphe Saphir's assertion, in his "Hebrews Lectures," page 80—"Israel and Israel's history are typical." Here is a key unlocking much Scriptural truth. Joseph has two sons, and he names one Manasseh, "for God, said he, hath made me forget all my toil, and all my father's house;" the other, Ephraim, "for God hath caused me to be fruitful in the land of my affliction" (Gen. xli. 52, 53). If this stood alone there is much to warn us again precipitancy in denying our Israelitish origin. But I will go further yet, and ask, who in the time of famine provided food for his brethren? and I ask Dr. Margoliouth and Mr. Wilkinson, who is providing and anxious to feed their brethren with the bread of life? Ought not "The Society for the Propagation of the Gospel among the Jews," as well as various others, to all but convince them of our "Israelitish origin"?

In "Prophetic Thoughts" I adduced several types to show that Roman Catholicism was antichristian. I now proceed to show a type of our Israelitish origin, to which I believe no attention has ever been called. In Isa. xix. 23-25, we read thus—"In that day there shall be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians. In that day shall Israel be the third with Egypt and Assyria, even a blessing in the midst of the land: whom the Lord of Hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel my inheritance.

Now when France invaded Egypt, we sent

Nelson, who fought the Battle of the Nile (ships of Chittim), and an army under Sir Ralph Abercromby; but here is the point, an army was marched from Bombay under Sir David Baird; thus we have a literal type of the Scripture quoted that gives great insight into the forthcoming antitype.

Again, Joseph when in power in Egypt sends for his brethren. Are not the "signs of the times" sufficiently clear of our being called to do so. Unfulfilled prophecy I should tremble to write on, but all allow, "this is the time of the end;" and it becomes the Christian's duty to make known that which conscience tells him God has made known to him. Unfulfilled prophecy is given us for warning, and must not be neglected; and praise be to God the types throw great light on forthcoming events.

I believe I have written enough to show the truth and importance of the Identifications given by Mr. Hine, and which Mr. Wilkinson has endeavoured to make little of. If I have done so, then one part of the object is attained; the other is, that our commentators will see the two witnesses of the Revelations are, as proclaimed, God's witnesses, and that there are no others so styled but Judah and Israel.

FORTY-SEVEN IDENTIFICATIONS

OF THE

BRITISH NATION

WITH THE

LOST TEN TRIBES OF ISRAEL.

BASED UPON 500 SCRIPTURE PROOFS.

BY EDWARD HINE.

(Continued from page 24).

THE LOST TRIBES WHEN LAST HEARD OF.

IDENTIFY THE FIRST.

ALL Bible students know that the House of Israel went into captivity B. C. 725. This was the Assyrian captivity, from which they have never returned. The reader must remember that the Assyrian captivity of Israel and the Babylonish captivity of Judah are NOT the same, because Judah remained in the land about 134 years after Israel's captivity. Judah was not captive until about B. C. 588 (2 Kings xxv.), and then only for 70 years, whereas the records of the Scriptures, which include the return of the Jews from Babylon (2 Chron. xxxvi. 21-23; Zech. vii. 5), declare most emphatically, that though the Jews had returned from the Babylonish captivity the Ten Tribes had not, saying,

"So was Israel carried away out of their own land to Assyria UNTO THIS DAY" (2 Kings xvii. 23; 1 Chron. v. 26), which can only mean that up to the day that these historical books were compiled, Israeli had not returned, but were still "in the cities of the Medes" (2 Kings xvii. 6), and that they remained in the region of Media even in the days of Christ and the times of the Apostles, we may be quite sure, because when Christ commanded them to "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep," *i. e.*, these exiled tribes, in order that the Scripture might have fulfilment which says, "Yet does He devise means that His banished be not expelled from Him" (2 Sam xiv. 14), they went into the very neighbourhood of Media, and thence to Pamphylia, Galatia, Cappadocia, Bithynia, Illyricum, and by the region of the Euxine Sea. In favour of this, we have the testimony of Josephus, for he says,—"But, then, the entire body of the people of Israel remained in that 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.*" (Ant., Chap. v.) So that by the mouth of two witnesses, sacred and secular historians, we learn that the exiled House of Israel was, in the days of the Apostles, about the region of Media. Why were they in this locality so long after exile? Because they were waiting for redemption from the Mosaic law. Christ's grand mission was to "redeem Israel." "I am not sent but unto the lost sheep of the House of Israel" (Matt. xv. 24, Ezek. xxxiv. 11). Hence we are told at Christ's birth He was "a light to lighten the Gentiles:" but what was a separate and far grander mission, He was "the glory of His people Israel" (Luke ii. 32). Well might Anna, who belonged to one of the Ten Tribes, and not to the two, when "she, coming in that instant, gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem" (Luke ii. 38), *i. e.*, to the people of the Tribe of Benjamin, the only Tribe belonging to the ten that had not been exiled. Rom. xi. 1. Well might Simeon, in the fulness of his heart, declare that Christ was "set for the fall and rising again of many in Israel." Luke ii. 34, *i. e.*, He would become the stumbling stone to the Jews, or Judah, who would reject him, when their curses would overtake them: hence their "fall." But by His redemption for Israel, it would be for their "rising again," so that by the death of Christ, by which "redemption" alone could come, the curses upon Judah began, and contemporaneously the prophecies of blessings upon Israel: both

