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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.

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ONE DOLLAR PER ANNUM.

TRURO, NOVA SCOTIA :

JOHN ROSS, PUBLISHER AND PROPRIETOR.

The Anglo-Israel Ensign.

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

NO. 8.

CORRESPONDENCE.

To the Editor of the Anglo-Israel Ensign :

Dear Sir;—

I regret to learn that the Rev. Jas. Christie has severed his connection with the organ, that we, as firm believers in the Anglo-Israel theory, feel convinced must yet take a solid position among the newspapers of Canada. Even the short time that the "Ensign" has been "running," I can notice a more marked respect for our opinions than before its establishment. Our theories, to me incontrovertible, are now listened to with more attention, and amongst those who were accustomed to laugh at us. I find a growing feeling to give some heed to the doctrines of those, who are willing and able to support a good organ for the promulgation of their views. Though Mr. Christie has left the editorial chair of the "Ensign" I hope he may not ignore nor forget the use we have at heart, and may be none the less diligent in assisting to place our views clearly before the public. I notice that a smart correspondent of the "Morning Chronicle" wrote some May a few days ago, called Mr. Christie's attention to three or four questions, that I would like to see answered, in the "Ensign" without doubt is open to any reply, and in my humble way I could attempt such, were it not that I know that many better informed men than myself should take the matter in hand. I hope some of your staff or some of your correspondents will favor

us with a full answer by the next issue of our banner paper in this great cause in Canada.

Yours truly, SUBSCRIBER.

Sherbrooke, Nov. 15th, 1880.

—(o)—

GOD SAVE JUDAH'S QUEEN.

BY S. STANDRING.

God save old Judah's Queen,
Preserve old Israel's Queen,
Yea, bless our Queen.
Make it, indeed, appear
Right soon and very clear,
That truly she's the dear
Old Lion Queen.

Show by Thy providence
What is the true sequence
Of David's line;
Unbroken let it stand
Direct as from Thine hand,
And as Thy words command;
O! let it shine.

Lift off the veil that hides
The house that still abides
In our lov'd Queen;
Prove to the world afar
That now old Jacob's star
Must rise again, and there
As head, be seen.

Take hold of Palestine
By that strong hand of Thine;
Hold Ephraim's Queen;
Cast out th' offensive Turk,
Nor longer let him lurk,
Nor do his treading work
In Israel's sheen.

Clear out again that land,
Let Israel once more stand
With Israel's Queen,
Where he alone hath right,
By Thine own pow'r and might,
With Judah, Thy delight,
As once they've been.

Thus, bring our Queen and we
Thy providence to see
As 'fore was seen;
And open out our way
To Palestine straightway,
That we may still more say
God save the Queen.

"THE RIGHTEOUS MAN FROM THE EAST:" AN IDENTITY.

Isaiah xli. 1-20.

BY THOS. FLETCHER.

"KEEP silence before me, O islands; and let the people renew their strength: let them come near; then let them speak: let us come near together to judgment. Who raised up the righteous man from the east, called him to his foot, gave the nations before him, and made him rule over kings? he gave them as dust to his sword, and as driven stubble to his bow." We will first consider what islands they were that God by the mouth of the prophet Isaiah commanded to keep silence before Him; and what people He addressed when saying, "Let the people renew their strength."

Considering God's word as every Bible searcher ought to do as one complete whole, we are logically compelled to follow out God's own economy and arrangement in all things belonging to earth and man upon it; knowing as He did the end from the beginning. Consequently, we find God chose one man "Abram," calling him "His friend," blessed him, and his seed after him to be His chosen people, His inheritance, His heritage, His servants; making with them through Moses the covenants as contained in the Bible, and to whom St. Paul says, "pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises whose are the fathers, and of whom, as concerning the flesh, Christ came, who is over all, God blessed for ever. Amen" (Rom. ix. 4, 5). "Now the Lord said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee; And I will make of thee a great nation and I will bless thee, and make thy name GREAT; and thou shalt be a blessing: and I will bless them that bless thee, and curse them that curseth thee; and in thee shall all the families of the earth be blessed" (Gen. xii. 1-3). We therefore see the nation that should come of Abram's seed should be called *great* and what nation do we find that is called *great*, and farther identifying themselves by bringing forth the fruits of Christianity (Matt. xxi. 43) as the servants of God, and ministers of Jesus Christ, and as the seed of Abram, proving themselves a blessing to the other families of the earth? None but GREAT BRITAIN, and that an ISLAND NATION: literally in the very name identifying ourselves with Abram's blessing, and with the islands which God com-

