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THE

ANGLO-ISRAEL ENSIGN;

Devoted to the Identification of the British Nation with the Lost
Ten Tribes of Israel and Kindred Subjects.

EDITED BY REV. JAMES CHRISTIE.

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JOHN ROSS, PUBLISHER.

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1880.

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

NO. 4.

In our first number we gave a short sketch of the history of the Hebrew nation from the call of Abraham down to the captivity of the Ten Tribed Kingdom of Israel, when in 721 B. C. they were carried away by the Assyrian Sennacherib, and placed by him in Halah and Habor, on the river of Gozan and in the cities of the Medes. The integrity of the Kingdom had been maintained from the time of the revolt under Rehoboam up to this time, a period of about 254 years. During this time they had become an idolatrous people, worshipping the host of heaven and the gods of the nations by whom they were surrounded, until, after repeated warnings and threatenings from God by His holy prophets, we find it at last said concerning them: "Ephraim has taken to idols, let him alone." As a people they were divorced from the Divine Alliance. After their captivity they never again returned to this day returned to the land of promise.

It was in those parts to which they were carried that Israel was lost—her name was taken from her, for God said, "They shall no more be remembered by their name."

The Kingdom of Judah, including the tribes of Judah and Benjamin—maintained its integrity for some 122 years longer than the Kingdom of Israel. But they also (with the exception of some of the poor of the land who were to be vinedressers and husbandmen) were carried to BABYLON about 599 B. C. Among those who remained were Jeremiah the prophet, the scribe and the daughters of Zedekiah the last king. It being left to Jeremiah's choice to remain in the land or go to Babylon, he elected to remain in Judea. When the temple was stripped of its ornaments of gold and silver by Nebuchadnezzar, jealous for the maintenance of religious services among the people and aware of a yet unfulfilled part of the commission with which God had entrusted him, he no doubt preserved the Ark of the Covenant—the tables of the Law, the Stone of Israel and other treasures of the temple which were of no intrinsic value, but were looked upon with a superstitious terror by the heathen nations.

He is then commanded to declare to those left in the land God's purpose regarding them: "If

ye will abide in this land, then will I build you and not pull you down, and I will plant you and not pluck you up." They reject the offer, and in defiance of Jeremiah's remonstrances they go down to Egypt carrying with them by force Jeremiah, Baruch and the King's daughters. Here in Egypt Jeremiah is commissioned to declare, "Behold I will watch over them for evil and not for good and all the men of Judah that are in the land of Egypt shall be consumed by the sword and by the famine until there be an end of them; yet a small number that escape the sword shall return out of the land of Egypt into the land of Judea." Nothing is known from the sacred page of the subsequent history of Jeremiah. He would, however, without doubt resolve to escape from Egypt whither against his will he had been carried, accompanied by Baruch and the King's daughters, and the treasures he had saved from the wreck of the temple, and under the guidance of God he would accomplish the remaining portion of the work he had been commissioned to perform, *i. e.*, to plant again the house of Judah.

This brings us to a period of about 587 B. C. and at this date the people of the Ten Tribed Kingdom have been for about 134 years captive in the Assyrian land, and the people of Judah partly captive in Babylon, part of them in Judea, and a part of them resident in Egypt. As those resident in Egypt had the Divine decree of extinction resting upon them, we find no further trace of them, but about 536 B. C. the Babylon captivity ended, and Judah and Benjamin returned to Judea where they remained until the Christian era. The declared object of the presence of the tribe of Benjamin in the land being after the death of Christ accomplished, we find this tribe escaping from the destruction brought upon Judah, and migrating in a westerly direction. All history presents the most abundant testimony in regard to the sufferings of the tribe of Judah and the verification therein of the utterances of God's holy prophets.

Historical research has brought to light evidences of the fact, that a Hebrew prophet, having under his charge a royal princess from the east, and also among other sacred treasures a remark

able stone, which was believed to convey a promise of perpetual sovereignty, arrived in Ireland about 580 B. C. A Prince of Ulster had just been elected Heremon to reign over Ireland. Having renounced Baalism and having agreed to establish the worship of the true God and found a school of the prophets, he received this royal princess as a wife, and the two were crowned upon this sacred stone. This prince was Eochaid—a prince of the tribe of Dan. The name of the seat of government was changed from Lothair Groffin to Tara—a Hebrew word signifying “the Law of the two Tables.” There appears to have been a complete revolution effected—the old Baal worship was banished, and the stone, the seed Royal and the Standard were set up. The Jodhan Moran (Chief Justice) the Ollam Fola (the prophet) and the Rectaire (the Judge) are not only Hebrew names of things, but also indicate the introduction into Ireland at this time of an entire Hebrew system. They also show us the confidence and the obedience with which all these things with these strange and remarkable names were received and allowed to take the place of the old national institutions and names of things and have continued in use up to the present time. The Kings of Ireland (Scotia Major) were crowned upon this stone until Fergus the Great, son of Earc, who having conquered North Britain was about to be crowned King of Scotland (Scotia Minor), sent an embassy to request the loan of the stone that he might be crowned upon it. It was sent over to Scotland and Fergus was crowned upon it in the temple of Iona 530 A. D. but it was never returned. This stone was kept for many years in Iona, thence it was carried to Dunstaffnage and then to Scone, where it remained until it was forcibly carried away by Edward I. and placed by him in Westminster Abbey, and from that time the sovereigns of England have been crowned upon it. The last sovereign who has received royal coronation upon it is the Royal and August Lady who now sways the sceptre of this vast and growing Empire—VICTORIA by the grace of God QUEEN of Great Britain and Ireland and EMPRESS of India—a lineal descendant of that royal Princess from the East in direct succession from David—the royal Shepherd and sweet singer of Israel—who along with the Heremon of Tara was also crowned thereon in 580 B. C. It stands as a historical fact that Kings and Queens in direct lineal succession have on this stone been crowned in the British Islands for 2460 years. This is the oldest dynasty in the world—a dynasty that has ruled over the same people for nearly 3000 years.

Turn we now to the Anglo-Saxons. It is rather remarkable that Sharon Turner the historian finds them in the very spot whither Israel

was carried captive—in the very place and at the very time the name of Israel was taken from them. Where the word of God leaves the tribes, there Sharon Turner finds the Anglo-Saxons and at a time which agrees as to date with what we learn from Scripture. We are therefore, tied up to one or the other of two inquiries which have long engaged the attention of historians without their having arrived at a satisfactory answer. If the Anglo-Saxons be not one and the same people with the ten tribed Israel be not one and the same people with Israel the most important people on the face of the earth in regard to the purposes and promises of Jehovah? and secondly:—Whence sprang the Anglo-Saxons—the most illustrious of all the nations especially in regard to the benefits bestowed upon them by God, and in regard to the blessings He has enabled them to bestow upon the rest of mankind.

