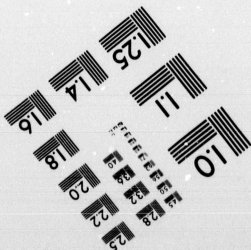
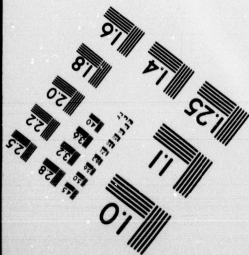
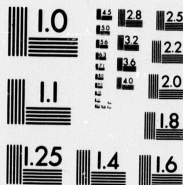


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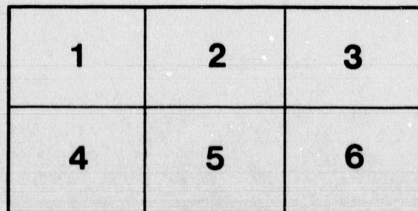
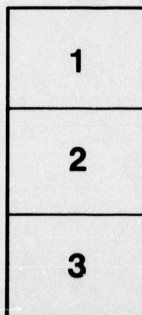
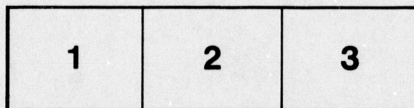
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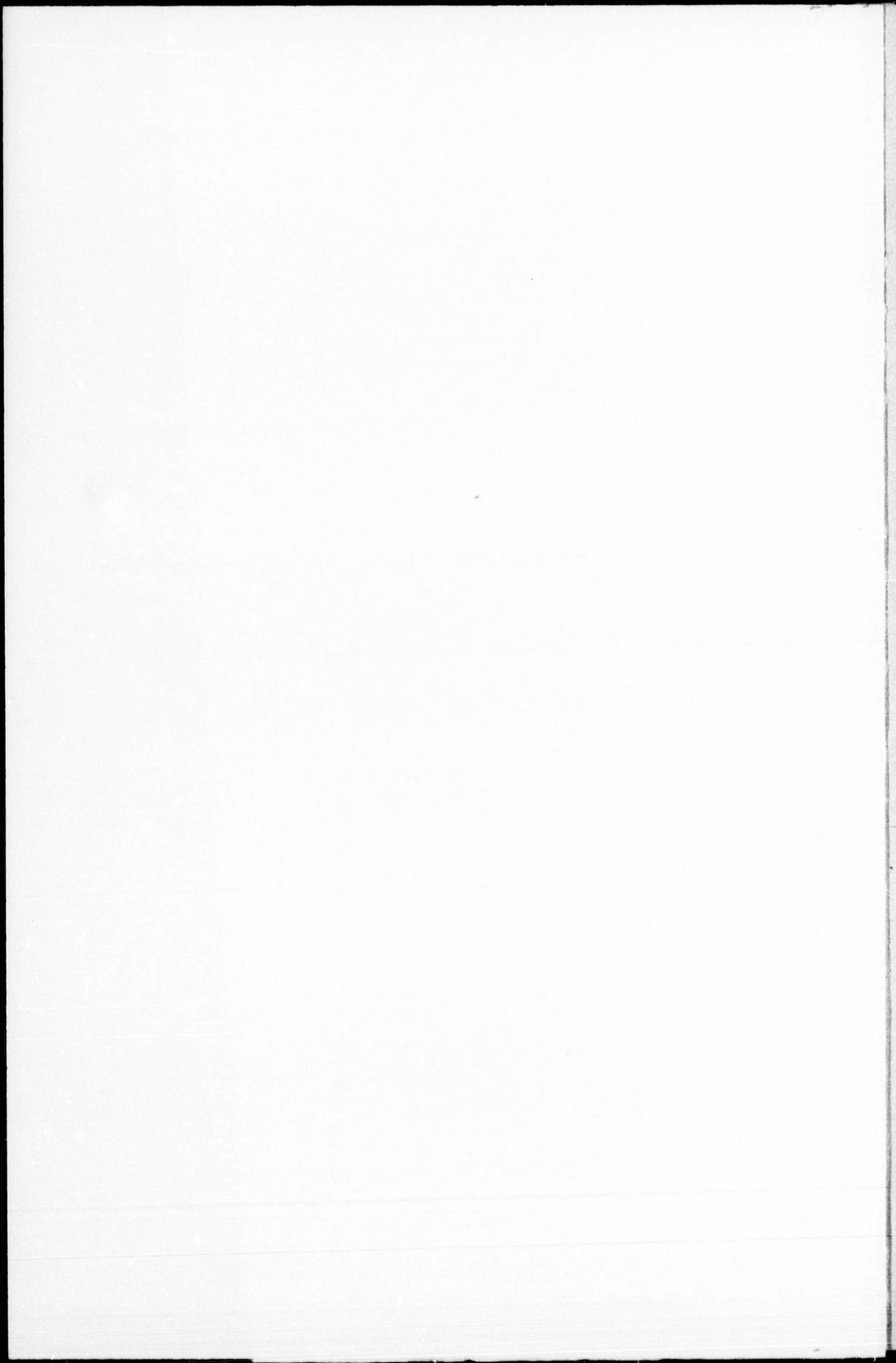
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Can. Pam. Campbell, John

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# THE LOST TRIBES:

A REFUTATION OF THE THEORIES OF MESSRS. WILSON, HINE AND  
OTHER WRITERS WHO HAVE IDENTIFIED THEM  
WITH THE ENGLISH NATION.

## A LECTURE

DELIVERED UNDER THE AUSPICES OF THE

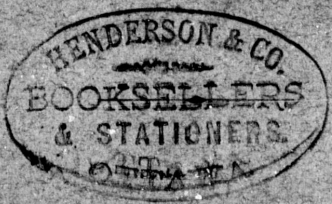
YOUNG MEN'S SOCIETY OF ERSKINE CHURCH,

MONTREAL,

ON

17th DECEMBER, 1877,

By REV. PROF. CAMPBELL, M.A.



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The following Lecture was given at the request of the Young Men's Society of Erskine Church, Montreal. The very large audience which assembled to listen to it, and the enthusiastic approval which was given to the wish expressed to put it into more permanent form, together with the request of numerous personal friends, induced Professor Campbell to place his manuscript at the disposal of the Society.

It is now placed before the public as an important addition to the literature of a subject which, of late, has attracted no small amount of attention.

J. S. BLACK,

*Hon. President,*

ERSKINE CHURCH Y. M. S.

MONTREAL,

26th Dec., 1877.

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## THE LOST TRIBES.