manded in the portion of Scripture now under consideration, at a certain time, to keep silence before Him. To keep silence, to come near, to speak, and to come near together with Him in judgment. When and why? Taking as we do for granted, and to be fully proved in this article (for, indeed, the Bible would be uncannily devised fables without it), that the islands of the sea, this our own favoured land are the islands addressed by God through the mouth of the prophet: we search our history for the fulfilment of this prophecy; and as the "righteous man" was to "rule over kings," at once points to the time of the Heptarchy and the foundation of the kingdom, that a separate king with his people might come together in judgment with God to establish that kingdom which would, in God's appointed time, be called "GREAT." From our chronicles, annals, and histories, we find in those days the people were in constant strife and woe; an universal carnival of bloodshed and slaughter prevailed amongst them for generations fully realising what God said by the prophet Ezekiel,—"As I live, saith the Lord God surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I be over you; and I will bring you out from among people, and will gather you out of the countree wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with wrath poured out. And I will bring you into a wilderness of the people and there will I plead with you face to face" (Ezekiel: 33-35). "Come near together to judgment." After so great a depopulating slaughter followed as it was by a severe pestilence—"God's wrath poured out,"—we see a great need for "silence, peace, quietude, and rest, that they might renew their strength, multiply, as we are kept, they should, until the land of their destruction should be too narrow for them (Isa. xlix. We 20). For a full account of the wars and destructions of those days, see "Sharon Turned History of the Anglo-Saxons. vol. i., than we have no more reliable history of our forefathers: known."

But some may say, the seed of Abram were to possess the land from the river Egypt to the river Euphrates; from the sea to the lesser sea; in fact, Asia Minor, and Arabia. God, we know, promised the land, and gave it to them in perpetual life His sure and never failing word; but we for their wickedness, rebellion, and idolatry, unfaithfulness, He cast them out of it seven times punishment; first, three tribes

even tribes (including Manasseh), afterward the other three tribes—the “House of Judah” (including Benjamin.) Judah, because of greater treachery, eventually came under the wrath of God (Luke xxi. 23, 24)—became dispersed and a marked people, their countenances testifying against them; the whole land trodden down of the Gentiles until the time of the as ventiles be fulfilled; the latter portion of that in time of treading down would be by the seed of Esau, who was Edom, the father of the Edomites (the Turks), Gen. xxxvi. 1 and 9, who were later have “the dominion” in fulfillment of the blessing of the Isaac. (Gen. xxvii. 38-40.) Our scripture search also shows us that God gave as to His people “Israel,” another land, appointed them another place, from which they should remove no more. (See ii. Sam. vii. 10.) And it is the seed of Abraham, Isaac, and Jacob, were to be a numberless multitude, and a severed tabd separated people, God’s chosen, His inheritance, respecting whom David says,—“What THREE NATION in the earth is like thy people, even to make Israel, whom God went to redeem for a people to himself, and to make him a name, and to do for you great things and terrible, for a thy land, before thy people, which thou re-peoplemest to thee from Egypt, from the nations. Did their Gods? for thou hast confirmed to thyself thy people Israel to be a *people unto thee for ever* and thou, Lord, art become their God” (2 Sam. vii. 23, 24); and as by the word in God we find they were cast out of the land of Canaan, where so likely to find a separated people as in islands; and what other islands to we find that justly may be called a “GREAT BRITAIN” besides GREAT BRITAIN? Farther, we find many prophecies to Israel in the ISLANDS, as well as to the NORTH and to the WEST from Jerusalem, which distinctly points to these our favoured isles; consequently removing all doubt as to what islands and people are intended by the mouth of Isaiah commanded to “keep silence,” and “to come near together to judgment.”