But this much we know as historical truth—that the three apparently distinct groups of immigrants by three distinct routes at three distinct periods have settled down in the British Islands.

First we have those who came directly by the shores of the Mediterranean Sea and who had carried on that most lucrative trade—the trade in tin between Cornwall and Palestine, which was only a most lucrative but also a most jealously guarded monopoly. For a long period commencing as far back as 1200 to 1300 years before Christ, this trade brought many settlers from the East to the South-West of England, and somewhat singularly that the spot which their earliest landing place bears the name MARA ZION, and that many Hebrew remains found there confirm the testimony of early historians.

Secondly, we have those who, escaping from Assyria at the breaking up of that Empire, fled to the Eastward of the Caspian Sea into Europe and on through North Germany to Western Europe.

Thirdly, we have those who passed from Assyria to the Westward of the Caspian and through South Germany to the western shores of Europe.

Having reached the western shores of the European continent, the Saxons made their descents on Britain, whose eastern side even in the times of Roman occupancy was known by the name of the Saxon Shore. When the Romans were compelled to abandon the country and withdraw their garrisons in order to protect the heart of the Empire from the incursions of Goths and Vandals, the Saxons came into contact with the Britons to assist them in repelling the attacks of the Picts and Scots, and in the end made themselves masters of the greater part of the Island. They mingled eventually with

anes and the Normans, who were not aliens, and at laid the foundation of the greatest nation seen in the world has ever seen, and which since that time has gained a name and fame among the Nations of the earth such as no nation ancient or modern ever possessed.

The institutions, political and social, of the Anglo-Saxons were Israelitish—they had the same divisions of time—they reckoned their days at from the evening and had a week of seven days. Their months were named after the objects of their worship. Their weights and measures corresponded with those of Israel. The Royal Standard on its harp with silver strings, the young unicorn, the crowned lion gardant, the emerald and standing upon the crown, the emblematic flowers and colours are all symbolic of the history of Israel. The ancient cities of refuge and sanctuaries among the primitive Saxons seem to be peculiarly of Israelitish origin.

But probably the strongest evidence of the fact that the Anglo-Saxons are the Lost Ten Tribes of Israel is that they have largely accomplished the work which God by His prophets declared should be carried out by the House of Israel, and also that they have attained that position which was specially assigned to this people. The Anglo-Saxons are in fact the only people who can be said to have fulfilled the numberless prophecies concerning Israel, and their history is complete evidence that the truth of prophecy has been gloriously vindicated. There is a great and grand work in the yet near future to be accomplished. In regard to this work the early days of the morning light indicate that day is nearly approaching. Much that has for so long a time been shrouded in darkness is being made clear and we are beginning fully to recognize all the wonderful details of God's work in regard to His chosen people Israel. There is a most thrilling interest involved in this grand work to every Christian and Patriot. It is a work intimately associated with the future greatness and happiness of our nation. What is yet to come will eclipse what is past and will herald in the time when Israel and Judah will be put in possession of the beautiful land where our fathers worshipped—when Jerusalem will again become a praise in the earth—an eternal excellency—a joy of many generations.

OUR CREED.

As we have been accused of entertaining heterodox opinions by some very orthodox people, we may as well put before our readers the substance of what we do believe.

We believe there is One and only One Living and True God—Father, Son and Holy Ghost. We believe there is one and only one Saviour Jesus Christ, the Eternal and only begotten Son of the Father, who was foreordained before the foundation of the world, but in the fulness of time was manifested to take away sin by the sacrifice of Himself. We believe in the Holy Ghost, proceeding from the Father and the Son, who is the Comforter and the Sanctifier. We believe that the Scriptures of the Old and New Testament are the Word of God—the Revelation of His Will to mankind and the only rule of faith and practice, and that therein are contained His plans and purposes in regard to mankind. We believe that God made a covenant with Adam in the day He created Him—“Do this and thou shalt live, but in the day thou eatest thereof thou shalt surely die.” We believe that all those who embrace the offers of pardon and reconciliation made by Christ will be saved with an everlasting salvation, and that such will receive the gift of eternal life and all the other unspeakable blessings included in that gift. We believe that the wicked who reject God's proffered grace will be punished with everlasting destruction from the presence of the Lord and the Glory of His power in that day, when He shall come to be glorified in His Saints and admired in all them that believe. We believe there is a resurrection of the just and the unjust—that the dead in Christ shall rise first and that they shall live and reign with Him a thousand years—that the rest of the dead will not live until the thousand years are finished when the great day of judgement shall come and every one shall receive according to the deeds done in the body—they that have done good unto the resurrection of Life—they that have done evil unto the resurrection of Damnation. We believe in the final destruction of evil—that it will be finally banished out of God's universe—that Satan the Accuser of the brethren and Death and Hell will be cast into the lake of fire, which is the Second Death—and that whosoever shall not be found written in the Book of Life will be cast into the lake of fire. We believe that there is one and only one Holy Catholic Church—the Church of the Living God—the Church of Israel, through which God dispenses His light—the Pillar and Ground of the Truth. We believe that God chose Abraham and his seed after him and made with him an unconditional and everlasting covenant in the woods:—“By Myself have I sworn, saith the Lord, for because thou hast done this thing and hast not withheld thy son, thine only son; that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand upon the sea shore; and thy seed shall possess the gate of his ene-

mies; and in thy seed shall all the families of the earth be blessed; because thou hast obeyed My voice." We believe in all God's providential dealings with His people Israel—that He cast them out of their land He had given them an account of their idolatry and disobedience, but we also believe that, when they have undergone their SEVEN TIMES punishment, He will bring them again to place them and they shall be as though He had not cast them of. We believe this people the descendants of Abraham, Isaac and Jacob according to the flesh have been all through the Christian era the Chief Agents in disseminating the Light of the Glorious Gospel of the Blessed God—that they have been and are God's Missionaries to carry the glad tidings of great joy to the uttermost parts of the earth—and we believe that they will continue so to be until the Scripture be fulfilled which says:—"The wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon: they shall see the glory of the Lord, the excellency of our God."

We believe there is one Body and one Spirit, one Hope, one Lord, one Faith, one Baptism, one God and Father of all, who is above all, and through all and in all.

