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VOL. I.

AUGUST 16, 1880.

NO. 2.

27/20.00

THE

# ANGLO-ISRAEL ENSIGN,

Printed  
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J. H. [unclear]

Dedicated 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.

# Intercolonial Railway.

1880.

1880.

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EXPRESS for Halifax.....	8. 05 a. m.
EXPRESS for St. John.....	10. 40 a. m.
EXPRESS for Pictou.....	10. 45 a. m.
ACCOMMODATION for Halifax.....	11. 10 a. m.
ACCOMMODATION for Pictou.....	4. 50 p. m.
EXPRESS for Halifax.....	5. 00 p. m.
EXPRESS for Quebec and St. John.....	9. 00 p. m.

### WILL ARRIVE AT TRURO:

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

D. POTTINGER,  
Chief Superintendent.

Railway Office, Moncton, N. B., }  
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August 16th 1880.

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

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

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

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

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

# The Anglo-Israel Ensign.

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

NO. 2.

WE would earnestly request every friend of the Identity, who is convinced of being a son or daughter of the Israel of the Lord of Hosts, to give us hearty support in our undertaking. It has not been without a good deal of misgiving that we have been induced to enter upon this work. Our misgiving arose not from any doubt we entertain in regard to the truth of the Identity of our Nation with the Lost Ten Tribes of Israel, but rather from a feeling that we might be unable so to conduct a Journal devoted to this subject, as that it should redound to the glory of God, and lay clearly before the public this most important truth upon which, if we are to believe the prophets, so much of the future of the history of our nation depends. Whatever our shortcomings may be, we trust our readers will bear with us, and do all they can to hold up our hands, and encourage and strengthen us in the good and glorious cause. This our friends can do by exerting themselves to procure us subscribers and spread a knowledge of the Identity. "They that feared the Lord spake often one to another." Do not be afraid to speak to your neighbour on this matter. You may expect the sneers and taunts and contempt of the scorners, who will be at pains to give you to understand that anything he does not know is not worth knowing, but our cause is good and strong, and noble and true, and in the end you will triumph if you faint not. Is it not written in regard to this question, "And it shall be to me for a name of joy, a praise and an honour before all the nations of the earth, which shall hear all the good that I do unto them, (Israel); and they shall fear and tremble for all the goodness and for all the prosperity that I procure unto it." The knowledge of our Identity is the only thing that will bring about national righteousness, and so every one who works in spreading this knowledge is a fellow-worker with God, and will help to bring about the glorious time predicted by the prophet of old, when "all (in Israel) shall know Him, from the least unto the greatest;" when all nations shall call us "the blessed of the Lord; for ye shall be a delightful land, saith the Lord of Hosts." Never undervalue what the God of Israel has so plainly declared shall be to Him "a name of joy."

The restoration to the glorious land where our fathers worshipped Him must be the result of prayer and our own seeking. He has distinctly said, "Yet for all this will I be enquired of by the House of Israel to do it for them." Light will be given on this as on every other subject if we only seek for it. "Ask and ye shall receive, seek and ye shall find." "Whatsoever ye shall ask in my name believing, I will do it."

We do not, as we be slanderously reported, undervalue the priceless worth of the redemption work of Christ,—we do not take one single gem from the dear Saviour's crown, we rather add many to it. But this we maintain that if the word of God teaches anything it teaches this,—that Lost Israel must be fully identified and restored before the world can be evangelised, or the dearest earthly wishes and aspirations of the Church of God realised.

Work earnestly, labour patiently, lay aside the fear of man, battle bravely for the truth, fear not the sneers of the enemy, for your reward shall be great and it will be sure as the word of Him who cannot lie, and who has said, "And they shall be mine in that day when I make up my peculiar treasure." "They that turn many to righteousness shall shine as the stars for ever and ever."

Yet once again we say to all our readers, sympathisers and friends, give us your help, your co-operation and support. And we "pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is He that calleth you, who also will do it. Brethren pray for us. The grace of our Lord Jesus Christ be with you. Amen."

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ISRAEL'S IDENTITY—"CUI BONO."

BY W. S. CAVILL.

(Concluded from page 8.)

WE now come to the question: Have the Ten Tribes become, in the real meaning of the word, lost, and a spiritual Israel, gathered out of the Gentile Nations, been put in their place? Although this question has received, by anticipation, many decisive answers in the course of the pre-

ceding remarks and quotations, yet we will accord to it a distinct consideration.

Now we have, in the first place, to observe that after the destruction of the antediluvian world by the Noachian deluge, God pledged Himself, not in like manner, again to destroy the world. Yet the descendants of Noah very quickly fell away from the worship of the true God, and followed their own imaginations. Exercising His sovereignty in a manner which we, as finite beings, have no right to call into question, God chose Abraham out of all the sons of men, to become the father of a great Nation, a Nation chosen and set apart for the glory of God. As God declares by the prophet Amos (iii. 2), "You only have I known of all the families of the earth;" or, quoting the language of Moses, "For thou art an holy people unto the Lord thy God, and the Lord hath chosen thee to be a peculiar people unto Himself, above all the Nations that are upon the earth" (Deut. xiv. 2). And again:—

"The Lord hath avouched thee this day to be His peculiar people, as He hath promised thee, and that thou shouldst keep all His commandments; and to make thee high above all Nations which He hath made, in praise, and in name, and in honour; and that thou mayest be an holy people unto the Lord thy God, as He hath spoken" (Deut. xxvi. 18, 19).

To Abraham were given many rich and comprehensive blessings, and covenants were also established with Him. But we have only to deal with one important phrase contained in the first blessing:—"In thee shall all families of the earth be blessed" (Gen. xxvi. 4). While to Jacob the words were:—"In thee and in thy seed shall all the families of the earth be blessed," coupled with the assurance, "I will not leave thee, until I have done that which I have spoken to thee of" (Gen. xxviii. 14, 15).

Taking the words used to Jacob as the full promise, we must accept the comment the apostle Paul makes on the phrase "thy seed." "He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ" (Gal. iii. 16). Christ is unquestionably the end, the sum, and substance of the whole Scriptures of truth. Yet His first advent was only a grand link in the chain of God's dealings with fallen humanity. Truly He, and He alone, could obtain full satisfaction for us with an offended God, and by His meritorious death and resurrection, open a way of access to the Father. Still, though the great fact of redemption could thus only be accomplished, the work which Christ inaugurated when on earth must go on until He come again to claim the Kingdom as His own, and to reign in Millennial glory. Then will all the Nations own their God, and thus too will they all be blessed in Christ.