We are next asked by the prophet—“Who raised up the righteous man from the east, led him to his foot, gave the nation before him, and made him rule over kings? he gave them as the dust to his sword, and as driven stubble to his bow: he pursued them and rescued safely; even by a way that he had not known with his feet.” Having identified the man as being that of the heptarchy and the foundation of our nation, we search our records for the righteous man—one whose character and life is worthy the glorious title “righteous”

—and we find amongst our kings and rulers one only who, by a life of inestimable virtues, merits such an exalted name—our good, noble, and beloved KING ALFRED, surnamed “THE GREAT.” Note the coincidence, if such it be, “the great,” by that identifying himself and his people with Abraham’s blessing. For particulars of the life of this godly, pious, Christian man, see Sharon Turner’s History of the Anglo-Saxons, vol. ii., before referred to; you will find his life considered under its various distinguished characteristics: religious, moral, social, political, philosophical, and poetical. Gleaned as these evidences are from many sources, you get the very spirit of the leading events of his most wonderful life epitomised in a clear, concise, intelligible manner, which shows unmistakably, considering the age in which he lived, that he was no ordinary king, but one on which rested the Spirit of God, who had raised him up, “called him to his foot,” gave him strength and standing, used him as an instrument to fulfil His ordained purposes, founding that kingdom which was to grow in time to universal greatness, ready for “Him whose right it is,” and of which there should be no end. Many instances of such instruments being raised up are to be found in the sure word of God’s prophecy, notably in this our day, one of which is to be seen in our beloved, ever blessed, and glorious Queen Victoria. Long may she reign; the righteous branch of David (Jer. xxiii. 5-8): a subject full of glory, sufficient for many volumes. Another instance in our highly gifted and God-supported Prime Minister—an ensign raised up to the people—LORD BEACONSFIELD; the law-giver of the tribe of Judah (Gen. xlix. 10; Isa. xi. 10-12); the wise and inspired “Chief President,” “DANIEL” again “in his lot” (Daniel xii. 13), at the end of the days of our captivity; against whom we find the same envious bitter spirit of hatred and malignity manifested by other “Presidents” as in Daniel, the 6th chapter. Yet God protected Daniel through all the crafty designs of his would-be slanderers, persecutors, and enemies; so, in like manner, will He protect him again in his lot, and cause the evil desires of his enemies to fall upon themselves: amongst whom—his enemies—we find another instance in that voluble, subtle, sophistical rhetorician, and crafty woodsman, our “famous” Gladstone. As David the Psalmist writes it (Psa. lxxiv. 5), “A man was famous according as he had lifted up axes upon the thick trees.” The time when the man would be famous is indicated in the

first and second verses—when we, His people, the sheep of His pasture, are, by the knowledge of our Identity, asking God, saying, “Why hast thou cast us off for ever? Why doth thine anger smoke against us? Remember thy congregation, which thou hast purchased of old; the rod of thine inheritance, which thou hast redeemed; this Mount Zion wherein thou hast dwelt.” This “famous axe-man” and his blind followers, with their “axes and hammers,” have broken down some of the good old institutions and laws of our kingdom; were endangering our position as the leading nation of the world (Deut. xxviii. 13); have disestablished God’s Church, as established by Solomon looking towards God’s Holy Temple of Jerusalem in one of the islands, “Ireland,” which island, we know, contains God’s actual presence in the Ark of the Covenant; with other such diabolical, wicked, liberal destructiveness, contrary to the will and laws of God. But we thank God they have done their utmost; they can destroy no more. The ENSIGN is uplifted, the BEACON light is before us, and we shall soon, under God’s blessing, and His presence manifested with us by wonderful miracles, march the grand “MARCH OF THE ISRAELITES” back to our own land—the centre land of the earth. Then, again, we have another instance—“the deliverer out of Zion”—the great congregation—God’s chosen people—the HOUSE OF ISRAEL standing boldly forth amongst us—blessed as he is of God with wisdom from on high to show, in such an unmistakable manner, our Identity as the long lost Ten Tribes of Israel; raised up of God in the appointed time further to show us, from God’s Word, that all Israel may be saved, and to turn ungodliness from Jacob (Rom. xi. 25-27); delivering us, as our Identity will, from captivity; calling us to remember the rock from whence we were hewn (see Isa. xli. 1, 2); restoring to us the grand and glorious name—prevailing with God—“Israel;” taking from our eyes that blindness in part which is happened unto Israel; showing to us the glorious truth and literal fulfilment of God’s sure word of prophecy; bringing us under that covenant which will take away all our sins, and lead to our restoration to the land promised to our forefathers and their seed for ever; part of the great work of “Elijah” the prophet. Jesus Christ says, “Elias truly shall first come and restore ALL THINGS” (Matt. xvii. 11). As, therefore, we have, by the word of Christ, the promise that Elias shall restore all things, if he is to restore ALL THINGS, it follows that he must now be with us, doing the restoration work appointed

to him; and as in like manner to what we read of “John the Baptist” preparing the way of Christ’s first advent (see Isa. xl. 3; Mal. iv. 5, 6; Matt. xi. 14, 15; xvii. 12).