THE BIBLE AND THE "FOOT-RULE."*

BY W. A. TRACY, CAPT. R. A.

AMONG our readers there must be thousands who have had occasion to use "Scale" in their professional avocations. Engineers of every branch, constructive, conservative, and destructive, working by sea or land, civil, military, or naval, all are familiar with it.

Smiths, from the "Gold" to the "Black" smiths, carpenters, masons; every sailor who can use a chart, or soldier who can use a map, are all familiar with one branch of our subject. In the other, none of us are too well versed.

In those portions of the Bible where constructive details are given, the proportions are expressed in cubits, not in feet or inches; and the question naturally arises in the student's mind, "What is a cubit?"

Constructions of wood, stone, metal, or textile fabrics, remarkable for their size, purpose, beauty, or material, are all described in cubits, with the "hand" breadth as a sub-division.

In the list of authorities who have striven through light upon the subject, are the names of the men celebrated as classical scholars or divines, and these are the men quoted in most popular works, and indeed in most bibles where tables (professedly) Hebrew weights and measures are given as a preface.

It was reserved for the late John Taylor of London, and the Astronomer Royal of Scotland, to rescue from an oblivion undeserved, equitably for the author, the subject and its treatment. "Dissertation on the length of the Sacred Cubit of the Jews" (Hebrews), by Sir Isaac Newton.

This great and gifted man narrows the length of length within which the sacred cubit must Now, through successive stages, which are discussed by the Astronomer Royal for Scotland, and finally left at 25.07 \pm .1 British inches, *i. e.*, that on its margin of our bibles where the word cubit occur we may write that it is 25 inches and $\frac{1}{10}$ of an inch in length, and feel confident that we are in right within $\frac{1}{100}$ of an inch one way or the other.

Within these narrow limits, there lies the standard from which were built up ancient Hebrew measures of length, weight, and capacity. Let us now consult another great authority on a kindred subject.

Sir J. Herschel in an essay read before the Leeds Philosophic Society in 1863, entitled "The yard, the metre, and the pendulum" points out that the ten-millionth part of the earth's semi axis of rotation (or 25.025 B. forms both scientifically and practically, a better standard of length than the metre, or the second pendulum. This particular length of 25.025 inches, he terms a "geometrical cubit." And states deliberately, that were our British inch increased by the almost inappreciable quantity of its one-thousandth part, so that the geometrical cubit should consist of exactly 25 geometrical inches, then says he:—"We should be in possession of a system of linear measure, the puritanic and most ideally perfect imaginable." He points out that on using such a standard, the clumsy and awkward numerical connection now existing between our measures of length, weight, and capacity, disappears at once, and one great simplicity becomes apparent.

But something exceedingly like that result which Sir John Herschel's had already been produced by the late John Taylor, four years previous to his study of English history, and the Great Pyramid; and since then, the Astronomer Royal for Scotland, following in John Taylor's tracks has very fully worked out the details of a system of measures and weight and capacity, founded on a standard of this ideally perfect length, which is used in conjunction with the mean specific gravity of the earth; and the final result is a very striking one, for we learn that our old Saxon

* We have adopted the expression "Foot-rule," in the heading of this article, because to British ears it is a familiar measure of length.

striven measures, the chaldron, the quarter, the old wine measure, the pound, and the acre, all practically— or divinely, some even positively—are identical with the most popular measures derived from the *ne plus ultra* of the tables of modern science, viz., Sir John Herschel's "Geometrical cubit." Also, that our ancient "pint" and "pound" solve beautifully and simply a Taylor's complex scientific problem; for the old Scotch pint of 28.5 cubic geometrical inches, when divided by the figures representing earth's specific gravity in terms of water (viz. 5.7), leaves us the neat Cupple and convenient number of 5 cubic inches to represent the mass, to represent the "pound" or the weight of the aforesaid "pint" of water.

Now, if we grant the propriety of Sir I. Newton's deductions, Sir J. Herschel's scientific investigations, and the historical and pyramidal data of John Taylor, and the Astronomer Royal of Scotland, we arrive at the following very remarkable results, which, for sake of clearness we set in a tabular form.

B. Inches.

The "sacred cubit" of the Israelites, lying as it does within the limits of 25.07 x 1, B. I., is very close on

25.025

The very best modern linear standard, answering the most advanced requirements of science is, on the authority of Sir J. Herschel,

= 25.025

There is good reason for believing that our old chaldron, quarter, pound, pint, inch, and acre, were all evolved from a standard of

25.025

With what diffidence must suggestions here be offered, and even though (in the present state of our knowledge), unstable, how solemn is the ground we tread on. Nevertheless, the following question forces itself upon us:—

Can the Anglo-Saxon race (whose Indo-Germanic origin we may take as proved), be any the more of the Assyrian captivity of the Israelites? If so, the most powerful of the great tribes now transplanted, should be the one to leave the longest the marks of its individuality.

Ephraim should leave, not only by number, but by force of character, some of its peculiar good and bad qualities imprinted on its descendants.

Do we then look in vain for a nation whose *individual* sin is drunkenness, whose self-reliance never deserts it; a nation of marks-men skilled from youth throughout its history in the use of arms of precision, given to colonising, and the absorption of weaker neighbouring states, and their rapidly increasing progeny cause want of elbow-room at home?

And, if in addition to this, we should find the same nation bearing a "unicorn" on its arms,

and keeping up a "bull" either in name or figure, or both, as its representative emblem; and in addition to such *family* remains we should find national ones, such as a marked Hebrew propensity to lead (as a nation), at interest; and an aptitude for commerce, barter, and trade in every branch:—

If—we say—if such a people can be found, why then:—it behoves us to think how important it is that every step of an argument that rather hurries us away with it, should be critically examined and proved.

And the enquiry is a solemn one, and worthy the application of man's noblest efforts; not indeed without diffidence, and perhaps recalling for admonition that eventful night in the history of the early exemplars of the very standard we were first led to discuss—when their misapplication to base and sensual purposes, appears as the crowning sin of a great dynasty, that with the stern criticism—

"Number, Number, Weight, Division,"

was that very night swept away.

READ BEFORE JUDGING.