But before this grand consummation comes, Christ Himself declared, "And this Gospel of the kingdom shall be preached in all the world for a witness unto all Nations" (Matt. xxiv. 14; Mark xiii. 10). But who is the prime agent in this witness preaching? The phrase "in thee" gives the true answer. The literal descendants of Jacob or Israel are the appointed instruments for carrying the news of the blessed Gospel through the length and breadth of the earth; and, as ordained according to the elective sovereignty of God, this is a work which Israel alone can do.

But, it will be urged, the middle wall of partition has been broken down, so that now in Christ Jesus there is "neither Jew nor Gentile;" but "in every Nation he that feareth God, and worketh righteousness, is accepted with Him." True; but the promise to Abraham, Isaac, and Jacob still standeth sure. The difference between Israel and Judah must here again be borne in mind. The Jews are under the Mosaic or old dispensation, and can therefore take no part in the proclamation of the Gospel. Besides they are under the curses, and consequently only present to the world a solemn warning against obstinate rebellion. To Israel of the Ten Tribes alone can pertain the work of witnessing for God; nay, she is continually addressed as God's "elect," His "chosen," and His "witnesses." No longer, like the Jews, under the Mosaic economy, she has been brought by the gracious leading of Divine power into the bond of the Gospel covenant. Her sons, taught of God, she sends forth to the ends of the earth; and wherever the track of humanity can be discovered, there does the plodding, God-fearing, and God-witnessing English missionary find his way.

"From Greenland's icy mountains,  
From India's coral strand,  
Where Africa's sunny fountains  
Roll down their golden sand;  
From many an ancient river,  
From many a palmy plain,  
They call us to deliver  
Their land from error's chain."

Obedient to the call of duty, the heroic Saxon missionary has gone, and still goes, forth to publish the glad tidings of salvation to the Nations, thus fulfilling the high commission entrusted alone to Israel. And do not the prayers of his fellow-countrymen unceasingly accompany him in his work?

We have now shown that a Nation, such as Israel, could only become lost by losing her original name, and letting go the rite of circumcision. The improbability of their mixing with the heathen in the Median districts, or of ever becoming incorporated with the heathen afterwards, has likewise been dealt with. The testi-

mony of Josephus has been cited to show that the Ten Tribes did not return with the Jews from Babylon. That they are not to be found with the Jews now is shown by the difference in the nature of the prophecies allotted to each house, and by the fact that, only on the return will re-union take place. Israel must have, at the present time, a distinct national existence. And, lastly, that though Christ, as the seed of Israel or Jacob, is the great fountain of blessing to the Nations, yet the literal race of Israel is the Divinely-chosen instrumentality for making known to the Gentile world the glad tidings of the Gospel.

To spiritualise the prophecies is to mutilate Scripture, and to put our own human constructions on the clear utterances of the infallible Word is to fall into a most grievous error. Infinitely grander do the pages of the good old Book appear when perused in the spirit of the Identity. The dealings of God towards fallen man, and the only appointed way of deliverance from the consequences of sin, remain the same. Our Christian duties are the same too. But the covenant-keeping faithfulness of Jehovah, the wonderful care and loving kindness He has ever manifested towards His chosen people, and the blessings which, after a lapse of so many centuries, still await fulfilment concerning them, are truths which, in their overwhelming fullness, can only be realised when the spirit of God shall be poured forth upon our Nation preparatory to our return to the land of our fathers.

The Identity of the British Nation with the Lost Ten Tribes of the house of Israel explains many startling points in English or Anglo-Saxon history. By it alone can we understand our insular position in a North-westerly direction from Palestine. Solely by the Identity can we account for the rapid increase of the Saxon race, whereby we have been able to send colonists to the remotest part of the earth, before whose presence the aborigines of the places taken possession of have disappeared or are dying out. That the independent Nation of the United States of America should have sprung from the English stock; and that our Queen should rule over so large a portion of the earth's surface; that the British dominions should form a zone, belt, or measuring line, around the other Nations, and that their safety should be secured by so considerable a defensive force; that those colonies should possess, as they do, so large an amount of independence, constituting verily a "company of Nations," while still they acknowledge the same imperial head, can receive their solution at the hands of prophecy alone. The possession by England of those grand gates, such as Gibraltar, Malta, A'en, &c., which give her unlimited command over the commerce of the world; the

manner in which she keeps her home ports open for the purposes of free trade, and that in presence of the prohibitory laws of other Nations; and the abounding wealth of our country, whereby we are enabled to lend to other peoples, but never to borrow of them—are points which demand a perusal of the sacred page in order to reach their true value. That we should have remained for the space of eight hundred years undefeated in this our island home by any other Nation; that whenever our army has come into contact with those of other countries we shall invariably conquer at such fearful odds; that our navy should be the grandest in the world, thus giving to Britain the supremacy over every sea; and that with the comparatively small force which this country could employ for offensive warfare, she should take the lead in European councils, and be enabled to thwart the designs and control the policy of continental Nations, presents a problem, the true key to which can alone be found when we refer to the prophecies given concerning Israel. Nor can the wonderful manner in which this country has been delivered, when menaced by foes, be traced to any other source than to that Almighty Power which wrought deliverance for Israel in days of old. But even these do not form the sum total of England's greatness. The love of truth, for which—the English name is honoured throughout the world; the freedom which exists wherever the British flag doth wave; the rapid strides which civilisation has made under the fostering care of England; and the missionary enterprise ever going on in the heathen empire of India and elsewhere, testify to a grandeur never enjoyed by any preceding Nations. Truly right was our beloved Queen when she declared that the Bible is the source of our country's greatness. Our possession of an open Bible, and our national observance of the Sabbath, are Identities of the first order, especially the latter, as it was established to be a sign between God and His chosen people for ever.

Grand, however, as these Identities appear now, what will they appear when the Identity of our Nation with lost Israel shall have been established. We shall then enter upon a most glorious era. For who does not yearn for the time when, the Spirit poured upon us from on high, we shall become "all righteous," "see eye to eye," and "with one consent" adore our heavenly Father for his covenant-keeping faithfulness. The establishment of the new covenant will again unite the two houses; Judah will eventually be saved; our enemies subdued, and the Gentiles prepared for the Millennial reign of Christ.