Concluded in our next.

—(o)—

THE GREAT PYRAMID.

RUDE STONE MONUMENTS v. THE GREAT PYRAMID.

BY PIAZZI SMYTH.

Astronomer Royal for Scotland.

Druidical Circles.

UNDER the title of “Rude Stone Monuments in all countries, their age and uses,” a very important volume of 532 pages, and 234 illustrations, was published last year by the most philosophical architect of our time—viz., James Fergusson, D.C.L., F.R.S., &c.

It has been Mr. Fergusson’s province hitherto, not merely to describe, but to methodise the architectural works of all nations and all times, so as to illustrate the progress of the mind of man by his contemporary works, and show that an immense deal more can be done in this way, and with far greater certainty through all the earlier ages, than by appeal to literary documents—for they often did not exist at the time; or, if they did, have perished since then—while the architectural expressions of the very same age in stone, have securely survived.

After successfully disposing, then, in his earlier volumes, at least so far as his theories were capable, of Greek, Roman, Egyptian, Babylonian, Phenician, Assyrian, Chinese, and many other systems of building; wherever, in fact, there was a column, or an architrave, or a moulding, or even a squared stone,—Mr. Fergusson has advanced in his last book to a class of monuments which have nothing of that regular, finished, workmanlike character about them; viz., “Megalithic” circles, lines or curves of big rough stones placed up on end; dolmen or tables of stone raised up on two or more smaller and upright blocks; cromlechs, trilithons, kist-vans, menhirs, and by whatever other names our antiquaries term those utterly rude stone-monuments, of which there are many examples in England, as to Stonehenge Avebury, Stanten-Drew, Penrith in Cumberland; in Scotland, as at Mæshowe in the Orkneys, and in Argyleshire, Aberdeenshire in Ireland, as at Moytura, Boyne, Lough Crew

still more largely in France, and very extensively in Scandinavia, and North Germany, Spain, Portugal, Italy, North Africa, and India.

Confining our attention chiefly to our own and the neighbouring countries, antiquaries had long delighted to attribute these rude stone monuments to the Druids, calling them temples of the Druids: and they had it all their own way, until very recently, when a new class of semi-geological antiquaries have arisen, who claim a strange power over time, and manufacture and destroy it for the purposes of their theories to any extent. With these men the mere rudeness of a stone monument was a proof of its excessive antiquity, measurable perhaps only by tens, or hundreds of thousands of years; and even when they found a deposit of various weapons of bronze, iron, bone, and stone all together, they separated them according to their theories, and exhibited them in that separated state, but in a spun-out manner as to time, in their Museums; the rough stone weapons by themselves, as illustrating the primeval condition of man only just emerging from a bestial condition by his own unaided powers; then the polished stone or bone implements, then the bronze, and, lastly, any illustrations of the iron age of man.

This system had not only been tolerated by, but had entangled, enchained, perverted several very Christianly inclined men amongst us, such as the late Sir James Y. Simpson, Bart., M.D., who, strangely enough, did not see that such a chronological system was directly antagonistic to the clearest and most repeated features in the Biblical history of man, his origin, his age, and his Divine lessons of the Deluge and the Dispersion. They, the Biblical on one side, and the geologico-antiquary accounts on the other, could not both be true; and that most worthy and truly religious minded, though, in society and the goods of this world, not fortunate man, William Osburn, of Leeds, author of "The Monumental History of Egypt," "The Religions of the World," &c., &c., was one of the first to point out—to me at all events—the danger of the course these new antiquarians were pursuing, and that they were mistaking mediæval degradation, for primeval and original savagedom.

But poor William Osburn's testimony was little cared for; he was a poor man, broken in fortune and in health; and then he was too decided an upholder of the truth of Revelation, and the Divine Inspiration of Scripture, to be accepted by more than a very select few; or to

be considered by them qualified to discuss any of the new scientific subjects of the age. Very differently, however, did the modern world hear that James Fergusson had at last taken up the "Rude Stone Monuments" as an appendix to his learned volumes on Architectural History. For all who had read those books, knew well enough that James Fergusson is a man who cares nothing for authority of any kind, that he repudiates any leaning to Biblical guidance, or to the Biblical age of mankind; and denies that there was anything more than human wisdom in the origin of the religion of man; they also have had pretty good proofs in his book on tree and serpent worship, of this author having already embraced the notion of man having raised himself from some very low state of primeval unassisted savagedom indeed, by steps so completely of his, man's, own making at the time, that other men can now by the gifts of their intellect alone, trace them back, and put their feet into them exactly.