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MANY years ago, and long before Anglo-Israelite views became popular, there fell into my hands a work by Mr. John Wilson, containing "Our Israelitish Origin" and "Book of Inheritance." The first of these was published by him in the year 1840, and, at the time, attracted some attention. It was intended to prove the Israelitish origin, not of the English people in particular, but of the modern nations of Europe in general. The Rev. Edward Bickersteth replied to the arguments of Mr. Wilson, and, as that writer says, his objections were an obstacle to the progress of *this truth* (that of the Israelitish origin) in several quarters. The subject did not gain any hold upon the minds of thinking men or of the public, although, from time to time, writers more or less obscure, and fanciful in their notions, re-stated and commended the views advanced by the propounder of the theory. It was not till 1871 that the Anglo-Israelite Apostle appeared in the person of Mr. Edward Hine. He tells us that, when a boy of fifteen, Mr. Wilson lodged a thought in his mind which has lived there ever since. That thought was the Israelitish origin of the English people, their constitution, their national church, everything in short that claimed Mr. Hine's loyalty as a patriot and a churchman. The boy of fifteen developed into an enthusiast. With great earnestness of purpose, with stern dogmatism, but with literary humility as became a writer of no reputation, he launched upon the tide of public opinion his first pamphlet, entitled, "Twenty-seven Identifications of the English Nation with the Lost House of Israel, founded upon three hundred Scripture proofs." This was followed by other pamphlets, which obtained an enormous circulation, and by lectures which Mr. Hine delivered in many parts of England.

The rank and file of the disciples gained by these means are to be found in the large class of shallow religious speculators, the good imaginative people who buy the books of Dr. Cumming and other writers upon unfulfilled prophecy, and read them. A few, like the Astronomer Royal for Scotland, are men of heavier calibre, but are not reckoned safe judges in other matters that they have sought to lay before the world. That Mr. Hine and his followers are sincere in their belief there is no reason to doubt; that he, at least, is heart and soul devoted to its advocacy is visible in every line he writes. He is evangelical but anti-Calvinistic in his views; tolerant of dissenters, yet willing to set them right in various matters of practice. His loyalty to Queen and country, constitution and laws, is no more to be questioned than his reverence for pounds, shillings and pence, English weights and measures and the British workman's two-foot rule; while he hates the decimal system as much as staunch Protestants detest the mark of the beast. Missions to the Jews he deems a great waste of money, that might better be spent on his magazine "Life from the Dead," which he affirms will give to our country a greater event than the Reformation; and, as for the heathen, they are the small dust of the balance that need not be taken into account while the claims of the Israelitish origin are being weighed. There is, however, one great objection that I have to Mr. Hine, one that Professor Rawlinson and Dr. Margoliouth, with other respectable scholars, have strongly expressed,—with all his enthusiasm, energy and zeal for what he considers to be the truth, Mr. Hine is a very ignorant man.

When I call Mr. Hine ignorant, the term is used in relation to the subject of his teaching. Although not a master of the English language, he writes, as a rule, intelligibly, and sometimes grammatically. His writings evince an acquaintance with current events and national topics; they exhibit powers of observation, and a considerable amount of tact and ingenuity in the accommodation

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of his theory to persons and to facts. He seems also to have a good acquaintance with the literal text of our English Bible. This is all good as far as it goes, but it does not go far enough to redeem Mr. Hine from the charge of being very ignorant in regard to the matters of which he treats. A carpenter may be well up in politics, may even know the different kinds of wood and have a smattering of the science of botany, but if he be ignorant of the tools employed in his handicraft, and of their use, he is a very ignorant carpenter. Now, Mr. Hine rails against all commentators, ancient and modern, who, by dint of great learning and life long studies, have placed the Church in possession of its present standard of religious knowledge, and arrogates to himself the proud position of a root and branch reformer in Biblical interpretation. But he knows nothing of the languages in which the Scriptures he professes to reverence were originally written, nor of any one rational principle of Scripture interpretation. He deals with grave questions in history, ethnology and philology, without possessing a smattering of knowledge in any one of these departments. Yet he catches eagerly at any passing straw that presents a semblance of scientific color, to keep his theory afloat before the eyes of reasoning men. And thus he becomes a witness to the truth, that revelation and science, rightly so called, can no more be divorced than God, the author of both, can cease to be true and faithful. A Polish Jew, whom he meets in a lecturing tour, informs him that he has made out a list of six hundred English words derived from the Hebrew. An old sailor, who has been all round the world, has failed to find Israelitish surnames anywhere but in England. Colonel Gawler furbishes up the old story, that the coronation stone which Edward I. brought to England was Jacob's pillow, and thus connects the Scots, a Celtic people, with the dispersed of Israel. And, finally, Piazzi Smyth is introduced, saying much that is true concerning the great pyramid of Cheops, which has no more relation to the

English people in their identification with Israel than Mr. Hine's argument has to common sense.

The theory of the Anglo-Israelites is built not upon science but on the application, to isolated prophetic passages in the Bible, of a new system of interpretation. The interpretation of unfulfilled prophecy is a perilous thing. Many great minds have gone far astray while seeking definitely to forecast the future by its means, and small minds have made sad havoc with the truths of inspiration. The world has lived to see the errors thus committed,—and wise men, once taken in, have been careful not to recommit themselves to doubtful conclusions. But there has always been a class ready to rush in where angels fear to tread, and from its ranks Mr. Hine will yet no doubt gain many followers. The statement that lies at the basis of all that has been said and written on the subject is an exceedingly simple one, and one which if true should be capable of proof from history and tradition, ethnology and philology, from a comparison of religious beliefs and of national manners, customs and institutions. It is this,—That the English nation is identical with the ten tribes of Israel who were carried into captivity by Assyrian monarchs between 740 and 720 B.C. The great apostle of this doctrine, although far from being a learned man, possesses, as I have already indicated, a large share of ingenuity. His statement of identity should be proved by an exhibition of various points of similarity between the English people and the captive tribes of Israel. This he attempted with his feeble knowledge, as his predecessor, Mr. Wilson, did with a larger share of information; he failed, however, and that most lamentably. But, like Antaeus, whom Hercules easily threw, yet who rose again to the conflict soon as he touched his mother earth, Mr. Hine, when cast down by every breath of true science, falls upon the prophecies and gains strength to continue the contest. His greatest stroke of ingenuity is when the argument from similarity fails to take up that from diversity. Proofs being given of the dissimilarity of the

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language, religious opinions and traditions of Israel and the ancestors of the English people, the author of the *Identifications* asks indignantly, "How could Israel be a lost people if it retained these?" The dogmatism is grand and impressive! God willed it that the ten tribes should be so lost that no human science should ever be able to find them, but at last, passing over the great and good of all intermediate ages, He sent the vituperative prophet Hine to point out their national existence in the land of the prophet's birth. Mr. Wilson wrote like a Christian. His answer to Mr. Bickersteth is a model of calm, intelligent and courteous remonstrance. But he who has taken up the mantle of our Israelitish origin has a more summary way of dealing with "wicked cavillers," imputing mercenary motives in many cases that might with better reason be attributed to himself, and otherwise exhibiting little of the spirit of a heaven-taught champion of truth. Still, Mr. Hine professes to meet scientific objectors on their own ground.