DR. PALEY a great authority in the ecclesiastical world says:—"There is a principle which is a bar against all information, which is proof against all argument, and which cannot fail to keep a man in everlasting ignorance. This principle is contempt prior to examination." Solomon a greater than even Dr. Paley has said:—"He that answereth a matter, BEFORE he heareth it, it is a folly and a shame unto him." Is not this the case with most of those who make objections to our Theory? They undertake to condemn and reject, but is it competent for them to do so? Have they given the question that careful study and investigation that would entitle them to be heard in the case? I have conversed with many claiming to be intelligent men and are so, who treat the subject with contempt. When asked what study or consideration they have given the subject, the sneering answer came that it was so utterly absurd as to be beneath even contempt. Some of these are office-bearers in our congregations and are naturally looked up to as ensamples to the flock. Do such forget what was said of the Bereans? "These were more noble than those of Thessalonica because they searched the Scriptures daily whether these things were so." Investigating minds will not now be put off with such questions as, Are you the best judge or am I? Have you given the most study to the Bible or have I?

Ed.

LOST ISRAEL AND THE BRITISH PEOPLE.

BY EDWIN J. ROBERTS.

At the outset of our inquiries into the subject of the English nation being identified with the lost tribes it would be well to call to the minds of our friends one or two broad facts which appear to stand out as leading points to encourage us in our search. The first thing that must strike any one awakening to the subject is the mere speck in the map of the world which England presents. When we look at the space of the countries around us, possessed physically with every facility (humanly speaking) to place them above us, with skies of Italian purity and soils enriched with plenty, with every charm (save one), how amazing it is that this little island should have achieved what it has, and should have been the instrument in God's hand of carrying blessings to all nations. We cannot help calling to mind the beginning of Israel of old, when God called *one man* and promised him that in his seed should all the nations of the earth be blessed. The promise to carnal reason appeared impossible when Abraham was told that his children should be innumerable as the sand on the sea-shore. Yet it was so; and seeing how all that was accomplished by the arm of Jehovah which was promised to Abraham, we can only repeat the words, "Is anything too hard for the Lord?" and when we see England carrying out the promises to God's ancient people, we are lost in wonder, and must accept in silent adoration the work of an Omnipotent hand whose ways are past finding out.

This little speck on the map has been chosen unquestionably to be the depository of His truth, to shine as the sun among the lesser luminaries, to give forth the glorious tidings of a finished salvation by Jesus, the Redeemer of His people, to all the world—to be, in so doing, as was foretold, a blessing to all nations, to herald in a time when the "year of His redeemed" shall come, and when "His rest shall be glorious!" Truly, in the contemplation of all this may we say, in the language of Moses, "The eternal God is thy refuge, and underneath are the everlasting arms. . . . Happy art thou, O Israel; who is like unto thee, O people, saved by the Lord!"

Another point which presents itself to our mind is the fact of the multitude of promises having been given to Israel prior to the Assyrian captivity, to a people then in close communion with the Almighty. It would be totally impossible for promises uttered by the voice of Eternal Truth to fail of their fullest accomplishment, and if we believe that they were uttered, where

are the people to whom they were given? We will say "scattered"—"lost;" yes, *lost*, but *not lost sight of*; we should be laying forgetfulness and failure at the door of Omniscience. *Our people* could nowhere be traced. If, then, be the case, that before the Assyrian captivity certain promises were given to Israel, and the Assyrian captivity (and be it remembered the Babylonish captivity was thought of as other promises of blessings to them *as a scattered people*, we repeat the question, "Where is Israel?" A people *must* be somewhere to receive these blessings or we must let go the Bible. Surely His eye is upon them—most surely His every word will be fulfilled. "Heaven and earth shall pass away, but my words shall not pass away." And where is England can the blessings be proved to have been carried out?

And lastly, we cannot help noticing what appears to have been the purpose of God, in allusions to Israel in the various parts of the Church of England service. The fact of the *national* assembly of the people in worship has been proved by Mr. Hine to be an identity that worship we are struck with the remarkable retention in the *Christian* Church of the Commandments given to Israel, as if the intention had been that the Law of God should ever before the eyes of His people. And it is necessary to touch upon an objection that will be at once raised by many of our dissenting from the service of the Established Church. The commandments are not before us to take us back to *legal* service—not that we should be trusting to Moses rather than to Christ. Those who differ from us and find fault with our asking God to incline our hearts to keep each command, can see no difference between the Christian delivered from the ceremonial law by faith in Christ, the end of the law; they see no difference, we say, between "Lord incline our hearts to keep this law" and "All that the Lord hath spoken we will do" (Exod. xix. 8). One is the approach of faith looking to Christ as the fulfiller of the law, the other is the arrogant declaration of power posed by Israel of old to be inherent in a man to keep the law. So that the charge against the English Church is held in bondage by the law of Moses is in no way correct. Her service is perfect freedom, and she acknowledges the Atonement of Christ and the priesthood of Christ in purging his people from their sins and the beggarly elements of the Law, to serve in New Testament light. The "Ritual" has been abolished by the "Spiritual." Christians are delivered from the law of *ordinances* (Eph. ii. 15), but can never be delivered from the *moral* obligations of the law. God's dictate

as much in "Thou shalt" as in "Come unto me"; the Christian in obeying one, obeys also the voice of Him who said, "If ye love me keep my commandments." With this view before us we can see the hand of God in "HEAR, O ISRAEL" addressed to *Christians*, and we wait the day when the Law-Giver and the Redeemer shall be manifested in the person of ONE GLORIOUS CHRIST, when He shall come to Zion, and the promised of the Lord shall also return and come to Zion with "songs and everlasting joy upon their heads."—*Life from the Dead.*

JOTTINGS.

TEMPERANCE and LABOUR are the two best physicians of man; labour sharpens the appetite, and temperance prevents him from indulging to excess.

THE tree will not only lie as it falls, but it will fall as it leans. And the great question every one should bring home to himself is? "What is the inclination of my soul? Does it with all its affections and powers, lean towards God or away from him?"

ALL that Deity hath crowned thee with restore to Him. Bring not to His sacred altar an empty life. Restore to Him with usury each talent He has given thee. Train high every faculty He has endowed thee with; culture it to the highest point of thy capacity; reflect not on His wisdom by leaving them uncultured, for it is His love has placed them there.

A CORRESPONDENT in *Life from the Dead* says:—"In my travels, the position held by the British race all over the world, and its peculiarities, has often struck me. Their powers of colonisation, their innate repugnance to intermarry with the natives (as do the Spaniards and Portuguese), the natives becoming exterminated before them by an invisible hand,—in that respect I have many times compared them to the Israelites taking possession of the Holy Land, with the difference that they themselves had to destroy the natives; whereas they are destroyed for us."