Such is the glorious future which awaits our Nation; such is her mission in the world. Old England's sun will never set; but she will survive to pass the boundary line which divides the

present dispensation from the Millennial age. Is not such a consummation worthy of our united prayers? This is indeed the sole condition which God hath imposed upon us. Let us enquire then of Him who alone can satisfy the yearnings of the great heart of humanity, and subdue our common enemy. Let us see well to it that we give Him no rest until He establish and until He make Jerusalem a name and a praise in the midst of the earth.

One word more. Let us imitate the Bereans of old, and examine the question for ourselves, heeding not the sophistry of men, however learned, who, though not having studied the theory, still declaim against it. For if we study carefully our Bibles and impartially peruse the history of our own country, pursuing the research with "an honest and good heart," there need be no fear that, however long the twilight of our knowledge may last, we shall eventually come forth to enjoy the noontide splendour of the glorious Identity of our race with the Lost Tribes of the house of Israel.

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### THE STONE WITNESS.

BY DR. WILD, BROOKLYN.

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The following is the outline of a sermon preached in Elm-place Church, Brooklyn, by Dr. Wild, the eloquent preacher. After reading a lesson from Job 3-8, during the reading of which he remarked that the author of that book was also the engineering director or architectural author of the Pyramid and identical with Shem and Melchizedek, he went on to say:—

"The book of Job is the oldest book in the world by 200 or 300 years. Shem or Job was ninety-eight years old when he entered the ark, and he lived thirty years after Abraham, with whom therefore he shook hands, as well as with Methuselah who shook hands with Adam. Only one man, therefore, stood between Adam and Shem, and only two or not quite two between Adam and Abraham. The book of Berosus of Babylon is the only one that compares with Job in antiquity. This was the age of tradition before the Bible was written, or before Moses compiled the first portions of it. In the days of Abraham, Shem was the patriarch or oldest of his family, and it was therefore to him he did homage according to the patriarchal custom under the name of Melchisedec when returning from the slaughter of the kings. Shem had brought with him from the days before the flood much of the knowledge and wisdom which had been accumulated in the earth during the 2,000 years previous to that event, and which was

swept away when only eight persons were saved in the ark.

"We had been told that the human race has gradually improved, and that our ancestors in far off ages were monkeys or something of that sort, but the remains of the ruins and knowledge of antiquity show everything the reverse of this to be the truth. Look at that Pyramid. We could not build it to-day with all our boasted science. It will bear in every respect the closest scientific scrutiny. Our greatest scientists are only beginning to comprehend the depths of its mysteries, yet it is over 4,000 years old. The capstone on the top of it is a Pyramid in itself in miniature, unlike anything of the kind or any other building on the earth.

"The reverend gentleman then continued to read from Job xxxviii., and show that the writer of it was master of astronomical and geographical, science and the builder of the Pyramid, which is a miniature of the measurement of the earth and indicates the history of the human race. After this preliminary dissertation he took for his text Isa. xxviii. 29: "This also cometh from the Lord of hosts, which is wonderful in counsel and excellent in working," and continued his sermon as follows:

"The Bible is a growing Book, being more read and better understood as the years pass by; and as men shall increase in knowledge and power, so the Bible will gain in influence and authority. Opposition to its teaching and vaunting denial of its authority shall be made subservient to its interests by goading on the Church to a wiser and more noble defence and exposition of the same. Now theology can levy upon the well-defined facts of science in confirmation of the sublime teachings of inspiration. The Christian student need not hold himself in timid dread for the scientist will discover aught in the realms of Nature that will contradict the Word of God; for as sure as God is the Author of both, so surely shall we find an agreement between revelation and science at every point truly understood—increased light means increased evidence. Nations and men, Nature and Providence, are united witnesses for God and the Scriptures, and the more we know of the past the better shall we understand the present and forecast the future. Let us recognize the important difference between the Bible subjectively and objectively—that is, between what the Bible really is and what men think of it. Let us be free enough, bold enough, and wise enough to claim the Bible itself. Let us unyoke it from tradition which claims to be superior or even equal. Let us divorce it from councils, from creeds, from sects, and denominations: let us lift it out of the ecclesiastical rut of the ages. Let us with a commendable pride count ourselves

worthy and able to formulate our own creeds, make our own prayers and confessions, accounting that the liberties of our fathers have been bequeathed to the children, and that the same God who gave them liberty and power is no less gracious to us, their offspring. Traditions, councils, creeds, and decrees are worth much unto us as aids to a higher life and a nobler civilization. The christian fathers, the Luthers, Calvins, Knoxs, Wesleys, and others, were our servants, as we will be the servants of coming generations. They worked grandly, they wrought well, they procured for us a goodly heritage: to them we are indebted. Yet it was not their purpose nor the design of Providence to enslave us or to stereotype the Church for the ages to come.

"Increased light is increased evidence, only enabling us the better to understand the Word of God. When a publisher has stereotyped a book he is naturally loath to make any change or correction; so Churches who have stereotyped the Bible are very unwilling to change, to receive light. Hence they are sometimes found opposing the march of a better civilization, proving and sustaining all manner of institutions and tyrannies, the torturing and terrible inquisition of Spain, the punishment and hanging of supposed witches by England and New England, the bondage and slavery of the South. So to prove their creeds and systems correct, they each have a mode of their own, Catholic, Episcopalian, Baptist, Congregational, Methodist, etc. *So also*, theologians have often been impatient to reconcile the Scripture with history, even to suggest mistake in the Sacred Record. Instance Daniel being made the THIRD RULER. They supposed it meant second, but later researches show that Babylon had two rulers at that time—namely, Nebuchadnezzar and Belshazzar—so Daniel was made a third. See the remains of Borsippa near Babylon (Dan. v. 29). Now we know that both Daniel and Berosus, the old Babylonian historian, were right, and the Bible was right in using the word third. God in His revelation has always been equal to man's need. Tradition—Abraham saw Shem, for Shem lived some thirty years after Abraham's death. Shem and Melchizedek and Job are likely the same person. Certain, Shem and Melchizedek are the same, and by Egyptian historians called Philitis. This Philitis was the builder of the Great Pyramid. Now Shem saw Methuselah and Methuselah Adam. Thus then tradition would be sufficient. As tradition failed, the written Word began. There is little doubt now but that *Shem*, called also Melchizedek, was the builder of the Pyramid, being instructed of God, as his father Noah had been in building the ark, and as Moses with the tabernacle, and Solomon with the temple. As the prophet in the text and context shows that the wisdom of