would take effect at the same time. It is not necessary to insist that the exiled Tribes of Israel were literally "lost," in the English acceptance of the word, until after the crucifixion of our Saviour.

THE IDENTITY.—The object of the Identity is to show that in the very region, and at the very time that the exiled Tribes are clearly traced in the days of the Apostles, there the ancestors of the British people are also traced, and this we justified in emphasising as the

HISTORICAL IDENTITY—NO. I.

For this purpose, we call into requisition the services of our own historian, Sharon Turner, with the remark, that it is not so much upon Sharon Turner that we rely as upon his research. We rest upon his quotations from the classic historians, *i.e.*, upon Homer, Strabo, Herodotus, &c. There is a class of men intensely interested in trying to trifle away the full import of Scripture, and they dread the first stepping stone of this historical link. Why? Because it is the first grand achievement. It is in itself a victory! Prove from history that our ancestors came from the very quarter where Israel was last heard of, and we obtain a grand advantage at the very outset of our pursuit. Who were the ancestors of the Anglo-Saxons? Sharon Turner says, in his "Anglo-Saxons" (vol. i. 93 102), speaking of the second or Teutonic stock of European population:—"It is peculiarly interesting to us, because from its branches not only our own immediate ancestors, but also those of the most celebrated nations of Modern Europe, have unquestionably descended. The Anglo-Saxons, Lowland Scotch, Normans, Danes, Belgians, Lombards, and Franks, have all sprung from that great fountain of the human race, which we have distinguished by the terms Scythian, German, or Gothic." Accordingly to Herodotus, "The first scenes of their civil existence, and of their progressive power, was in Asia, to the east of the Araxes. (The identical part into which Israel has been carried captive). Here they multiplied and extended their territorial limits for some centuries, unknown to Europe," The account of Diodorus is, "That the Scythians, formerly inconsiderable and few, possessed a narrow region on the Araxes; but, by degrees, they became more powerful in numbers and in courage. They extended their boundaries on all sides; till, at last, they raised their nation to great empire and glory. . . . In the course of time they subdued many nations between the Caspian and Mæotis, and beyond the Tanais." "In the time of Herodotus they had gained an important footing in Europe, and had taken a westerly direction." Having reference expressly

to the Saxons, Sharon Turner observes, "They were a German or Teutonic, *i.e.*, a Gothic or Scythian tribe, and of the various Scythian nations which have been recorded, the Sakai, or Sacae, are the people from whom the descent of the Saxons may be inferred, with the least violation of probability. They defeated Cyrus, and reached the Cappadoces on the Euxine. That some of the divisions of this people were really called Saka-suna is obvious from Pliny; for he says that the Sakai, who settled in Armenia, were named Sacassani, which is but Saka-Suna, spelt by a person who was unacquainted with the meaning of the combined words. . . . It is also important to remark, that Ptolemy mentions a Scythian people sprung from the Sakai, by the name of Saxones."

These extracts are invaluable to our purpose, as they call to our aid Strabo, Herodotus, Diodorus, Pliny, and Ptolemy, to prove that our so-called Saxons ancestors came from the parts where Israel was lost, and by which we gain the important fact, that in the days of Christ our forefathers were then occupying the north-west of Asia, on the point of making their way into Europe; that in the very days of the Apostles the British race were located in Cappadocia, Galatia, Pamphylia, Lydia, Bithynia, Mysia, Achaica, Thessaly, Macedonia and Illyricum.

This is important: one of Christ's positive declarations was, that He was "not sent but unto the lost sheep of the House of Israel" (Matt. xv. 24) To his disciples He said, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the House of Israel" (Matt. x. 5). In obedience to this command, we find the Apostles making their journeys to the precise localities where our British forefathers then were. So that with the abounding mass of evidence that is yet to follow, we are justified in saying, that when the Apostles were bid to go after exiled Israel, they immediately came to our British ancestors.

WHEN DID ISRAEL'S CAPTIVITY TAKE PLACE?

IDENTIFICATION THE SECOND.