Wherefore this really very learned Architectural Doctor of Law, or Legal Doctor in Architecture, having now published his long expected volume on "Rude Stone Monuments,"—what does he say therein about them? and to what extent does he put them and their sometimes supposed continued progression during long ages between us and the possibility of all mankind having been affected by the Deluge?

He begins much closer to our own time, and, as his first step, by violently disestablishing the Druids. He will not hear of their having had either part or parcel, either hand in creating, or license for using, any of those erections as temples. One of the acutest of journal keepers, either of ancient or modern days, one, too, who wrote in their own time—viz., Julius Cæsar—expressly says that the Druids were priests without temples. And it was only a weak-minded, well-meaning antiquary, under the reign of Charles II.—Dr. Stukely,—who, finding the rude stone monuments in his day unexplained, and absurdly conceiving them to have been temples, though they are totally unfit therefor,—but seeing that in that case they were temples without priests,—proceeded to join them in most unholy matrimony to the Druids of Julius Cæsar, who were priests without temples.

The Real Circle Builders.

But who, then, *did* erect the rude stone monuments, and what did they erect them for, and, above all, when?

This is the grand part of Mr. Fergusson's book ; and he shows most convincingly, by his own methods of scientific and material examination—fortified by any references that are anywhere possible to tradition or early manuscripts,—that the erection of these monuments was confined generally to the period—"Tell it not Gath, lest the Philistines be grieved,"—between 400 A.D. and 900 A.D.—to the period between the breaking up of the Roman Empire, which had held the nations in thralldom so long, and the regular and settled establishment of the Saxons, Danes, and Northmen. They were trophies generally of fights, of victories, with the tombs of the slain and sometimes the positions of the armies marked out. They are without inscriptions, because they were erected by a people in the darkest of the dark ages, who could not write ; and they have no finish or ornament, because they were set up in haste by a great force of men, not stone-masons by trade, nor scribes either, and in a very short time.

One only of the monuments has some pretence at workmanship—that is Stone-henge ; but there is a reason there, for it was erected after a series of fights, when peace had returned for a time, and the object was specially to commemorate the treacherous murder of three hundred British nobles. There was, therefore, a little more leisure for making that monument some approach to an architectural work ; and the period was also so soon after the Romans had left Great Britain, that, although the British chief did send to Moytura, in Ireland, for the general pattern of his monument—viz., a stone circle within a circle—he introduced into it, by means of his tri-lithons, some resemblance to the funeral, but far more finished, columnar, or pilaster tri-lithons of his country's former masters.

Similarly of Maeshowe, in Orkney, and New-grange, in Ireland, sepulture of a king was mixed up with the record of a battle or battles in the neighborhood, and produced some more careful work, requiring time and skill, than in the mere battle monuments pure and simple ; but, in any and every case, the style of the work, the iron as well as stone implements, the traditions of the land, and very frequently the coins of some two or three, and these only, of the last of the Roman emperors in Britain, announced that the date of the work was post-Christian in era, and was connected with the re-settlement of Europe by new races during the dark ages.

*Consentaneous Result of Architectural Science
and Biblical Reading.*

Here there was a confirmation indeed of the main argument of that excellent, but hitherto little heeded, man, William Osburn ; and here, also, was an overthrow for the progressive-development and the geologico-antiquity school of antiquaries. And the worst of it for them is, that the overthrow comes from one who is almost one of themselves—quite one of themselves—in repudiating early Scripture dates and Divine inspiration gifts to early man to place him at once on a high level, wherefrom, or whereupon, to run a noble career ; but a great deal better than themselves in both practical and statistical knowledge of what architecture, and almost all working in stone, both is and has been.