man is often the gift of God. *See Moses also*: "And the Lord spake unto Moses, saying: See, *I* have called by name Bezaleel, the son of Uri, the son of Hur, of the Tribe of Judah; and *I* have filled him with the Spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship. To devise cunning works, to work in gold and in silver, and in brass, and in cutting of stones, to set them, and in carving of timber, to work in all manner of workmanship. And, behold *I* have given with him Aholiab, the son of Ahisanach, of the Tribe of Dan; and in the hearts of all that are wise-hearted *I* have put wisdom, that they may make all *I* have commanded thee." (Exod. xxxi. 1). Let us look at this building, for it is a special revelation for these times. For this precise and scientific day God has provided; science and the Bible are interlocked in this building; they agree, they testify for the same God, yet they witness to the same Christ, the Providence and history of His chosen people. This stone Book could not be read till now; it even takes the most precise scientific men of the day to read it. For thousands of years there has been no one in the court of the world able to question and interpret this witness of the Land of Egypt. The scientists have been asking for some other revelation than the Bible, for the supernatural in a scientific form, for something beyond man, for something all could see, for something that would answer to pure science, for something that could be seen, handled, measured, tested, and amenable to mathematics, something superhuman, for something in which the human and the Divine blend. Thank heaven, all they ask is granted in this stone monument. Here we have science forecast for thousands of years; here we have the grandest problems in science solved, and the sublimest phenomena of religion and science crystalized, symbolizing and teaching the most marvellous facts in religion, sociology, and astronomy. It is not a tomb, nor granary, nor temple, but a pillar and witness unto the Lord of Hosts.

"Think of a few facts. 1. Its location, the centre of the land surface of the whole earth. Hence the best zero point on earth for meridional and latitudinal calculations. Central to climate, here no rust, moths, nor frosts to destroy, nor earthquake—a well-chosen spot for such a pillar. 2. Its form and size—symbolizing the earth quantity in its weight of five millions of tons—the freight of 1,250 of the largest steamers leaving New York. Its shape, or inclination from base to apex, the same as from the pole to the equator. To express this, the builder sloped it ten feet for every nine in height. On this building the sun can shine upon the whole of it twice per year without a shadow. This building is the most correct orient of any structure on the earth.



It is the highest, largest, and oldest building on earth, rising to the height of 486 feet and a fraction, which height, if multiplied ten nine times, gives the distance of the earth from the sun. Or pile a thousand million Pyramids one on the other and the last would touch the sun. As it stood perfect, it was the circle squared. For the height is the radius of a circle, whose circumference, if divided into four equal parts, each part would equal one of the square sides of the base. Closer in approximation than Walli's indivisibles, or Newton's fluxions, or Leibnitz's calculus. The door of entrance was some forty-nine feet from its base and 300 inches East of the centre, so as at once to express the tilt of the earth's axis from the plane of its orbit, and by its height from the ground express the precession of the equinoxes. What a witness outwardly, when complete, of polished marble, covering some thirteen and a half acres; within and without clean, and free from idolatrous marks. But God foretold the place and purpose of this huge pile through the prophet Isaiah (xix. 10): "In that day shall there be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord. And it shall be for a sign and for a witness unto the Lord of hosts in the land of Egypt." Here we see the altar and pillar are one and the same, and a scientific fact is expressed when the prophet says it shall be in the midst and on the border. The position of the Pyramid is such, being at the sector point of Upper and Lower Egypt, thus being on the border of both, yet in the midst. The sector point of the arm is where the wrist joins the hand. The spreading hand represents Lower, and the arm Upper, Egypt."

## THE WELSH AND ANCIENT BRITONS.

BY PROFESSOR TANNER, F.C.S.

In Roberts' Sketch of the Cymry or Ancient Britons from 700 B.C. to A.D. 500, we have some very interesting statements bearing upon the early history of the Welsh. He says, "The colony of the Cymry or Britons, which first took possession of this island, came originally from Asia." In a poem of Taliesin, the following singular passage occurs:—

- A numerous race, fierce they are said to have been  
Were thy original colonists, Britain, first of Isles.  
Natives of a country in Asia, and the country of  
Galls;  
Said to have been a skillful people: but the district  
is unknown  
Which was mother to these children. Warrilike  
adventurers on the sea,  
Clad in their long dress, who could equal them?

Their skill is celebrated: they were the dread of Europe."

Concurring with Taliesin, the Triads give the following information:—"The first of the three chieftains who established the colony of Britain was Hu the mighty who came with the original settlers. They came from the Summer Country which is called Doffrobain, that is where Constantinople (Constantinople) is at present" (Triad 4). "They came in search of a settlement to be obtained not by war or contest, but justly and peaceably" (Triad 5). Independent, however, of the direct evidence of history, there is associated with the sacred remains which still exist in Wales, a large amount of information which is indicative of the origin of the early inhabitants of that district. Rowland, in his Antiquities of Anglesey, published 1723, says,—“As to their Laws and Forms of Government, in their divided and subdivided clans and families, here and in other countries, in those first migrations of people, we have great inducement to believe that their little Cantons or Economies were altogether under the rule and government of, and swayed and directed by, the eldest living ancestor of the Tribe or Colony by right of primogeniture (which we find very anciently asserted and claimed in the express case of Jacob and Esau), with submission and deference, nevertheless in matters of appeal or recognition to more ancient superior sovereigns, such as they had in those times. From the effects and visible monuments of this first religion, we are left to guess at the cause and quality of it; of this sort of evidence we have one great Altar of stone, of considerable bigness, upon the bank of the River Mene, now in the parish of Llan Edwen, which may seem to have been as the biggest, so the first and chiefest one in the whole island, whereon the first fruits of the place might be offered to God by those very first men who came into it; though afterwards other such altars were erected for their religious worship and the performances of oblations and sacrifices in the several colonies of it, of which not a few remain standing here and there to this day. These altars of stone were and are to this day vulgarly called by the name of Crom-lech, from the Hebrew for a devoted Stone or Altar.”