When the Anglo-Israelite tells us that the British nation is identical with the Lost Tribes of Israel, what does he mean by the British nation? As at present constituted that nation consists of two main elements, the Celtic and the Saxon,—and the Saxon is not without large admixture of the Scandinavian and Norman French. Now, are Irish and Scottish and Welsh Celts, Angles, Saxons, Jutes, Danes, Normans, and all other peoples that have contributed to the population of the British Islands, equally Israelites? Mr. Hine has no doubt about the Germanic elements; the Norman, if we believe him, represents the tribe of Benjamin, and is the latest addition to Anglo-Israel; and the Scots, as wanderers and descendants of Heber, may be recognized as belonging to the same great family. The Scots, indeed, are highly favoured, for Her Gracious Majesty traces her Davidic descent through a Stuart ancestry, and they furnished the coronation stone, which is an important element in the identification. It has often been said that the people of Aberdeenshire are



so Israelitish in their ways that Jews find it hard to make a living among them, and pork, we know, is largely eschewed in North Britain; but the Scots who brought the stone from Ireland were Celts, and in no sense a Germanic people. Moreover, the Saxon or Lowland Scotch are neither members of the Israelite State Church of England, which furnishes an identification in its constant remembrance of the Decalogue, nor are they dissenters from it. But, worse than all, the Scots proper, or Gaels, are of the same blood as the Irish Celts, and they, according to Mr. Hine, are no Israelites, but of the accursed seed of Canaan—a thorn in the side of Israel to the present day. The whole of Ireland was not peopled by Canaanites, however. A notable exception is made in favour of the Protestant North, where the Tuatha-de-Danans represented the tribe of Dan. How they made their way from Media nobody knows. Dr. Latham suggested that the Danai of Greece might have been Danites, and Mr. Hine at one time thought of connecting Denmark with them, but changed his mind and leaped to the North of Ireland. If tradition be true, the people of that region are famous for their saltatory powers. A seaman on one occasion lost his foothold in the rigging of a vessel, and alighted on the deck with great suddenness in front of where the captain was pacing. “Where in the world did you come from?” asked the officer, amazed at the startling apparition. The seaman, gathering himself up as best he could, put his hand to his forelock and replied, with a charming brogue, “From the North of Ireland, sir.” Well, the tribe of Dan leaped to the North of Ireland from nobody knows where, and where they have leaped from it is a conundrum that Mr. Hine may put along with the Anglo-Saxon riddle. Modern history derives the Protestant population of Ulster in the main from Scotland, but if that does not agree with Mr. Hine’s interpretation of prophecy, I suppose we must abandon the notion. The Irish historians maintain that both the Scots and the Danans were descendants of Magog, but it is hard

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to say what credit should be given to the wicked posterity of Canaan. I confess, however, that it seems strange to find Canaanites in Irish Roman Catholic Celts and Israelites in Scotch Protestant Celts, while Saxons and Normans, belonging to a totally different branch of the Indo-European family, are made Israelites also. Mr. Hine would have us infer that he has found this out by Divine truth. I doubt it very much, and am inclined to believe the agency was something human ; but he is right in saying that it was not human wisdom. Since, however, Israel is Celtic and Germanic, it must have large continental relations. Benjamin, in the person of the Normans, did not all aspire to the English aristocracy and come over with the Conqueror. Many Normans remained in Normandy, and these have numerous descendants in this Province of Quebec, who show something of the spirit of their ancestor in claiming a Benjamin's portion of all good things. The pious Protestants of Wales, who, although dissenters in the main and thus not prime favourites of Mr. Hine, are, we suppose, reckoned among Israel, have blood relations in Brittany, which also sent its quota to our shores. The Irish and Scottish historians tell of colonies that the Milesians left in Spain, so that the land of Tarshish should have a right to a lecture or two on its Israelite connections. What of Saxony and the modern Jutlanders, and the conquering race of Sweden, who were Angles or Ynglingians—are they not all Israelites as well? Mr. Wilson thought so ; at least he was in favour of including the Germanic tribes, and so are Mr. Carpenter and the Rev. Robert Polwhele, two witnesses for the identity. But Mr. Hine is a conservative, and he feels that he must draw the line somewhere. Ethnology has nothing to do with the question. Germany was the birthplace of the Reformation, and it would be a pleasing thing to make an Israelite out of Luther, a Saxon too ; but the Identity question, says the prophet, is far more important than the Reformation. There are twenty-seven reasons why modern European nations cannot be parts of Israel.

Among these are the facts that Germans and Dutchmen, Belgians, Danes and Swedes do not keep the Sabbath, give no prominence in their national churches to the Commandments, and that they have introduced the decimal system. It would, in Mr. Hine's opinion, be a woeful calamity and a terrible blow to rectitude and justice if these modern Gentiles were allowed to participate in the glorious heritage of Israel. I wonder how Mr. Hine likes the national church of the Province of Quebec and the decimal system of the Dominion coinage! There is no science, you perceive, visible, even with the aid of a microscope, in the Anglo-Israelite theory so far, which sets at naught all that ethnology teaches of the affiliation of nations, and resolves the peopling of the British Islands into a miraculous outgathering of the tribes of Israel from the Celtic and Teutonic stocks with which they had amalgamated. To this, of course, the Canaanite Irish form an exception.

Let us leave for the time that weak instrument, for so Mr. Hine appropriately terms himself when referring to his confounding the wisdom of the wise, namely, Messrs. Wilson, Carpenter and Polwhele (a case of confusion worse confounded), and examine the theory of the same wise men. They trace the Anglo-Saxons to the East, which is not remarkable, inasmuch as, if we believe the Bible, all western nations came originally from the East. The Teutonic traditions themselves go back no farther than to Asgard on the Don, and make not the remotest reference to any more ancient home. Yet it is true that some reputable historians have derived Germanic tribes from Persia, of which Media, where many captive Israelites were sent, afterwards became a province. Mr. Wilson, Mr. Carpenter and others, find the ancestors of the British people and the descendants of the Captivity in the Sacæ, the Getæ, and the Scythians in general, because they hold the two former to be mere divisions of the latter. The Sacæ, or Saxons, were Isaac's sons, we are told, who, forgetting their Hebrew name, Beni Isaac, began to speak