A great stumbling-block is now therefore removed from the study of the antiquity of our own and many other lands ; and our best thanks are due to Mr. Fergusson. These rude stone monuments of our own country, now, not only present no obstacle to our accepting the ancient Biblical history of men,—but are an earnest of the truth, the importance and the grandeur of those movements which, 1500 years ago extinguished the idolatries of Greece and Rome, and brought in the latter day men of the Bible, the Israelite Anglo-Saxons from the East, to their appointed isles in the West. But are we therefore to follow Mr. Fergusson through all architecture, and all history ? Certainly not ; for to whom has it been given to comprehend everything under the sun, however penetrating may be his glance into *some* things ? And, while I have already indicated that Mr. Fergusson's ideas are as unhappy as they can well be as to what was the origin of religious worship among mankind, his views about the Great Pyramid, the most ancient of all architecture, though truthful up to a certain extent, are ultimately, when leaving mere stone-work, and coming to mental purpose and intention, not much better. Indeed, had his knowledge of that first of stone buildings been sounder, and his measures of it more exact, his ideas of Biblical history might have been very different from what they are. Where exactly his knowledge fails, I may presently be able to point out ; but first let us attend to the mischief that he tries to do to the Pyramid scientific theory of others, by sarcastically quoting it in his rude stone monument book.

To be continued.

THE THRONE OF DAVID.

BY DR. WILD, BROOKLYN.

PROPHECY FULFILLED IN THE BERLIN CONGRESS
—THE HARP OF TARA THE HARP OF ISRAEL—
THE FUTURE EUROPEAN ALLIANCES—ROYAL
SUCCESSION OF THE HOUSE OF ISRAEL, ETC.

ON Sunday evening Rev. Dr. Wild's church was crowded by the most intellectual of the citizens of Brooklyn. The learned gentleman proceeded with his sermon as follows:—

"I will overturn, overturn, overturn it; and it shall be no more, until He come whose right it is; and I will give it Him" (Ezek. xxi. 27).

The closing of the famous European Congress will freely permit us to canvass the work and results of the same, and to compare the sequences with the teachings of the Prophets and intentions of Providence. The results of the Congress have taken the world by surprise. The very fact that one should have been held under the enforced conditions of the crownless king, Disraeli, was a wonder in itself. But the wonder is not confined to the meeting and work of the Congress, for outside of and in spite of the Congress, a treaty has been made which converts wonder into amazement. England and Turkey formed an alliance, offensive and defensive. Nay, more, for Turkey cedes to England the fruitful and strategic island of Cyprus. What a triangle of strongholds—Cyprus, Malta, and Gibraltar. Shades of Bonaparte! Where is France these days? She is renewing her strength, and is wisely standing aside so as not to oppose Providence. In all this there is nothing new or strange to the prophetic student. For, long ago, it was written of Israel that she should be a company of nations, and possess the gates of her enemies.

It is not by might nor power of human origin that these events must be judged, or that they come to pass, but surely by the Spirit of God. "There is a spirit in man, and the inspiration of the Almighty giveth it understanding." Here Job gives us the key to unlock the mysteries of the crownless king and his success. The apothegm of Bonaparte is as false as he was unsuccessful, namely, that Providence is always on the side of the strongest battalions. In Israel, in time of old, this was seldom true; in fact, it was not true in the experience and campaigns of Bonaparte. The logic of such a faith has been the ruin of lovely France more than once, and will be again. For it must needs be that France

break her alliance with England, though now they are friends. France, in a few years, will ally with the Beast, the Roman Church, in its last struggle for rule and supremacy, and she will join hands with anti-Christ. France will repeat the follies of '93. She will again seek to dethrone Religion and enthrone Reason. Her Marats, Desmoulin, Heberts, Clotz's, and Robespierres are at hand, ready to overturn; and the church of her choice is patiently waiting to re-enact the scenes of blood and terror of St. Bartholomew. Her time of opportunity will appear to have come in a few years. Bismarck and Kaiser William will be out of the way, and Germany will languish for want of two equal successors. And France will not forget to pay back the debt of revenge she owes to Germany, and seek to reclaim her prestige in councils, and especially to restore her lost influence over Egypt, Turkey, and the Mediterranean.

If the Saxons be the ten lost tribes of Israel—and most certainly they respond to all the features that were to distinctly mark them when found, as written in the Bible—then the English throne is a continuation of David's throne, and the seed on it must be the seed of David; and the inference is clear, namely, that all the blessings attaching by holy promise to David's throne must belong to England. This is the key that unravels and makes plain the marvellous and sublime history of the English nation and throne. We know many scout the idea of the lost tribes ever being found, although over thirty times God declares by the prophets that they must return. Surely before they return they must be found. God has not cast away his people forever. No, no. He declares *Israel to be His inheritance and that this people He had formed for Himself.*

The two tribes forming the Jews of to-day are said by the best calculation to number about nine millions. If, then, the two tribes number nine millions, how many ought we to expect the ten tribes to number? If the two tribes have stood and survived the shock and persecution of centuries when known, and therefore open to assault, is it not reasonable to suppose that the ten tribes will be in existence, a numerous and powerful people, for they have been hid, and thus have they evaded the persecution that a knowledge of their nationality would have entailed upon them from the Gentile and Pagan nations.