AGRICOLA governed Britain eight years, during that time he was visited twice by Josephus, the Jewish historian, by Pliny and by Tacitus, none of whom travelled beyond the south, which, thus early, was rendered classical by the visits of the most eminent *savants* of the world. And it must be stated that the fairest justice was done the island by Josephus, who, with noble candour and prophetic insight, approached by no contemporary, wrote of the island as "A CHOSEN LAND."

THE *Athenæum*, an English literary magazine, publishes the following:

"A BABYLONIAN DEED OF SALE—Mr. W. St. C. Boscawen has discovered among the contract tablets in the British Museum two documents of great interest to geometers. Attached to two terra-cotta tablets containing deeds of sale of estates near Babylon, Mr. Boscawen found two neatly-drawn plans of the estates in question. The first of these is a deed relating to the sale of some land which took place towards the latter end of the reign of Nebuchadnezzar. It represents an estate of about eight and one-half acres in area, and bounded on the northern side by the canal of the goddess Banituo. The names of the owners of all adjacent lands are given, and the greatest care is taken in giving the dimensions of these plots of land. The whole is divided into three pairs of parallelograms, and check dimensions are taken to test the accuracy of the work. A semi-circular portion on the east side is most carefully measured, both radius and circumference being given. The second plan is unfortunately in a mutilated condition, but the remaining portions show the same care and neatness as is found in the perfect one. The deed of sale in this second document is written on the reverse of the tablet, and is dated in the reign of Darius Hystaspes. The value of these documents as bases by which to fix both the lunar and area measures in use in Babylonia is very great. Both these documents form portions of the now well-known series of the Ejibi tablets. Mr. Boscawen hopes shortly to publish these documents, accompanied by fac-similes of the plans and translations of the deeds relating to them."

We furnish the above intelligence knowing that the greatest interest is now being taken in everything relating to the region known as the "Cradle of the Human Race," and the question of the return of the Ten Lost Tribes to the Holy Land.

SAYS the Archbishop of Canterbury: "There is one dreadful evil over-spreading the whole land, which makes havoc of our workmen—the evil of intemperance. Unless you make distinct and positive efforts against it, you will be neglecting an evil which is eating out the very heart of society, destroying domestic life among our working-classes, and perhaps doing greater injury than any other cause that could be named in this age."

DR. J. S. MYER, of Virginia City, Nev., has rediscovered a lost Egyptian art. He tempers copper tools to a more lasting cutting edge than steel tools will hold, similar to that of the copper implements with which the stone for the Pyramids was cut.

FORTY-SEVEN IDENTIFICATIONS

OF THE
BRITISH NATION

WITH THE

LOST TEN TRIBES OF ISRAEL.

BASED UPON 500 SCRIPTURE PROOFS.

BY EDWARD HINE.

(Continued from page 36).

WAS MEDIA THE CRADLE OF THE ISRAELITISH NATION?

IDENTIFICATION THE THIRD.

MEDIA was not the cradle of the Israelitish nation; but, in the sense of the nationality of their tribeships, Palestine was their cradle. Sharon Turner, entirely apart from the view of discovering the Ten Tribes, which was not his purpose—his sole object being to give a true solution of the difficult question of "Who were the ancestors of the Anglo-Saxons?"—succeeds in tracing our British ancestry into Media, gathering the fact that we first appeared there in the eighth century before Christ, and also, upon the testimonies of Homer and Herodotus, that Media was not our cradle. This is a most important point, because, in identifying the British nation with lost Israel, we trace our ancestry to Media at the exact time of the Assyrian captivity, with express historical testimony that it was not the land of our origin, neither was it the birthplace of Israel, so that we secure a third valuable historical link. We are justified now in basing our further research for the identification of Israel upon scriptural rather than upon historical grounds, remarking that history is most voluminous and complete with its evidences.

HOW THE TEN TRIBES LOST THEIR IDENTITY.

IDENTIFICATION THE FOURTH.

THE Ten Tribes were exiled, but not literally lost, in the days of the Apostles. This is evident from the fact that when they were sent after them they found them in the region already indicated, with their synagogues abounding everywhere. The Gentiles could have nothing to do with their synagogues; therefore, as an institution, they could only be allotted to Israel. It would be impossible for Israel to have become freed from the Mosaic law until after Christ's death, because redemption could only come to them from that event. Hence, we are plainly told that "the law was until John" (St. Luke xvi. 16)—i. e., until the days of Christ. So that it was right that the Apostles should find them

still under the law of Moses, which they did, for we read of them earnestly contending for circumcision, a Mosaic rite, and also laying great stress upon genealogy (Titus iii. 9), which plainly indicates that they would up to that time be found clinging to the Mosaic institutions, a very special one being that of keeping their different tribeships separate and distinct. It would be impossible to conceive that at the time St. Paul went to them that he could have found the tribes so mixed up together as that their distinctiveness could have become lost. The very fact of their contending about genealogy would prevent such a state of things. Hence Paul must have found them in separate divisions, each tribeship being preserved. These facts preclude the idea that Israel was literally lost either to themselves or to others in St. Paul's time. But the time was at hand when they would lose their identity; and how could this be effected? Mainly by giving up circumcision and genealogy. If these two rites were maintained it would have become utterly impossible for this people ever to have become lost, because in themselves they would have vigorously preserved their identity. St. Paul knew this, and he knew that the prophecies must be fulfilled and all scripture accomplished, and that the prophecies would begin to take effect from his time—the blessings upon Israel, the curses upon Judah. Hence he enjoins them, with the voice of authority, to give up circumcision (1 Cor. vii. 19), and to forego the perpetuation of genealogy—"Avoid foolish questions and genealogies" (Titus iii. 9). "Neither give heed to fables and endless genealogies" (1 Tim. i. 4; Titus i. 14). No such tribeships being now known upon the face of the earth is conclusive proof that Paul's commands were abided by. Hence, from this point of time the different tribes still distinct would drift away from each other—would, through the lapse of hundreds of years, lose all communication with each other. Each losing all trace of their ancestry, would become as distinct peoples, without having any idea of a common origin; and yet, by the fixed decree of God, each having the same terminus to their wanderings. Arriving at this point, at different times, in different ways, their prophecies would compel them to re-unite, but under the impression that they were a mixture of races; and in this way would their identity become destroyed until God's time arrived to remove from them their blindness (Romans xi. 25.)

THE IDENTITY, which will become more plainly manifest as we proceed, is secured by the fact that this is exactly the way that the British nation has been composed. We are under the impression that we are a mixture of strange people; yet, upon inquiry, we are able to trace that we have all come from the same part of the

Media. Just as Israel must have been re-
 formed, in the same way we have been formed—
 I have blended together into one harmonious
 solid nation, with the great fact before us,
 found that while there are other nations comprising
 of different races, yet nowhere do we
 find that they merge into that beautiful unity of
 thought and action as we have done. We have
 found exactly what lost Israel was to have done.