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English early. The Getæ were originally of the tribe of Gad, and kept up their Hebrew, for they called themselves at times Massagetæ, and as *matteh* means a branch or tribe and is the nearest thing in the world to *massa*, it follows that the Massagetæ were the tribe of Gad. However, Colonel Gawler thinks that Reuben and half Manasseh were included under this name. As for Scyth, some of these learned historians decide that it means "wanderer," because the people of that name were doomed to wander from Media to the British Islands; while others connect it with booths, such as the Israelites made for themselves at the Feast of Tabernacles. There is one difficulty about the Scythians, and that is the fact of their name appearing frequently upon ancient Assyrian tablets and cylinders, ages before Israel was carried captive. Even the Sacæ, under the much more perfect form Sakisai, occur in an inscription of Assur-bani-pal not long after the Captivity, as a people not of Media in the north but of Susiana far in the south. The Identity historians, however, glory in the statement of Josephus, that the ten tribes dwelt beyond the Euphrates in his day, Unfortunately, the Getæ and Scythians were not to be found there at that time, and if the Sacæ had been sought for they would have been discovered far away on the borders of India, where, a short time before, they had sought to establish their empire. The Scythians were on the northern shores of the Black Sea in the days of Herodotus, four hundred years before Josephus, and the Getæ, at the same period, dwelt to the south of the Danube. There were, however, tribes dwelling in high Asia, called Sacæ by the Persians and Scythians by Pliny, whose divisions are given us by that author, among which one searches in vain for an Israelite name. Moreover, these Sacæ or Scythians were Turanians of the Tartar family, so that if they were Israelites, the ten tribes, originally Semitic, must have become first Turanian, and afterwards Indo-European. That the people of Sacasene, in Armenia, were ancestors of the Saxons cannot be said to be improbable, but there is not the least shadow



of a reason for associating them in any way with the Ten Tribes. Professor Rawlinson, whose researches into the early history and migrations of all these barbarian stocks have been most thorough, will not allow even the possibility of Israel being represented by any one of them. All historians virtually say the same. There is not the least tittle of evidence for connecting the captive tribes of Israel with any people that ever moved westward from Media or any other part of the Persian Empire. The Irish and Scotch, as well as the Welsh traditions, connect with Egypt and Asia Minor and not with Assyria or Persia.

Mr. Hine takes it for granted that the physical appearance of the Jewish people, a well-known type, is different from that borne by Israel; and he does not scruple, in his deplorable ignorance, asserting that the Jews of to-day derive their peculiar cast of countenance from the effects of a curse pronounced upon them at the time of the Crucifixion. Now, in the first place, the Jewish type is found upon Egyptian and Assyrian monuments of great antiquity. And, second, the type is not that of a single nation but of a family of nations; in other words, it is the Semitic type, common to ancient Assyrians and Chaldeans, to Phoenicians, Arabs and Syrians. Mr. Hine denies the statement that he ever taught the doctrine [of a change of physical type in Israel, and in so doing he is held, or would be held, were he a reasonable man, to the conclusion that Anglo-Saxon features and complexion are Semitic. If this be case, the term Semitic should supersede Caucasian in all subsequent works on ethnology. The worst of this is that the Irish Canaanites and a large number of European Gentile nations would become Semitic too. Ham, apart from the line of Canaan, might preserve his dark and woolly identity, but Japheth would no longer be in search of a father; where would he find a son? Perhaps Mr. Hine could furnish him a family from the Prophecies.

The views of the Identity teachers regarding language are rich and rare. Mr. Wilson was careful enough to say but little about it in "Our Israelitish Origin," promising to

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take up the subject in a separate treatise. He made, how-  
 ever, one sufficiently startling assertion, namely, that the  
 plentiful supply of Hebrew which exists in the modern  
 languages of Europe came through a Gothic medium.  
 There are indeed many roots common to the languages of  
 Europe and the Semitic tongues, but these are found in all  
 the branches of the Indo-European family, and are more  
 abundant in the Celtic than in any other. Moreover, the  
 closest Hebrew affinities, outside of the Semitic area in  
 Asia, are to be found among the languages of northern and  
 eastern Africa. Many other languages present greater  
 likeness, as far as vocabulary is concerned, to the Hebrew  
 than the Gothic—such are those of the degraded Bushmen  
 of South Africa, of the Malay inhabitants of Polynesia,  
 even of the Mayas of Yucatan and other tribes of this con-  
 tinent. Supported by the testimony of his Polish Jew,  
 Mr. Hine derives the English language from the Hebrew,  
 and finds a most beautiful and telling identity in the large  
 number of words coming to us from the Sanscrit, which  
 was the intermediate language of the English and the  
 Hebrew. The apostle has made two great discoveries in  
 philology. One is, that a large part of the English vocabu-  
 lary is derived from the Sanscrit. We are not justified in  
 saying that any European language is derived from the  
 Sanscrit, although as members of the Indo-European  
 family of tongues they had a common origin, but the Euro-  
 pean languages which most closely resemble the Sanscrit  
 are not the Germanic, of which the English is one, but the  
 Sclavonic, so that if Mr. Hine is not careful he will find  
 the Russians laying claim to Hebrew descent. The  
 second discovery, which would appal Professor Max  
 Muller, is that the Sanscrit is intermediate between the  
 Hebrew and the English. Does not Mr. Hine perceive  
 that in this way he gives the dusky votaries of Brahma a  
 better right to lead the return procession to Palestine than  
 those who trace their Hebrew identity through an Indian  
 channel. Some wandering Hindoo must have crossed the  
 track of the Identity lecturer, and have palmed off his semi-

Semitic dialect as pure Sanscrit, for certainly no man who had ever looked into a Sanscrit grammar could furnish the startling information he so complacently records. Let Mr. Hine take another good look at the Canaanites, through whom the Queen traces her Davidic descent, and whose colony brought Jacob's pillow into Scotland. There are two elements in language, the vocabulary and the grammar; and the Canaanite Irish not only possesses a larger share of Hebrew looking roots than any other European language, but, in common with its sister tongues of Scotland and Wales, its grammar, though widely differing, is yet nearer to the Semitic than that of the German, the Sanscrit or any other Aryan form of speech. The Identity, however, must be established philologically, so an old sailor, Captain Henry Edgecumbe Nicolls, who seems from his writings to be a really pious and worthy old gentleman, is introduced by the editor of "Life from the Dead," as the man who can and will accomplish the feat. If the English are Israelites they should show some traces of it in their proper names. Captain Nicolls accordingly furnishes lists of such names. From these we learn that the *French* Amaron, Michau and Delahaye; the *Celtic* Gibbon and James; the *Saxon* Beecher and Hatch; the *Latin* Adrian, Claudi, Cæsar, Julius, Lucius, Mark and Remus; and the *Greek* Alexander, Demetrius, Baptist, Nicholas, Peter, Philip, Paul, Stephen and Timothy, are all Israelite. So little does the infallible interpreter of prophecy know of the true text of the Bible, that he cannot tell a Hebrew proper name when he sees it, or distinguish Julius Cæsar, Adrian and Claudius, Demetrius the Silver-smith of Ephesus, Alexander the Coppersmith and Nicholas the Proselyte of Antioch from the men of Israel. The old sailor, still with the sanction and approval of his chief, proceeds to give lists of words and sayings used in the Bible that are now only to be found in the north and west of England. Of course, in order to the identity one would expect to find the people of England in possession of some of the Polish Jew's 600 words derived from the

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*Hebrew*, the very terms used by Israel. But, alas for human ignorance, they are the words and expressions of the time of King James, the language of our *English Bible*—*stuff* and *fray*, *nether* and *vestment*, *I am in straits*, *reprobate silver*, and so on; the sole end of which is to show that the conservative Israelites of the north and west of England speak as their ancestors spoke, not twenty-five hundred, but two hundred and fifty, years ago. Canada is called upon to rejoice in this connection, her identity being established by the fact that “barked my tree” is an Israelitish expression, while the practice is common in the Dominion. There is a Canadian expression which is somewhat common too, and of which Mr. Hine and his followers afford an illustration in practice. It is “to bark up the wrong tree.” I think we may pass on from the philological argument.