The captivity of Israel took place about B.C. 725—*i.e.*, about the eight century before Christ. This becomes a most important fact to remember, as it brings out a most telling distinction from the Babylonish captivity of Judah, which did not take place until B.C. 588, or the sixth century before Christ. Israel's captivity was complete. "There was none left but the House of Judah only" (2 Kings xvii. 18). So complete was it that there was not a single Israelite left to teach the Gentile people who had been im-

ported into Palestine about the God of Israel—that when these Gentiles entreated that some Israelites might return to teach them, the King of Assyria only allowed one man for the work (2 Kings xvii. 27). Whereas the Babylonish captivity of Judah was not complete, but partial, the poor of the land being left behind (Jer xl. 7). Israel never returned (2 Kings xvii. 23). Judah did return (Neh. vii. 6).

THE HISTORICAL IDENTITY—NO. II.

Is most important, because we have found that the great classic historians declare that the ancestors of the British people came from the region where lost Israel was exiled. Hence it becomes necessary to inquire what was the precise time that our British forefathers did occupy that region. Sharon Turner, in his "*Anglo-Saxons*," tell us that, according to Herodotus, our ancestors first made their appearance in that quarter in the seventh century, but that, according to Homer, it was the eight century before Christ. Hence we find that, according to Homer, the first appearance of the British ancestry in Media was at the exact time of the Assyrian captivity of Israel. Could it be possible to obtain two starting links more grand or effective than these? The links of history enable us to start with a sure footing.

(To be continued.)

OUR IDENTITY NEATLY PROVED.

BY WM. GREIG, MONRREAL.

1. GOD'S covenants "with Abraham and his for ever," were on oath, and cannot fail. They were unconditional, intransferable and were not subject to a condition of abeyance.

2. We British to-day enjoy all those covenants, without one failure. No other nation enjoys so much as one.

3. We, therefore, must be Abraham's seed—Hebrews, not Jews, but of the House of Israel.

4. If not, we must be Gentiles; God's covenants have failed, and we must be a "substituted Israel," permanently ousting the real Israel; or Israel is yet to appear to oust us from the covenanted blessings we have somehow obtained.

5. Let us suppose we are a Gentile race substituted for Israel, the true Hebrews being annihilated, or destined yet to appear, and either oust us, or to enjoy with us the blessings in question.

6. Then, if that be true, God has "known" two families of the earth—namely the children of Israel and the British, and shown them both

His favors. He has looked on us, a Gentile nation; the British, shown us His words, His statutes, and His judgements, and caused us to "know" them.

7. But, in Amos iii. 2, God said to the children of Israel, the Twelve Tribes, "You only have I known of all the families of the earth. And in Psa. cxlviii. 19, 20, He distinctly declared that "He showeth His words unto Jacob His statutes and His judgments unto Israel. He hath not dealt so with ANY nation: and as for His judgements, they have not known them. Praise ye the Lord!"

8. Therefore God hath both "known" a Gentile family besides Israel, and also "shown" His words, judgments, and statutes to such a Gentile people as the British. But He has truly declared He has at the same time not done either one thing or the other—which is absurd.

9. Therefore we are not a Gentile nation; and, if not—

10. Then we must be Israel of the Ten Tribes: since we are not Judah; and since God is a God of truth, and His Scripture cannot be broken (John x. 35). Q. E. D.

PRESS NOTICES.

THE ANGLO-ISRAEL ENSIGN sets out under favourable auspices. With a classical writer, a logical reasoner and a thorough scholar in the Editorial chair, and a practical experience journalist superintending its publication, the paper should succeed, and be readily patronised among the thousands in these provinces who accept the views of Mr. Hine and other writers.—(*Plain Dealer*, New Glasgow, N. S.)

THE ANGLO-ISRAEL ENSIGN, published at Truro, N. S., and edited by the Rev'd James Christie, is published semi-monthly, and will be devoted to the Identification of the British Nation and its offshoots with the Lost Ten Tribes of Israel. From what we have read on this interesting subject, it is astonishing what proof is brought from History, Ethnological Science, Scripture Prophecy, and the Egyptian Pyramids bearing on this subject. The Spiritual interpretation of Scripture means anything that an ingenious and imaginative fancy can picture, and has given rise to most of the absurd Theology and contra-fidelity of the age. The ENSIGN, advocates strongly the glorious scripture truth—the Second Advent, and immortality only in Christ, and will devote its pages to the signs of the times and the future of our Nation, in its religious, social, commercial and political aspects.—(*St Croix Courier*, N. B.)

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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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 cash will receive a copy of the ANGLO-ISRAEL ENSIGN 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 ROBERTSON, Publisher, of the same place.

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

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