LOST ISRAEL'S LOCATION MUST BE THE ISLES.

IDENTIFICATION THE FIFTH.

SCRIPTURE can give no plainer testimony than
 that, wherever lost Israel are now, they must be
 an insular people. The Jews were to become a
 dispersed people throughout all the nations of the
 earth (Jer. xv. 4)—just the very position they
 occupy to this very day; and it would, indeed,
 be unreasonable, illogical, and unscriptural to
 suppose that the prophecies of Judah were to be
 fulfilled, but not those of Israel. If the one are,
 both are. Hence Israel must be found in the
 Islands. The following prophecies from Scripture
 all apply to Israel; and are only given to Israel,
 and that after they have become a lost people:—
 "Keep silence before me, O Islands" (Is. xli. 1).
 "The Isles shall wait for His law" (Is. xliii. 4).
 "Sing unto the Lord a new song, the Isles and
 the inhabitants thereof" (Is. xlii. 10). "Listen,
 O Isles, unto me" (Is. xlix. 1). "Hear the word
 of the Lord, O ye nations, and declare it in the
 Isles afar off, and say, He that scattered Israel
 will gather Him, and keep him" (Jer. xxxi. 10).
 "Let them give glory unto the Lord, and declare
 His praise in the Islands" (Is. xlii. 12). "To
 the Islands will he repay recompense" (Is. lix.
 18.)

THE IDENTITY is very plain. Our British ances-
 try coming from Media, where Israel was captive,
 traced there at the time of Israel's captivity, and
 not before. Media not being our cradle, we yet
 again tally with Israel's history by having be-
 come an Island people.

ISRAEL'S ISLES MUST BE NORTH-WEST FROM
 PALESTINE.

IDENTIFICATION THE SIXTH.

THANKS to the "sure word of prophecy" [2
 Peter i. 19], we are not only told that lost Israel
 must be an island people, but also most literally
 the very point of the compass where these isles
 would be situated. Israel in her lost estate is
 most plainly directed to glorify the "name of
 the Lord God of Israel in the isles of the West-
 ern Seas" [Isa. xxiv. 15]. "To the islands will
 he repay recompense, so shall they fear the name
 of the Lord from the West" [Isa. lix. 19]. Then

we learn that these islands would not only be in
 the West, but in the North-West, because the
 very word sent after Israel when she returns is
 sent to the North, "Go and proclaim these words
 towards the North, and say, Return, thou back-
 sliding Israel" [Jer. iii. 12]. So that the islands
 must constitute a north country, because the
 Almighty, speaking of the time of the return of
 Israel and Judah [the one cannot return without
 the other], says, "They shall come together out
 of the land of the North" [Jer. iii. 18], when
 they shall forget the song of Egypt, and hence-
 forth sing, "The Lord liveth which brought up
 and which led the seed of the house of Israel
 out of the North country" [Jer. xxiii. 8]. As
 this has never yet been sung, it follows, the
 Bible being true, that the time is yet future; so
 that Israel must be now in a North-West locality
 from Palestine, the Seat of Prophecy, God de-
 claring that when he assembles them together
 prior to their return, "I will gather thee from
 the West" [Isa. xliiii. 5].

THE IDENTITY is obvious. The British Isles
 are to the north-west from Palestine—they are
 "afar off" from there—they are in the "Western
 Seas"—and they constitute most emphatically a
 "North Country." We do not ask the reader to
 accept the identity upon this one identification
 alone, but to add it to the five foregoing, and we
 get at more than a coincidence.

ISRAEL MUST BE A NATION.

IDENTIFICATION THE SEVENTH.

THE JEWS can only be said to be a nation in
 the sense that they are destined in the yet future
 to have restored to them their national privileges.
 At present they are nothing more than a dis-
 persed people. But Israel must now be a na-
 tion, or the oath and honour of the Lord would
 be at stake, for He says, "Thus saith the Lord,
 which giveth the sun for a light by day, and the
 ordinances of the moon and of the stars for a
 light by night, which divideth the sea when the
 waters thereof roar; the Lord of Hosts is his
 name: If those ordinances depart from before
 me, saith the Lord, then the seed of Israel also
 shall cease from being a nation before me for
 ever." (Jer. xxxi. 35, 36). Israel is nowhere
 spoken of in the Scriptures as a Church, but
 always as "A NATION." Hence, it becomes a
 dangerous and unwarrantable liberty to take
 with Scripture to allude to Israel as a Church.
 To believe that Israel was not now a nation,
 would be to destroy the promises of God. We
 might justifiably refuse to believe in the promise
 of salvation through our Saviour's blood, as to
 refuse to believe in Israel being a nation, because
 if one of God's promises is destroyed it would be
 tantamount to destroying all.

THE IDENTITY need not say more than that, our people have much need to glory in being part of the glorious British nation.

ISRAEL MUST BE WITH THE TRIBE OF DAN.

IDENTIFICATION THE EIGHTH.

It is not true that all the ten tribes of Israel were carried into the Assyrian captivity; some of them escaped: those that were carried captive and those that escaped are both directed by Scripture to the same meeting point of "the isles" (Isa. lvi. 19). We are not told the names of the tribes that escaped, but most reasonable suppositions would point to those of Dan and Simeon. These two tribes were to the south of the land, near to Egypt, and had the Mediterranean sea coast for their borders. The men of Dan were the great shipowners of Israel, hence Dan had the facilities for escape. "Why did Dan remain in ships?" The territory of Benjamin completely overlapped and protected Dan and Simeon. Benjamin was at that time part of the kingdom of Judah. The King of Assyria was not at war with Judah, therefore could not touch Dan and Simeon without going through the territory of Judah. It is doubtful whether he would have been able to do this. So that, in many senses, these two tribes would have the opportunity for flight. It is not likely that Dan, having the means of escape, would leave Simeon behind, and it is utterly impossible for Israel to be anywhere at the present time without Dan being with them; therefore, to find the tribe of Dan is virtually the same as finding the whole tribes of Israel.