Religion, the belief and rites of a people, is often employed as a means of establishing identity or relation. Here the argument from similarity breaks down. Circumcision is found among Abyssinians, Caffres, Malays and other peoples, but never was known to Saxons or Gaels. Monotheism prevails among many tribes of this continent, but the colonizers of the British Islands were Polytheists. There is hardly a nation on the face of the earth possessing the least degree of religious culture, that has not rites and beliefs as closely resembling those of Israel as had the Anglo-Saxon people; while, in the majority of cases, the resemblance is far more complete. But Mr. Hine is an Englishman, and with all the stiffneckedness of ancient Israel, refuses to allow himself beaten. He holds it right to found upon this one point of religion an argument from diversity and not from resemblance; “just as if,” he says, “a people willed by God to become a multitudinous race could ever become a lost people if they kept up the observances of the Mosaic Law.” Still he thinks that some features of ancient British religions support the argument from similarity. One is the Witenagemot, which he identifies with the Feast of Taber-

nacles. Any school-boy, who has read through the Anglo-Saxon period of English history, could put the dunce's cap upon the prophet's head for such an egregious piece of folly. The other is the worship of Baal, which the Israelites brought to the British Islands. Now, Baal was worshipped in Britain, in France, and in other countries in old heathen days ; but, unfortunately for Mr. Hine, it was the Irish Canaanites, Fenians or Phœnicians, who appropriately introduced his worship. Truly, these Canaanites must be a thorn in his flesh to the present day.

In regard to institutions and symbols, manners, customs and laws, everything that is English is found to be Israelite. Most of the analogies are discovered in connection with institutions either distinctively Christian or modelled upon a Christian pattern, and these of necessity are more or less Israelite in character. It would be wearisome and unprofitable to examine these here, but he who chooses to undertake the task will prove the truth of Professor Rawlinson's statement, "that there is an absolute and entire diversity in manners and customs between the Israelites and the various races from which the English nation can be shown historically to be descended." Great stress is laid upon the coinage of England and its system of weights and measures, all of which came from Israel. If this be true it must follow that Charlemagne was an Israelite, for it was he who established the system which prevailed not only throughout his own dominions, in Italy and in Christian Spain, but also in England. In the reign of Henry VIII. a change was made in the system that interferes somewhat with the identity. What shall we think of the lion and the unicorn, the well-known supporters of the British arms? The prophet Balaam compared Israel to a lion and a unicorn, the latter, however, being not the slender beast of the royal arms, that bears a close resemblance to the white horse of the Saxons, but the powerful rhinoceros of the East. Neither of these are Saxon emblems, and it would appear that if Israel is to be found

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in England the Saxons must be counted out. Were I an Irish Celt and an ally of

"The sons of General Jackson  
Who trample on the Saxon."

I should be disposed to retaliate with the epithet "Canaanite." I have little doubt that I could find an old sailor and a Polish Jew and a number of Irish antiquarians to prove the point. I cannot see that Anglo-Saxons have a monopoly of the use of the bow, national chronicles, poor laws, colleges, the priesthood, tombstones, tithes, volunteers, prime ministers and post offices, all of which are claimed as identities. I am sure that many other peoples must occur to your minds as in the enjoyment of like inestimable privileges. But I confess to difficulty when the parish beadle appears as an identity, for, although other lands rejoice in parishes and beadles, history does not record any continental or trans-atlantic counterpart of Bumble. If, therefore, Mr. Hine or the old sailor, or the Polish Jew, or any other witness for the identity, has a well authenticated instance of the appearance on the stage of Israelitish history of a genuine English parish beadle, such an one as doubtless proved the terror of the prophet in his youthful days, I am willing to recall all that I have said, to subscribe to "Life from the Dead," and get ready forthwith for the return procession.

After all, however, Mr. Hine does not care much for scientific argument. He is a plain man, not a scholar, and looks to the Bible as the standard of truth. We have no fault to find with Mr. Hine for this. Though he be a plain man, the word of God is open to him. In matters pertaining to salvation he may run that readeth it, and the wayfaring man, though a fool, shall not err therein. But the Apostle Peter, speaking of the epistles of Paul, parts of which Mr. Hine has commented upon, says that in them are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction. Mr. Hine knows how easy it is for good men to err in the interpretation of

the Scriptures ; for he has informed us that of all the good men who sought to interpret them up to the time of his teacher, Mr. Wilson, not one succeeded in finding the truth. Even Mr. Wilson partially failed ; and yet he says of him : " As far as the Religious World is concerned, other minds have been pigmies, sapless myths, compared with the gigantic intellect and penetrating execution of John Wilson." I do not cite this passage as one of the happiest efforts in composition made by the prophet. But, be his composition classical or the reverse, Mr. Hine is an infallible interpreter. He never doubts, is troubled with no difficulties, and sweeps all the research of past ages into his waste-paper basket with relentless hand. I have already said that he knows little and cares less for the original tongues of Holy Writ. Here also I may present his first rule of interpretation, which, I venture to assert, never yet appeared in any hermeneutical work : " Prophecy is made up of separate fragments given forth at separate times, and frequently without any intention of conveying the idea that they are connected with the fragments that have preceded, although contained in the same chapter." By thus disregarding the context, it would be easy to make the Bible say anything that ever entered into man's vain imagination. The second rule is : " That Scripture is throughout, generally addressed in separate parts to three distinct divisions of mankind, viz., to Israel, to the Jews and to the Gentiles, and not, as is almost universally supposed, applicable simply to the Jews and Gentiles." Now, it is marvellous that this fact should never have been discovered before, that the writers of the New Testament were utterly ignorant of it, and that Our Saviour, who, according to Mr. Hine, labored solely among Benjamites, Jews and Levites, should speak of them as the lost sheep of the House of Israel. This new interpreter of Scripture, however, maintains that the opening verse of the eleventh chapter of the Epistle to the Romans, refers to Israel and not to the Jews ; because the Apostle Paul speaks of himself as a Benjamite, and Benjamin, he has the amazing

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effrontery to say, belonged to the ten tribes, not to the two. This second rule of interpretation, the keystone of the whole system, is the serious part of the Anglo-Israelite creed, because it is by its means that shallow speculators in Bible knowledge, who pay little attention to the teachings of history, have been led astray. It is true, indeed, that, in a few prophetic passages, the term Israel, nearly always if not always, in antithesis to Judah, denotes the people of the first captivity; but, in the great majority of passages, it is simply a term to denote the people of God, whether, on the one hand, it designate the children of Jacob, or, on the other, the Israel of faith. There is not the least trace in the Word of God of a separate dispensation for the House of Israel as distinguished from that of Judah. In the Book of Ezra the captives who returned from Babylon call themselves Israel; Nicodemus was by Our Lord termed a master in Israel; and the Apostle Paul, in his epistles, speaks of the unbelieving Jews as Israel, and draws a distinction between Israel of the flesh and of the Spirit. Mr. Hine accuses commentators of giving a spiritual twist to literal prophecy; but he robs the Word of all spirituality, and invites his disciples to rest in a blind literalism, that cannot fail to be the death of all true Christian life.