Referring to the Pillars of Witness, he says,—"They are no other than remaining marks and evidence of that religious ceremony and custom recorded only by Moses in that case of Jacob and Laban, but practised also in other countries, particularly in this island, as will appear not improbable by these reasons which I presume to offer. First, The adjustment of personal and provincial rights and properties by so binding and sacred an establishment as this seems to have been, was as necessary, and consequently

likely, to have been conveyed here among our communities and settlements as into those countries where Moses had so particularly described it. *Secondly*, Why should our Heaps of Carnedd agree so exactly in their make and position with the description which Moses gives of those other ones in the land of Haran? And *Thirdly*, How should our columns and Pillar stones come to be generally placed near our Heaps as those described by Moses were, if it be not that both that custom there and this here proceeded from one origin—the Patriarchial practice? Since we have such plenty of these Heaps among us exactly corresponding to the description given by infallible authority of those in Syria and Palestine, which were undoubtedly worshipped by the idolatrous Jews, it will appear probable that ours were so too, and that wicked custom and usage of adoring them in length prevailed with them and us too. The Oak, of all the Trees in the World, hath been of most special regard and veneration with devout antiquity in their sacred religious performances. The Sacred Scripture do assure us that the first temples were Groves of Oak, under which God himself appeared, angels were entertained, covenants were formed, oblations and sacrifices were offered, and whatever else belonged to the dignity of God's House and to the sacredness of Divine worship under the Patriarchial Economy, were visible in Groves and Oak Holts. And Abraham says Moses passed through the land to the place of Sichem (or the Oak Groves, in the plain of Moreh), when the Lord appeared unto him, saying: Unto thy seed will I give this land; and Abraham builded there an Altar unto the Lord (Gen. xii. 6). Also we read that all the men of Sichem gathered together, and all the men of Gilead, and went and made Abimelech king by the Oak of the Pillar (Judges ix. 6). Nay, of that very place, and of that very pillar, the author of the Book of Joshua says: Joshua took a great stone and set it up there, that is in Sichem, under the Oak which was to be taken for the Sanctuary of the Lord (Joshua xxiv. 26). It was not only the British and Gaulish Druids who admired and venerated that Prince of Trees; we had also the heathen about Syria and Palestine who have retained the same fondness for it. For, when the apostatising Jews forsook the law of their God Jehovah, and abandoned themselves unto idolatrous practices, what did they do? They sacrificed upon the tops of the mountains, and burnt incense upon hills, under Oaks, Poplars, and Elms (Hosea iv. 13). Under every thick Oak they did offer sweet sacrifice unto all their idols" (Ezek. vi. 13).

These and many other facts appear to indicate some connection between the Hebrew religion and customs on the one hand, and the degenerate

ceremonies and the every-day practices of the early Britons on the other.

We have reason to believe that the early inhabitants of Wales had a lengthened rest after they settled in that country, probably for a period not less than from five to six centuries, commencing, probably, about 600 or 700 B.C. During this period there can be no doubt they increased and multiplied greatly, and spread themselves over a very large portion of the island. The inhabitants were distributed into clans or tribes possessing great similarity of character. They were not a barbarous and uncivilised race, but, as Dr. Nicholas says, were "free, industrious, ingenious, spirited, with superior knowledge of the arts, working in metals; commercially enterprising; ready to welcome strangers; holding intimate communication with the Continent; subsisting in small kingdoms, each under its hereditary sovereign; proving respect to woman by entitling her to the throne; and so far advanced in intellectual, religious, and general culture, that the Gauls sent their sons to Britain for the most advanced education, and the country was generally populated." This appears to have been the position of matters when a series of conflicts commenced with the aggressive power of Rome, extending over rather more than four centuries. The Romans, during their military occupation of this country, must be looked upon as holding the position of conquerors over a turbulent and rebellious people rather than as becoming intermixed with them and forming any permanent portion of the nation. Roman historians styled Britain "Ferox Provincia," or the untameable province.

Of Caractacus it is stated by Tacitus, that when he was taken prisoner to Rome, such was his noble demeanour, when he and his family in chains formed a part of the triumphal procession, and so eloquent was his harangue when brought before Claudius, that the Emperor ordered him to be unchained, and to be set at liberty with his wife and brothers. His aged father, Bran, who had resigned his crown in favour of his son, was detained as hostage for him, and remained in Rome seven years. Of Claudia his daughter, Martial, one of the Roman poets, says—Although Claudia Rufina is descended from the blue—*i.e.*, woaded—Britons, how much she has the heart of the Latin people. What beauty of form! Italian mothers might think her Roman, Athenian mothers might think her of their own race. This is believed to be the Claudia mentioned by St. Paul in 2 Tim. iv. 21, whose son was ordained Bishop of Rome by the hands of the Apostle himself. Thus we have a British woman and her son taking a most prominent position in the very dawn of Christianity. So also the mother of Constantine the Great was the daughter of a

British king. She was called Elen Luyddaw, and was married to Constantine Clorus. Many places in Montgomeryshire still bear her name.

Ultimately, however, the Romans accomplished that which God had pre-determined, and at length their work is done. But what had they done? Doubtless they contributed to the material advancement of the people in the then modern usages of society; but they had also performed a higher and far nobler work. Roberts, in his "Early History of the Cymry,"—says:—"Disastrous as the fate of Caractacus was to Britain at the time, He whose providence brings good out of evil, made his family, even in their captivity, a blessing to their country. His family captives in Rome, there learned the great truths newly revealed to mankind, and Bran, his father, returning to Britain as an hostage for his son, first published them here. A convert to the Gospel, he became a reformer of the manners of his countrymen; his name, with the epithet *blessed* annexed, is therefore distinguished as one of the three monarchs who healed the disorders of the kingdom." The 35th Triad says—"The three blessed sovereigns of Britain were—1st, Bran the Blessed, who first brought in Christianity among the Cymry from Rome, where he had been for seven years as an hostage for his son Caractacus; 2nd, Llerwg the Blessed, who built the first church in Llandaff, which was the first church built in Britain, and endowed it with legal rights of country and district and judicial powers, and that of taking attestation on the faith of a *Christain*; 3rd, Cadwalader the Blessed, who gave permission to all the faithful who fled from the infidel Saxons and their chiefs to settle in his territories."