THE IDENTITY is a very remarkable one. We have ample evidence of the tribe of Dan settling in Ireland about the period of the Assyrian captivity. This is a matter of history and can be claimed as another historical link. The Tuatha de Danaan did this, which is no other than the Tribe of Dan, whose early marks exist to this day in the names of places given by them, which are purely Hebrew, such as "Dan Sobarce," pronounced Dan Soverke, or Dan Swerick, near Carrick Fergus, and shown in Ptolemy's map of Ireland, and which is literally Hebrew for Dan's resting-place, Dan's habitation; whereas, Dan Sovar—also Hebrew—means Dan in exile. It is also a historical fact that with the Tuatha de Danaan both the Hebrew language and words were introduced into the North of Ireland, and as there was no other Tribe of Dan who could introduce the Hebrew, it clearly follows that this must have been the Israelitish Tribe of Dan, and as at the same time another people can be traced to have settled on the West Coast of Scotland, who also introduced very many

Hebrew words, therefore must have had, in course with the East; and as the people gradually migrated southwards, ultimately settling in Wales, and from whom the Welsh are the veritable descendants, and who, to this day, retain a vast number of purely Hebrew words, gives us the more than probability, that the Tribe of Dan is clearly traced, that the Welsh people may come out as identical with the Tribe of Simeon, settling on the eastern coast, while Dan took the western coast, that the tribeships might remain separated by virtue of the custom of their nationality. The ethnology of the Welsh clearly proves that they cannot claim to be the descendants of the Ancient Britons, any other light than that of being the first of the Israelitish Tribes who arrived in Great Britain, making their debut with Dan about B.C. 720, whereas, it can be proved that the other tribes did not arrive until A.D. 449. There are many reasons that prove the Welsh people could possibly have had their cradle in Britain, which shall be advanced in due order. The great thing to be maintained here is, that having proved ourselves to be allied with the Tribe of Dan, we must be the other Tribes of Israel, because Dan could never be allied with a Gentile people. To find Dan, as we have done, is the same as finding Israel.

ISRAEL EXHAUSTED WHEN THEY ARRIVED IN THE ISLES.

IDENTIFICATION THE NINTH.

SCRIPTURE plainly relates that Israel, between the time of her leaving Media, to the time of her arrival in the isles, would go through much exhaustion, and become diminished in strength. This was because she could only make her way through the north-west passage by the prowess of warfare; she would have to force her way through the different States and peoples. It would be a long series of marchings and encampments; and no doubt St. Paul had his eye upon the troubles they would have to go through when he advises them to abstain from marriages, telling them he did not speak with authority, but from his knowledge of times of "distress." Hence, we find the Almighty addressing Israel upon their arrival in the isles, saying, "Keep silence before me, O islands, and let the people renew their strength," Isa xli. 1. It would be absurd to accept this as meaning the Church, because God has his Church on the Continent as well as the islands, everywhere; but as showing God addressed the nationality of Israel, he makes it more plain, saying, "Thou Israel, my servant, Jacob whom I have chosen, the seed of Abraham my friend. . . . I

peo
mate
ve chosen thee, and not cast thee away.
We hear thou not. . . . I will strengthen
to thee" (the same chapter, 8-10). So that, when
Hebrael had arrived in the islands, we have this
ity, testimony from God that he had not forsaken
at the "righteous," &c., his "chosen" people, and
I was showing that the isles were in the West; and
coast in the East, He calls Israel to "speak"
tribe with him. "Let us come near together," near
of the him "who raised up the righteous from the
ogy East," v. 2. If the isles had been to the east,
claim they would have been raised from the west; or
ons they could not have been raised from the east;
of why did Israel require to renew their strength?
ritain because of the long season of warfare they had
72 passed through. God has given "the nations
tribe before him and made him rule over Kings.
mate He gave the nations as the dust to his sword,
and has driven stubble to his bow," and he had now
which called him to his foot," therefore he required
things to renew his strength.

our THE IDENTITY gives the exact counterpart of
our case. The British, as proved, were "raised
Daft from the east." We passed through the exact
ople ground that Israel must have passed through.
ne a The nations were given to us, and their kings
were ruled over by us. It was not with gun
and cannon, but before our "sword" and "bow"
o that they were to us as "dust" and "driven
stubble," and we "passed safely" through by a
ay that we had not gone before with our feet,
see ver. 3, until we reached these islands,
where we did "renew our strength," and
have ever since been strengthened by the Lord.
This is a very beautiful Identity; and if
Bible students would only apply to the 41st
chapter of Isaiah this natural signification, they
could not fail to be struck with its many inter-
esting and telling effects; if, on the other hand,
they apply this chapter to the Church or to
Christ, it would be easy to show that the whole
chapter would be full of inaccuracies.

ISRAEL WAS TO BEAR "ANOTHER NAME"
IN CAPTIVITY.

IDENTIFICATION THE TENTH.

It would be contrary to the teachings of Scrip-
ture, when Israel had settled down in their new
Island Home, to be found retaining their old
name of Israel. God plainly declares that from
the time that the curses came into operation
upon the Jews, and the prophecies of Israel
began to take effect, that Israel should lose her
old name and be called "by another name." (Is.
lxv. 15). It is impossible to find Israel any-
where upon the earth bearing her old name. Scrip-
ture is not contradictory, if we only apply our-
selves to understand the contexts and properly

compara Scripture with Scripture; there is
always a beautiful harmony. We are told of
Israel, through Hosea, that for her sins she
should not be known by the name of "Ammi,"
or my nation, my people, which the name of Is-
rael implied; but that this name should be taken
from her, and she should be known as "Lo-
ammi," i. e. not my nation (Hos. i. 9). So
with her name and ancestry lost to recollection,
not only to themselves but also to Judah; hence
Israel says, "Doubtless thou art our father,
though Abraham be ignorant of us, and Israel
(i. e., the Jews who are of Israel) acknowledge
us not, thou, O Lord, art our Redeemer;
return for thy servants' sake (a term always ap-
plied to the ten tribes) the tribes of thine inher-
itance." (Isa. lxiii. 17). Hence so lost, no
wonder it is said of her, "She shall not find her
paths." (Hos. ii. 6). It is in this way, her old
name being withdrawn from her, that "Blind-
ness in part has happened to Israel." (Rom. xi.
25). Yet God, in many Scriptures, pledges his
word in this state to bless them, saying, "I will
bring the blind by a way they knew not" (Isa.
xlii. 16).

THE IDENTITY declares that with the many
proofs, undeniable and conclusive, given in these
pages, that the British are identical with Israel,
we only, of all the nations of the earth, bringing
forth literally the works that Israel only could
accomplish; that the "Another Name," could
only be the name of "The British Nation."

ISRAEL IN EXILE TO SPEAK "ANOTHER
TONGUE," NOT HEBREW.