Let us come to his proofs. His proof that Israel should become an island nation is founded upon the rhetorical command to declare in the isles or lands afar off that God will gather Israel. The proof of the isles being north-west from Palestine is taken from passages that mention with equal force the four points of the compass. With blasphemous ignorance, passages that refer to the inheritance of the Messiah are made to prove that Israel will found colonies. And so, violating every principle of sound interpretation and dishonouring the Word of God by his unpardonable folly, the prophet proceeds to show that Israel shall possess the emblems of the lion and the unicorn, a state church, an eastern window, and dissenters. That sober men, professing Christians, persons who have studied

their Bibles, should put their faith in this arrant nonsense, this unmitigated falsification of scripture truth, is one of the wonders of the nineteenth century. Apollo decorated the Phrygian king Midas with a pair of ass's ears for preferring Pan's music to that of his lyre, and much grief the disgraceful appendages cost the obtuse monarch. But now we find not only otherwise intelligent laymen, but Christian ministers voluntarily placing upon their heads the insignia of folly and glorying in their shame. Sentences from the prophet's writings have already been before us that carry a genuine Dogberry flavor. I do not mean the flavor of the cornus or dogwood of our Canadian bush, as the extreme literalists of the identity school might think, but of the Shakesperian creation who ruefully cried: "Oh that he were here to write me down an ass!—but, masters, remember that I am an ass; though it be not written down, yet forget not that I am an ass." Some such wail as this must have reached the principal organs of enlightened Christian and public opinion, for, without exception, Anglo-Israel has been written down accordingly.

While ignorance, viewed in its negative aspect, is but a defect in the ignoramus himself; when it becomes positive, and assumes the role of presumption, making proselytes of silly women and weaker men who are ever learning and never able to come to a knowledge of the truth, it is a dangerous evil. The Anglo-Israelite doctrine is utterly opposed to the humility and catholicity taught in the New Testament, of which the *Saturday Review* truly says that Mr. Hine fights very shy. The prophets of the Old Testament reprove this false spirit, as when Jeremiah says: "Trust ye not in lying words, saying The temple of the Lord, the temple of the Lord, the temple of the Lord are we"; and Isaiah: "These are a smoke in my nose which say, Stand by thyself, come not near to me, for I am holier than thou." There is no difference, the Apostle Paul repeats, between Jew and Gentile; and he sets forth the breaking down of the middle wall of partition between them as one of the effects of the Redeemer's sacrifice.

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The curse which fell on him who rebuilt the walls of Jericho should be a warning to those that would set up again what God has cast down. Let Ezekiel speak to the Anglo-Israelite teachers: "Thus saith the Lord God: Woe unto the foolish prophets that follow their own spirit and have seen nothing. They have seen vanity and lying divination, saying: The Lord saith, and the Lord hath not sent them; and they have made others to hope that they would confirm the word. So will I break down the wall that ye have daubed with untempered mortar and bring it down to the ground, so that the foundation thereof shall be discovered, and it shall fall and ye shall be consumed in the midst thereof; and ye shall know that I am the Lord." If it be any comfort to the Identity leaders, I may add that these words are addressed to the prophets of Israel, and by every Anglo-Israelite rule of interpretation belong to Mr. Hine and his followers. The theory wrests the truths of Divine Revelation from their spiritual significance by its degrading literalism. There is no spiritual Israel, no election of faith; the outpouring of the spirit is made dependent upon the recognition of a mere carnal relationship as taught by a man who has not mastered the alphabet of Christianity; and the new creature in Christ Jesus is the old idolatrous Israel that has substituted the John Bull identity for the golden calves of Bethel and Dan. How can an Anglo-Israelite look this truth in the face: "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus." It draws away the attention of the Christian, for there are Christians who have been seduced by this false prophet, from Him who is the great centre of Christian truth and life. The unspeakable gift is no longer Him who gave His life for sinners without distinction of nationality, who has promised to pour out His Spirit upon all flesh, and whose love clasps the whole world in its embrace; but it is the message delivered by Edward Hine, for which Anglo-Israel offers praise and prayer. Paul counted all things but loss, even what Mr. Hine calls his



Israelite origin, for the excellency of the knowledge of Christ Jesus his Lord, and refused to know any man after the flesh. I have treated the Anglo-Israelite theory on the whole in a light manner, because of its abundant and manifest absurdities; but I now say with all seriousness to any one whose mind and heart may cling to the carnal doctrine: If you would follow Christ fully you must give this up. If you are called upon to leave father and mother and count all earthly ties nothing in becoming Christ's disciple, much more should, what you must admit is at best a doubtful Israelite ancestry, lose its hold on your affections. What has Mr. Hine taught you about the Saviour? What Christian graces has he been the means of imparting to your soul? What strength have you gained through the writings of his school for the work and warfare of life, and what comfort can they minister in the prospect of death? I would not be a Hineite upon a death-bed for all his coming glories!

The practical teaching of the author of the Identifications has no reference to morality. True, one of his glories is that of national righteousness, which is to be secured by acknowledging the Identity. It seems strange that, when the spirit of reliance upon mere descent was strongest in the Jews, their righteousness was at its lowest ebb. The main use of the ten commandments, according to Mr. Hine, is to place them on the walls of churches, and to recite them as a part of church service. Other commandments he adds to these. One is to hate the decimal system with all thy heart, and cherish the British workman's two-foot rule. Another is, Give heed to no so-called pastor who does not accept the Identity. Many more might be culled from the prophet's writings by inference, such as, Send a hamper to the editor of "Life from the Dead" at Christmas. As for the work of the church, it is to be restricted to the study of prophetic passages bearing upon the Identity, and to the proclamation of that one theme in Anglo-Israel. It is useless to attempt the evangelization of the Jews or the heathen.