At length the Romans leave Britain, and what appears like a heavier series of trials, comes upon the people by the successive attacks of the Picts, Scots, and Anglo-Saxons; but truly these also were blessings in disguise. The Saxons found the Britons in a state of anarchy, but it took 150 years to subdue them. At the end of that time the Britons were still spread throughout the country in great numbers. They were neither exterminated nor driven into Wales. Although vanquished they held a firm grip on the conquered territory. Proof of this is given by Dr. Nicholas in his very valuable work upon the "Pedigree of the British People":—"The subject Britons are then seen dwelling on the land under the protection of Saxon laws, holding land from the king, rising in the social scale from lowly to high conditions through possession of property, and having a personal vengild value just like the Anglo-Saxons themselves." In this way the races became united, and the Celtic tongue was superseded by the Saxon. But what became of the defeated Britons? Were they all slain? "Did

the conquerors so blindly mar their own fort as to clear their fields of cultivators, the towns of the merchants and traders, the workshops of the mechanics, possessing themselves merely of the empty shells of walled towns and of desolate acres, which could neither pay tribute nor provision an army? We may be sure that the Saxon ancestors had more wit than this." It is only by the conversion of the former inhabitants into subjects that they could by any possible means make the territories they won into kingdoms. Dr. Nicholas further proceeds to show that the Britons were never, as a race, exterminated; it is, moreover, established that, so late as the 9th and 10th century, their number was great, their language and some of their institutions still tolerated even in the midst of some of the Saxon kingdoms. The presumption is therefore, very strong that their ultimate disappearance was not through extinction, but through incorporation. These facts lead to the conclusion, that in this nation we have a large mixture of the Welsh, or Ancient Britons, with the Anglo-Saxon stream. On some future occasion it will be shown that both were derived from one and the same fountain, which became again united after a separation of many centuries, and that both sprang from the land of Israel's captivity.—*Life from the Dead.*

## ISRAEL'S RESURRECTION.

BY PHIL-ISAEL.

After two days will he revive us:  
In the third day he will raise us up;  
And we shall live in his sight.—HOSEA vi.

THESE words have doubtless a reference to our Lord's death and resurrection, as well as a primary application to the political disappearance and recovery of the Lost Ten Tribes of Israel.

The Lord's repeated announcement to his disciples before he suffered was this—"The Son of Man must suffer many things—be rejected, at the elders and chief priests and scribes—and be slain—and be raised the third day." (Luke 22. See also Matt. xvi. 21; xx. 19. Mark viii. 31; ix. 31; x. 34. 1 Cor. xv. 4).

There seems no prophecy so clear or so often reiterated as this—that our Lord was to die and be buried during two days—and be raised again the third day.

Many who are well aware of this, would be quite at a loss to explain how the prophecy was literally fulfilled, seeing that our Lord was crucified, and expired on Friday at about the ninth hour of the day, or at 3 p. m., and rose again on the following Sunday, "very early in the morning," "as it began to dawn towards

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of the first day of the week,"—having been buried no more than thirty-six or thirty-seven hours.

According to the English mode of computation, the body of our Lord's body was actually "in the descent of the earth," (Matt. xii. 40), was as follows: Presuming that he was laid in the "rich man's grave (which was yet "with the wicked," Luke 16: 27) the account of its proximity to Golgotha, where the remains of the executed were buried) at 5 p. m., on Friday, he had, on Saturday morning, at the same hour, been in the grave twenty-four hours, or one day. On Sunday morning at 5 a. m., when he rose, he had been twelve hours longer, or thirty-six hours in all—that is, was a day and a-half.

Now, then, did the following utterance come from the mouth of our Lord?—"As Jonah was three days and three nights in the whale's belly—SO shall the Son of Man be three days and three nights in the heart of the earth." (Matt. xii. 40)

At the first place, we must recollect that time was computed by Israel in a different way to us, and in use among us. We speak of a day of twenty-four hours as "a day and a night," whereas, in the language of Israel, we should describe it as "the evening and the morning" making the first day,"—or rather more literally, "the evening was, and the morning was, the first day." (Gen. i. 5).

The day among the Hebrews was reckoned commencing at 6 o'clock in the evening. As the Jew's Sabbath commences at that hour on Friday evening, and its obligation ceases at dawn on Saturday.

Similarly, our Lord's body was removed from the cross, and buried on Friday afternoon, before the Sabbath" (Mark xv. 42).

It was needful, therefore, the bodies should be removed, that the Sabbath might be kept holy.

We must also bear in mind that amongst the Hebrews a part of a day was always reckoned the entire day. The Lord Jesus died on Friday at about 3 p.m. He was buried before the Sabbath commenced—i.e., before 6 p.m.; and, therefore, he was "in the heart of the earth" a part of Friday; consequently, for the whole of it, reckoning from Thursday evening, at 6 p.m. During the whole of the Jewish Sabbath from 6 p.m. on Friday till the same hour on Saturday his sacred body was in the grave. At dawn the first day of the week began. For the three hours of that night the Lord also rested in the earth.

Thus he passed (by the computation of usage) the night and the day of Friday; by actual fact, the night and the day of Saturday, also the night of Sunday; and (by computation) the day

of Sunday too, in the grave—that is, three nights and three days, as predicted.

At early dawn on Sunday, the great Redeemer's sacrifice being fully accepted, in token thereof, God raised Him from the dead, thenceforth no more to die, but to live for ever at God's right hand, to make intercession for His people.

Let us now apply the passage in Hosea vi. 2, to what is, we believe, its primary signification—the political disappearance of the Lost Ten Tribes, and their restoration to God's favour.

Ephraim was broken that it should not be a people in B.C. 678 (Isa. vii. 8). The tribes were first carried into captivity in B.C. 740 (2 Kings xv. 28). The mean of these two dates would be about B.C. 700.

The day, in prophetic language as applied to the lost nation, we may take to be 1000 years (2 Peter iii. 8). As the prediction is very precise, that "After two days He will revive us," we must compute 2000 years from B.C. 700, as the very briefest period we can be justified in looking for the discovery and restoration of the Lost Tribes.

The two days, or 2000 years reckoned from B.C. 700, terminated in A.D. 1300.

The third day therefore, began to run from A.D. 1300, and we may expect Israel to appear at any time between A.D. 1300 and A.D. 2300.

But the analogy of our Lord's Resurrection leads us to the expectation that as He lay in the grave two nights two days and also a little over the half (or night) of the third day, so must Israel be hid for a little over 2500 years, and her appearance cannot be looked for, consequently, till more than 2500, less 700, years have elapsed—that is, till after A.D. 1800.

In Daniel xii. 11, 12, we read of 75 years being required to be added to the 1260 prophetic years of the "Time, times," and "half a time" of Daniel vii. 25, to make up the 1335 years. We note that we are now living in A.D. 1880, which should therefore be the very threshold of the time when the great event of Israel's identification and restoration must occur.

The grand gallery of the Great Pyramid measures exactly 1881 Pyramid inches in superficial floor-length. This measurement points to A.D. 1881 (only 1 year hence) as the year of a wondrous event.