IDENTIFICATION THE ELEVENTH.

THE Almighty expressly tells us that He
would not speak to Israel, when in their captive
or exiled state, in the Hebrew tongue, but that
He would address them in "another tongue;"
because, addressing Israel, He says, "With
stammering lips and another tongue will He
speak to his people" (Isa. xxviii. 11). This
would be untrue if applied to Judah, the Jews
almost universally using the Hebrew; and it
follows, as we have proved, that, if they still
retained their old tongue, this in itself would
frustrate the design of God; because, to find any
great people upon the earth using the Hebrew
language would immediately lead to their
identity.

THE IDENTITY again maintains: That we
only, of all the nations of the earth, are doing
the works of Israel, therefore must be Israel;
thus the fact of our adopting the English
language, and not the Hebrew, therefore using
"another tongue," is a proof of our Identity.
Yet this question has to be approached ethno-

logically and anthropologically, both of which sciences declare language to be a principal agency in the tracing of peoples. The declared opinion of eminent scholars is, that the English language contains the roots of no less than eight hundred Hebrew words.

It is not our purpose to give them here, yet we insert a few by way of illustration:

ENGLISH.	HEBREW.	ENGLISH.	HEBREW.
Sover	Shaver	Crocus	CRoCuM
Sabbath	Shabbath	Balsam	Ba Sari
Scale	Shakal	Garner	Ga Kan
Kitten	Qui To N	Garden	Ge Dar
Goat Kid	Gi Di	Hob	Ha B
Doe	Tod	Tar	TaR
Gum	Ga M	Light	LaHT

PHYSIOGNOMY.

IDENTIFICATION THE TWELFTH.

It is most clear that the physiognomy of Israel was to materially differ from that of Judah, because the Jews were destined to be KNOWN throughout the world, when their curses had overtaken them, as a mocking, a taunt, a by-word (Jer. xxiv. 9); and this was to be effected in the words of Scripture by "the show of their countenance witnessing against them" (Isa. iii. 9); whereas Israel was to be unknown in their exile, and, of course if their countenance was to witness against them, as well as the Jews, then Israel could never have become lost; therefore, anthropologically, it would be impossible that Israel could be found with the same physiognomy as the Jews. This is so conclusive as to need no further comment; yet a volume could be written upon this subject.

THE IDENTITY is supported by the fact that the physiognomy of the British materially differs from that of the Jews.

ISRAEL TO BE A MULTITUDE IN EXILE.

IDENTIFICATION THE THIRTEENTH.

WHEN Israel arrived in the isles, and was promised a renewal of her strength, Scripture promises an increase of her population. The Almighty tells us that "in the place where it was said unto them, ye are not my people"—i.e., where they are called by "another name," this was not effected until they became reunited in the isles. Therefore, when in their Isles, "the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered" (Hosea i. 10). The increase to the seed of Israel would be given to them when in their exile, and not in Palestine after their return. Isaiah, alluding to the return of Israel to their land, quotes from Hosea, and says, "For

though thy people Israel be as the sand of the sea, a remnant of them shall return" (Is. x. Rom. ix. 27), which means that, on account of the largeness of their numbers and comparative smallness of their land, portion only would return; the Almighty gives the proportion, saying, "I will take you one a city and two of a family and bring you Zion." Hence, Israel must, whilst in this exile have become an immense multitude.

THE IDENTITY declares that since our location in the British Isles we have become multitudinous people, and that no other island people can be compared with us.

(To be continued.)

THE Identity of our People with Lost Israel gives us such a certain future, that it entirely obliterates all uncertainty and anxiety, rendering legislation easy and tactic statesmanship unnecessary.—*Hine.*

PRESS NOTICES AND OPINIONS.

NEW PUBLICATION.—The second number of the ANGLO-ISRAEL ENSIGN edited by Rev. J. Christie, and published by J. Ross, Truro, Nova Scotia, is on our table. It is a neatly printed and ably edited Journal treating upon the important question of the Anglo Saxon race being the lost ten tribes of Israel and kindred subjects. The above subject is engaging the attention of the most advanced minds of the day, and we believe in the near future will be the all engrossing subject of the British people. The lost Israel is found in the Anglo Saxon races the world is on the eve of most stupendous events. We have read all the identifications coming within our reach and have no hesitation in saying, we fully believe in the correctness of the premises. We wish the ENSIGN a grand success in its mission, and accord it a hearty welcome on our exchange list.—*Niagara Falls Review, Ont.*

ANGLO-ISRAEL ENSIGN.—This is the name of a new paper which has just reached us. It is published in Truro, Nova Scotia, and edited by the Rev. James Christie. It is devoted to the Identification of the British Nation with the Lost Ten Tribes and kindred subjects. It is to be published twice a month at \$1.00 per year. We welcome the new paper and wish it every success as it deals with a subject of profound interest and importance.—*Watchman, Lachute Q.*

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 Salmanser, about B. C. 721. Other subjects, as far as they bear upon this most momentous one, will also receive attention in our columns from time to time,—such as the discoveries in the Great Pyramid of Egypt; the Restoration of Israel and Judah. We will also discuss the Second Advent in its Biblical meaning; the approaching Millennium, the signs of the times and the future of our Nation, in its religious, social, commercial and political aspects.

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

This journal will contain sixteen pages, twelve of which will be devoted exclusively to articles bearing on the Anglo-Israel question. The cover and any additional pages that may be added will be used for advertising and similar matters.

From the peculiar character of the ANGLO-ISRAEL ENSIGN, it will not be confined to a local circulation, but must secure a widespread patronage throughout Nova Scotia, New Brunswick, P. E. Island and the Upper Provinces, in short, throughout the whole Dominion of Canada, thus affording a superior medium for advertising to Manufacturers and Wholesale Merchants in all parts of the country.

It is scarcely necessary for us to say that advertisements of an objectionable nature will not be inserted at any price. Patent Medicines will be charged according to custom double the regular rates.

ADVERTISING RATES IN THE ANGLO-ISRAEL ENSIGN.
—Per Inch, first insertion \$1.75; continuation \$1.00;
3 months \$6.00; 6 months \$10.00; 12 months \$16.00.

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

We wish it to be distinctly understood by our subscribers, that the paper will be promptly discontinued when the time for which it is paid expires, and that no paper will be sent unless paid for in advance.

Subscribers will please to write plainly their full name, No. and name of Street or Post Office Box, City, Town or Village, Province or State, in order that no mistake may occur with the proper delivery of the paper.

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

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

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

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