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They are to be brought in to occupy a subordinate position in the Christian world after the Identity is fully realised, and not before. The entire conception of the Christian Church is to be changed. There is no church universal. The [reformers of Germany and Switzerland, the martyrs of France and Holland, of Spain and Italy, of Hungary and Bohemia, the pious and persecuted believers of early Christian ages, are not the church. They are the Helots of Christendom—hewers of wood and drawers of water to miserable identifiers, that are not worthy to unloose their shoe's latchet. An island was necessary somewhere in the world for the production of such a perverted type of humanity as Mr. Edward Hine, the most insular thinker—if, indeed, the product of his brain can be called thought—that ever framed a theory or played a demagogue's part. But how men who have seen other parts of the world, or have even spent half an hour upon a continent, can creep back again into the same nutshell of charity and intelligence, can only be explained on the hypothesis of Mr. Darwin, that the human race descends from a tunicated mollusk. The result of his teaching in England, her colonies, and the United States, can only be the transformation of groups of individuals, who might have been useful to the church and to the world, into beds of human (I can neither say intellectual nor spiritual) oysters, the sole end of whose existence is the fattening of the hungry prophet.

But it may be asked, If Israel are not to be found in England where are they to be found? I am not bound to answer this question, on the principle that he who overthrows the evidence for a supposed discovery is not thereby called upon to make one himself. Travellers have professed to find the lost tribes in many quarters of the world, and several writers have even confidently located them on this continent. Nobody ever dreamt of England, till Mr. Wilson arose to inaugurate the theory. The most rational belief is that they exist nowhere as a distinct people, but that, according to the Scripture statements,

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they are scattered among the nations. Many of the captives carried into Media and other parts of the Assyrian Empire doubtless apostatized, and thus, having no bond of union, became undistinguishable in time from the Gentiles among whom they dwelt. Those who did not apostatize were known as Hebrews and Israelites, names common to themselves with the Jew. While many Israelites, probably the larger portion of the tribes, remained in the East, where many Jews also settled, a number evidently returned at the time when Judah and Benjamin were restored. Anna, a Prophetess, was of the tribe of Asher; the Apostles addressed their Hebrew congregations constantly as men of Israel; and Paul before Agrippa spoke of the twelve tribes instantly serving God day and night in his time. Those who returned from the Babylonian captivity are in Ezra and Nehemiah called Israel; the Apocrypha, especially in the Book Tobit, purporting to be written by an Israelite of the tribe of Naphthali, independently of its character for truthfulness, attests the Israelitish element in the restoration; and we have no evidence that the population of Galilee was Jewish, or that many of the disciples of our Lord were other than Israelites like Nathaniel. But, to return to the Israelites of the dispersion, who did not amalgamate with the heathen. I have already cited the Jewish historian, Josephus, as saying that the ten tribes were beyond, or to the East of the Euphrates, in his day. Jerome, one of the great fathers of the Latin Church, who lived long in Palestine and was an excellent Hebrew scholar, said that, in his day, three centuries after Josephus, the twelve tribes were still subject to the Persian King. And, in the twelfth century, Benjamin of Tudela, a Spanish Jew, who visited Persia, found large numbers of Hebrews speaking Syriac, who, he asserted, were descendants of those whom Shalmanezar led into captivity. With his statement the traditions of these eastern Israelites agree, for they consider themselves as belonging to the Ten Tribes. Similar evidence is afforded by Moses of Chorenz and other Armenian historians, who discovered in Georgia

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and Armenia members of the tribes of Dan, Zebulon and Naphthali: while several Arabian writers inform us that people of Ephraim, Zebulon and Issachar formed settlements in their peninsula before the Christian era. Ezekiel speaks of the house of Israel as scattered among the heathen, dispersed through the countries. He was a captive in Judah's captivity, and plainly refers to the twelve tribes under the one name. While his prophecy of restoration is in the far perspective to be understood of a spiritual Israel, in the nearer it refers to a return of parts of all the tribes to their own land. Many still remained abroad after the Edict of Cyrus was made to the servants of the God of *Israel*, so that, while Paul and Peter appropriately addressed the people of Palestine as Men of Israel, James, writing to the dispersed or scattered abroad, calls them the twelve tribes. There is no flaw in this chain of evidence, and, however it may account for the whole of the ten tribes, it utterly demolishes the arguments of Messrs. Wilson, Hine and Carpenter. I am indebted for it in the main to the Rev. John H. Shedd, for many years a missionary in Persia, whose article on the Remnants of the Ten Tribes appeared in April, 1873, in the *Presbyterian Quarterly*.

This question still remains: How is it that so extensive a population as that carried out of Palestine, together with the dispersion after the destruction of Jerusalem, is represented by the small number of seven millions at the present day? It is, I think, to be accounted for in this way. The oriental Israelites who belonged to the Ten Tribes were subjected to various influences, Christian on the one hand and Mahommedan on the other, which caused them to lose their identity and be merged more or less in surrounding populations. The first missions of the Christian Church were to the dispersed of Israel, and large numbers, being brought into the Christian Communion, lost their identity by that very fact. For them the Epistle to the Hebrews was written, and to them James sent his general Epistle. Of these were the Parthians, Medes, Elamites,



dwellers in Mesopotamia and Arabia, upon whom the words of Peter fell with power on the day of Pentecost. If the advocate for the identity will refer to the prophecy of Joel, quoted by Peter in connection with this great event, he will find these words: "And ye shall know that I am in the midst of *Israel*." The Christian Church in Persia was one of the largest and among the most severely persecuted. In the third century the Gospel had taken deep root there, and it is most reasonable to believe that the majority of the converts were of Israel. In the first persecution, which took place in the middle of the fourth century, and lasted thirty-five years, 16,000 ecclesiastical personages were put to death, and the number of martyrs among the laity is said to have exceeded all computation. That these martyrs and the early Christians of Armenia and neighbouring regions were largely of Israelite ancestry is the opinion of Dr. Edersheim, himself a Christian Israelite, and of many other careful and learned students of ecclesiastical history. The Nestorian Church, which passed into Persia in the fifth century, by its diligent and successful missionary labours carried the Gospel to others of the dispersion, as well as to the remote heathen. On the other hand, the wave of Mahommedan conquest, which rose in Arabia in the seventh century, which swept away three Christian Patriarchates and extinguished the light of six out of the seven churches of Asia Minor, not only absorbed many Christian communities in the East, but also drew into itself many Jewish and semi-Pagan Israelite elements in Arabia and the neighboring countries. If any doubt is entertained as to Israelites, whether of the Ten Tribes or of the Two, accepting another faith, it must be set at rest by the testimony of the Jew Orobio, from whom we learn that in Spain alone, twenty thousand Jews became converts to Christianity, and some of them priests and bishops. Some of the Jews of the later dispersion did indeed become the implacable foes of the false prophet, and were banished out of Arabia into Syria, but by far the larger number of Israelites residing in that country submitted and were absorbed into Islam. It is the opinion

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of the best writers on the subject that the oriental Israelites represent the greater part of the Ten Tribes, and that those who are found in the West belong to the dispersion that followed the destruction of Jerusalem. Now, of the whole number, whether that be seven or eight millions, at present in existence, not more than one-twelfth reside in Asia. It follows, therefore, that the Ten Tribes have been almost wholly absorbed into Christian and Mahomedan communities. Mr. Shedd's summing up of his article on the Remnants of the Tribes, is as follows:—

1.—That the apostate Israelites were lost among the Idolaters of the Assyrian Empire at the time of their apostacy.