In that year also, the next of our country's jubilees, as pointed out by the late Mr. Henry Innes, will occur (the last, he states was A.D. 1832), and the point now for Christians to ponder is, whether 1881 may not be the year in which will take place the Public Manifestation of the Sons of God (Hos. i, 10; Rom. viii. 19); the Identification and discovery to the whole world of God's long lost people, the Ten Tribes

of Israel, in the Anglo-Saxon race, dispersed as God's inheritance throughout the nations of the earth.

Brethren in the hope of Israel! the Master has said, "When these things begin to come to pass, then look up, and lift up your heads, for YOUR Redemption draweth nigh" (Luke xxi. 28). The signs of the times are multiplying around us. "Let us watch, therefore, and pray always, that we may be accounted worthy to escape all the things that shall come to pass," upon those who live as the enemies of the Blessed Jesus, "and to stand before the SON OF MAN."

"We have before us a copy of a somewhat curious publication entitled THE ANGLO-ISRAEL ENSIGN. It is published at Truro, N. S., by John Ross, and edited by Rev. James Christie. The object in view by the undertaking is the "identification of the British Nation with the Lost Ten Tribes of Israel," and kindred subjects. This the editor considers the most important question of the day; but we fear very few will agree with him in this conclusion. There is no money in it, and any scheme now-a-days not having prospective dividends is not taken up by the multitude. Suppose the identification is fully established, who is to be benefitted? The editor claims that he has abundant evidence to show that the Hebrew tribe of Dan settled in Ireland. Suppose they did, was Ireland benefitted thereby, and will genealogical traditions, surmises or superstitions do anything to settle the live questions now up for discussion in the "green isle?" The Ten Lost Tribes of Israel may as well stay lost forever, for they have been so long missing they have no surviving relatives."

The above notice we clip from the "St. Catharine's, Ont., Evening Journal." It is an excellent specimen of a class—a class, to wit, that cannot look at anything except through their own peculiarly coloured spectacles. The "Journal" says "there is no money in it." We beg to differ. If prophecy be true, there is a great deal of money in it, and the dividends will be large and sure. When all the nations of the earth will be in a state of turmoil and confusion, when war, famine and pestilence shall desolate their lands, Israel is promised immunity from these evils. "Jacob shall return and shall be in rest, and be quiet and none shall make him afraid. Thus saith the Lord, Behold I will bring again the captivity of Jacob's tents and have mercy on his dwelling places; and the city shall be builded upon her own heap and the palace shall remain after the manner thereof. And out of them shall proceed thanksgiving and the voice of them that maketh merry: and I will multiply them, and they shall not be few; I will also glorify them and they shall not be small. . . . In the latter days ye shall consider it. At the same time, will I be the God of all the

families of Israel. . . . I have loved thee an everlasting love. . . . Again will I build and thou shalt be built, O virgin of Israel: shalt again be adorned with thy tabrets, shalt go forth in the dances of them that are merry. Thou shalt plant vines upon the towers of Samaria: the planters shall plant them as common things, etc., etc." sounds very much like abounding prosper something like a National Policy—an word with lots "of money in it," and "dividend, a large enough to satisfy the desires of every doubting friend. Has not God said in relation to the House of Israel, when they shall be purified and openly restored to their position among the nations, "they shall be SATISFIED with goodness? His soul shall be SATISFIED upon Mount Ephraim and Carmel." "For brass will bring gold, and for iron I will bring silver and for wood brass, and for stones iron." N. P. will overtop our friend Tilley's as Mount Ararat overtops a cradle hill. And beauty of it will be that it will be unaccompanied by a THIRTY-FIVE PER CENT. TARIFF. There then be no oppressive taxes to press upon and crush to the earth the industrial classes of the nation, but our "officers shall be peace and exactors righteousness." Will our faces friend, in view of all this, say, "there is no money in it," and grumble about the dividend? We think we have fully answered our friend's question,—"Who is to be benefitted?"

THE Identity of our People with Lost Israel will eclipse the glory of the deliverance of Israel from Egypt.—*Hine.*

THE Identity of our people with Lost Israel supplies us with the sure and only reason why Constantinople, as one of the "Gates" provided by God to Israel, is bound to come into the possession of England, and why the despots of our Government are so marvellously dragged towards it as to be ready determinedly to claim it.—*Hine.*

THE Identity of our People with Lost Israel renders it impossible for the land of Palestine to come to us by the right of purchase, or even impossible for any agent of the Sultan of Turkey to dispose of it for money to a wealthy son of the House of Judah.—*Hine.*

THE Identity of our people with Lost Israel supplies the most conclusive proof that Unitarian Identity, and NOT Protestantism, has been the preserving power of the United Kingdom.—*Hine.*

**FORTY-SEVEN IDENTIFICATIONS**

**OF THE BRITISH NATION**

WITH THE

**TEN TRIBES OF ISRAEL.**

BASED UPON 500 SCRIPTURE PROOFS.

BY EDWARD HINE.

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In order to a clear understanding of our 'divided' we beg to place before our readers of every principle marks by which the great re-iterated Israel of the latter days was to be recognised. We cannot accomplish this in a better way than by giving in this and ED with its numbers Mr. Hine's Identifications. SEIRD opponents are in the habit of character- or bring these marks or identities as matters ring a mere co-incidence or fortuitous similarity. on." shall leave it to our readers to judge ; as themselves how far this is true.—Ed.]

most famous Seats of Learning—Univer- Colleges, Schools, &c.—have for centuries been set at defiance by their inability to upon two important and vital questions: 1st. se and are the Lost Ten Tribes of Israel? 2nd. face were the real Progenitors of the British ere object in coming prominently before the r frie is to prove that the British people are I propose to advance Forty-seven clear and ve Identifications, that shall be supported 00 Scripture proofs.

It is needless to enter into the early history of Israel. The reader is supposed to know that Twelve Tribes were once united under one and afterwards became divided into two it is— the house of Israel under King on Boam, and the House of Judah under King probam. They have been separated ever ne is. It is most important to bear this sepa- desp in mind, because it is through our people dly) are made, and the prophecies of the Bible come misunderstood. When God, in prophecy, Isra to the House of Israel, He does not refer leser Jews; and when He refers to Judah, it is e, & common mistake with biblical students to tant that when God speaks to the House of ed He always refers to the Jews. Even ng themselves, when an Israelite is spoken The conclusion is jumped at directly, that a lists is referred to. Every intelligent Jew will dly confess that the Ten Tribes are not now doubly their people. A Jewish scholar told me doubly, that not only do the Jews know these

Tribes to be lost, but they firmly believe that, wherever they are, a descendant from David is reigning over them. The House of Judah is composed of Two Tribes—i.e., Judah and Levi. These are the Jews of the present day. They never have been lost, it being the desire of the Almighty that they should be known wherever they go by all people.