2.—That the Israelites under Persian rule became identified with the captivity of Judah, and the nationality of the Ten Tribes was extinct.

3. That these Jews, embracing since the time of Cyrus the faithful of both Judah and Israel, greatly increased in number, were reinforced by emigrants from Palestine, and have sent off colonies to all the East, throughout Persia, Tartary and Thibet; but there is no Scriptural or historical basis for the idea that the Ten Tribes are living as a body in some obscure region or are found in any one nation.

4.—That some at least of the Communities of Jews still living in the land of their original exile are lineal descendants of the Ten Tribes; and, considering the history of these Jews, their present numbers of fifty or sixty thousand souls in Persia and Assyria, and several thousand more in Babylonia, they sufficiently solve the problem.

With this agrees the statement of Dr. Claudius Buchanan, who says: "Calculating then the number of Jews who now inhabit the Provinces of Ancient Chaldea or the contiguous countries, and who still profess Judaism; and the number of those who embraced Mahomedanism or some form of it in the same regions, we may be satisfied that the greater part of the Ten Tribes which now exist are to be found in the countries of their first captivity."

In opposition to the facts I have just stated the teachers of the identity school adduce prophetic passages, such as this: "If these ordinances (the sun, moon and stars) depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me for

ever." This they hold to prove that the Ten Tribes must continue their national existence. Now, this is very foolish, for Jeremiah, who wrote these words, was of the tribe of Levi, and the whole of his prophecy refers to the Kingdom of Judah, and the Babylonian, not the Assyrian Captivity. The seed of Israel in its first signification denotes the posterity of Israel or Jacob, among whom the tribe of Judah was pre-eminent, and it is true that, even to this day, they have literally never ceased from being a nation; and in its higher spiritual signification, that which makes the Word of God a book for all time and for all nations, it denotes the spiritual seed, to which such constant reference is made in the New Testament. John the Baptist cast contempt upon mere literal descent, even before the full incoming of the Christian dispensation, when he said:—"Think not to say within yourselves we have Abraham to our father; for I say unto you that God is able of these stones to raise up children unto Abraham." I will not insult the intelligence of this audience, nor take up your time, with the numerous Scripture proofs for the existence of a spiritual Israel, a chosen generation, a holy nation, a peculiar people. If the followers of Mr. Hine will examine the Epistle to the Hebrews, they will find the context of their favorite passage in Jeremiah quoted more than once in reference to blessings, not temporal for a future Anglo Israel, but spiritual for a present Israel of faith.

Enough has been said of this ignorant, miserably selfish and Bible-degrading theory. The true Israelite who accepts Christ gives up in that very act all the national privileges and hopes of the Jew, and this fact, if there were no other, is sufficient to consign the doctrine of Wilson and Hine to the limbo of defunct errors. We must cling to Christ, not as Israelites or Britons or men of any nationality, but simply as sinners needing salvation. "Neither shall they say, Lo here or lo there, for behold, the Kingdom of God is within you." Israel's bondage is turned back in Jesus Christ. God is gathering in the dispersed of Israel into union with Himself in the Church below, and by translating them to the Church triumphant

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above. The English-speaking parts of the world are, in spite of abounding worldliness, unbelief, superstition, and this Anglo-Israelite absurdity, the most Christian, the most highly favoured with spiritual light, and it is not wonderful that distant analogies between them and the perfected Church of God should begin to appear. But if anything were needed to show that millennial days are still far off, and that the great ingathering of God's Israel is not soon to be, it is furnished in the hundreds of thousands of silly pamphlets sold and the many simple disciples made by the prophet Hine.

As a prophet, Mr. Hine is perfectly safe. He makes no definite predictions such as those which have brought Dr. Cumming and other good men, in whose presence the Identity ignoramus is not worthy to be mentioned, into disrepute. He is not going to stir from his editorial sanctum, with its money orders and Christmas hampers, until every Englishman and Englishwoman, from the Queen to the beadle of his parish, has accepted the Identity and been enrolled as a national glory bell-ringer. Then the glories will appear. The Church of England will be disestablished; preaching will cease, yet heaven-taught pastors will be raised up, for what purpose we are not told, unless it be to lecture on the Identity. Dissenters will pull down their ugly little meeting houses, and enormous temples for praise will be erected. England will be exempt from war; will tax righteously; proclaim a general jail delivery; and save millions of money a year. Somehow or other, the Turkman's overthrow is to be a glory even to that Israelite Turcophile, Benjamin Disraeli; and, in some mysterious manner, the Astronomer Royal for Scotland is to create another out of the great Pyramid.

When all these, and other things that reverence for the Word of God and the work of the Divine Spirit forbid me to mention in such a connection, are accomplished, the prophet will stop the bell-ringing, and marshal the procession of Queen, Lords and Commons, identity prophets, regular hamper contributors, old sailors, Polish Jews and parish beadles. Their route will lie through Egypt, for the



Red Sea is to open up before them, and at length they will place the Jews and a representation of themselves in possession of Palestine. Mr. Hine does not say what is to become of the Canaanites, concerning whose language he tells us that there is little difference between it and the Hebrew. Perhaps Lord Macaulay's prophecy of London Bridge may bear reference to the Hibernian descendant of Ham rather than to the far-off Maori. And when the bell ringing ceases, the hampers are packed, and the prophet in Mr. Wilson's inspiring hymn, "Rise Israel," leads the return procession to the Peninsular and Oriental Company's fleet, that same Canaanite, with discarded hod, enjoying his fragrant dudheen on the bridge's parapet, may wish the pilgrims in his Hebrew tongue, the equivalent of "*bon voyage*," and afterwards, with the rest of his emancipated race, proceed to occupy the land.

There are twenty-seven glories altogether, as there are twenty-seven identifications, and twenty-seven reasons for excluding continental nations from the heritage of Israel. With his annexed condition, the national acceptance of the Identity, Mr. Hine is perfectly safe in promising them to his ignorant dupes. He might even, on the same condition, offer the moon as a reward to him who should send the biggest Christmas hamper or be the loudest bell-ringer, and institute the solar system as a premium for the largest number of subscribers to "Life from the Dead." He has twenty-seven glories. There was an old Israelite of the tribe of Benjamin, no Norman though, who had but one; and yet that old Israelite's glory in this world far outshines all the twenty-seven, and in the world to come it will be the one glory visible. I commend to the glory-seekers the truth from which they are drifting away farther than many good, simple souls among them think: "God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me and I unto the world. For in Christ Jesus neither circumcision availeth anything nor uncircumcision, but a new creature. And as many as walk according to this rule, peace be on them and mercy *even* upon the Israel of God."

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