At the time of the separation, and up to the Siege of Jerusalem under Titus, the House of Judah contained the Tribe of Benjamin. But that Tribe separated from Judah before the seige by virtue of that prophecy commanding them to do so (Jer. vi. 1), so that Benjamin is not now with the Jews. Indeed, it is almost unpardon-able to allude to the Jews as embodying Judah and Benjamin, though it is an error commonly made.

The term Ephraim is synonymous with Israel, and embodies the Ten Tribes as a consolidated people. Manasseh is a thirteenth Tribe, decreed by the Almighty to be "a great people"—i.e., a distinct nationality; nevertheless Ephraim was to "be greater than he" (Gen. xlviii. 19)—that is, a distinct nationality from Manasseh, so that it testifies of ignorance to include Manasseh as one of the Ten Tribes. Ephraim and Manasseh must be two distinct nations, though of the same stock. Therefore, in seeking for Lost Israel, we need not deal with Manasseh for the present.

The Jews are "of Israel" therefore purely Israelites, but the people of the Ten Tribes were never Jews. This is an important distinction to bear in mind. Scripture often speaks of Judah under the term of Israelites, specially the Pro-phet Ezekiel; yet when this term is applied to Judah, and it becomes needful to distinguish the Ten Tribes from her, it is done by using the terms "all Israel," "the whole House of Israel," "the House of Israel wholly." These terms are copyright to Israel, and are never applied to Judah.

The Ten Tribes are at the present time inheriting an entirely different class of prophecies to those that now apply to the Jews: by examining just a few of them, we cannot fail to see the marvellous distinction of the two Houses, as those applying to Judah are known by us all to have an actual fulfilment among the Jews to this day. It is only logical to conclude that the prophecies given of Israel must also, in our own day, be having an equally positive and literal fulfilment. Hence we invite the reader, for the special purpose of having the mind properly impressed with the distinction of Israel from Judah, to examine the following illustrations, marking well the strong contrast obtained from each. The Scripture references are all from the Prophets, and apply respectively to each House

during their time of exile—i.e., each class must receive fulfilment contemporaneously with each other; therefore, while Israel was under blessings, Judah at the same time must be under curses.

He possessed an unflagging faith in the Lord through Christ. He had a firm conviction that the words of God by His Holy Prophets being fulfilled in our very presence; and in his own unassuming way he did what he could propagating that truth. Our friend was away while looking for developments for which the "signs of the times" are so eloquently pointing, and hoping that perhaps he might be permitted to see their consummation in the restoration of Israel and the peace of Zion. Our friend, for a lengthened period, was a most devoted and zealous supporter of the temperance cause and never lost an opportunity of doing what lay in his power to promote its interests by influence and example among his fellow citizens. He will surely "stand in his lot at the end of the days." He is not dead, but sleepeth in the sure and certain hope of the Resurrection and Eternal Life through our Lord Jesus Christ.

THE DISTINCTION OF ISRAEL FROM JUDAH.

<p>ISRAEL WHEN LOST WAS TO BECOME</p> <p>Unknown in name (Hos. i. 9; Is. lxxv. 15).                  A multitudinous people (Hos. i. 10).                  Strong in power (Is. xlii. 12).                  A Monarchy (Is. xlix. 23).                  An Island Nation, having large Colonies (Is. liv. 15-17).                  A Christian People (Is. liv. 13).                  The Chief of the Nations (Micah v. 8; Is. liv. 15-17).                  " My Servants shall eat,                  My Servants shall drink,                  My Servants shall rejoice,                  My Servants shall sing for joy of heart,                  The Lord God will call His Servants by another name.                  (i.e., should not be known by their old name.)</p>	<p>JUDAH WHEN DISPERSED WAS TO BE</p> <p>Known as a by-word (Jer. xxiv. 9).                  Few, Bereft of Children (Jer. xv. 7).                  Without might (Jer. xix. 7).                  Without a Government (Jer. xvii. 4).                  Strangers tolerated in all origin countries (Jer. xv. 4).                  Under the Mosaic Law (Jer. xiv. 12).                  A trembling, faint-hearted people (Jer. xxxv. 17).                  Ye shall be hungry;                  Ye shall be thirsty;                  Ye shall be ashamed;                  Ye shall cry for sorrow of heart, and shall howl for vexation of spirit.                  Shall leave your Name for a curse."                  (i.e., should be known by their old Name.)                  Isq. lxx. 13-15.</p>
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(To be continued.)

PRESS OPINIONS AND NOTICES.

THE ANGLO-ISRAEL ENSIGN is the name of a new periodical devoted to the identification of the British Nation with the Lost Ten Tribes of Israel and kindred subjects. We shall, we think, read this new publication with considerable interest.—(Religious Intelligencer, St. J. N. B.)

WE are in receipt of the first number of the ANGLO-ISRAEL ENSIGN, a semi-monthly, published in Truro, N. S., and edited by Rev. J. Christie and devoted to the identification of the British Nation with the Lost Ten Tribes of Israel and kindred subjects. What's the use trying to make out that identification? The ENSIGN causes that very pertinent enquiry, and its manner of treating the general subject gives promise of interesting researches in its field of labour. The theory is not new, and it may be true. It will be a happy thing for Britons if they can prove their descent from God's ancient people.—(The Philadelphia Chronicle-Herald, U. S.)

THE identification of the English race with the lost ten tribes of Israel, is a question which receives considerable comment at the present day, and the theory has a large number of adherents, among them many able and learned men. We are in receipt of the first number of the ANGLO-ISRAEL ENSIGN, a semi-monthly publication, devoted to the identification of the English people with the lost tribes. Its price is one dollar a year. The views advanced will be found interesting, even if they do not carry conviction.—(The Cobourg Sentinel-Star, Ont.)

"NOT DEAD, BUT SLEEPETH."

It is our mournful duty to record that Mr. George Cook of this town has been suddenly taken from among us at the ripe age of 79. George Cook was an "Israelite indeed." Our acquaintance with him was short, but the more we knew him the more we learned to love him.

# 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 Sargon, 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.

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Subscribers will please to write plainly their full

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

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

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