Some, indeed, persist in looking for God's chosen seed—His people, His inheritance—among the bushmen of Africa, the Indians of

America; indeed, wherever they can find a people mean, and few, and very low in the scale of civilization. They overlook the fact that Israel, not the Jews, were to be the most powerful and prolific people on the face of the earth, to be as sands of the sea, as the stars of heaven. Especially were these promises to be true in the latter day—for then God promises to multiply upon them men, beasts, and the fruits of the field. This is one of the signs of the times, and it is a remarkable one. See our harvest, see our cattle, and see the Saxon race, doubling, at least every 40 years. No other nation is doubling at that rate. Germany comes the nearest, and both in Prussia and Austria they only double every 100 years. In 100 years from to-day the Saxons will control the world for peace and Christ.

To this end God is overturning, and will overturn, until the whole world shall be federated around one throne, and that throne is David's—the only throne God ever directly established, and the only one He has promised perpetuity to. God has a land—Palestine. He has a people—Israel. He has a throne—David's; and for that throne He has a seed, just as the seed of Levi was selected for Temple service.

This kingdom is the fifth kingdom, to be set up in the latter days of those kings, says Daniel. This kingdom was never to be left unto other people. It is typified by the stone cut out of the mountain that is to fill the world. Why, then, stand amazed at the cession of Cyprus to England, if she be Israel. To her was promised the isles of the sea, the coasts of the earth, the waste and desolate places—the heathen and uttermost parts of the earth as a possession. Already out of the 51 million square miles which composes this earth, England, including the United States, now owns about 14 millions, or say one-fourth. She bears rule over one-third of the people of the earth; she adds a colony every four years on an average. At the present rate it will not be long before the kingdoms of this world will be given to the Most High. It is no marvel in the light of instruction and prophecy that this throne and people should be so stable and prosperous.

Turn your attention to the founding of this throne of David. You will find the throne and seed unconditionally federated, the place and measure of prosperity conditioned on the obedience of people and throne to God. "The Lord hath sworn in truth unto David; He will not return from it; of the fruit of thy body will I set upon thy throne" (Ps. cxxxii. 11). Again, "I

have sworn unto David, thy seed I will establish for ever, and build up thy throne to all generations" (Ps. cxxxix. 3-4). This promise is to all generations, not a part, nor simply for 60 years. For the kingdom was rent in twain when Rehoboam, the grandson of David, began to reign. The throne of David would be about the poorest type of Christ's throne, and rule and reign, if we can only see, as in Palestine. There it was soon divided very corrupt. "If ye can break my covenant of the day and night in their season, then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne. . . Thus saith the Lord; if my covenant be not with day and night, if I have not appointed the ordinance of heaven and earth, then will I cast away the seed of Jacob and David my servant, so that I will not take any of his seed to be rulers over the seed of Abraham (Jer. xxxiii. 20). Let anybody of sane mind read the 7th chapter of the 2nd book of Samuel, and they will see that God promised to David that his house and kingdom should be established for ever, and that God would set up the seed of David after him. Well might David exclaim, when he sat before the Lord, "Who am I, O Lord God, and what is my house, that thou hast brought me hitherto? And this was yet a small thing in thy sight, O Lord God; but thou hast spoken also of thy servant's house for a great while to come." Not long, indeed, according to some. It is a pity men will not take and interpret the Bible by the rules of common sense.

David at this time was king over all the tribes, and was at peace, and settled and prospered. But God told him that "He would appoint a place for my people Israel, and will plant them that they may dwell in a place of their own and move no more." This promise was to Israel. If the promises of the multitudinous seed were to be fulfilled to Israel, then it would be necessary to find them another place, for Palestine would not hold them. So God has planted them. God never promised to find the Jews another country. Palestine is specially reserved for them. They have been without country, king, or government. In the year 975 B.C. the Jews and Israelites were separated, and since that time they have never been united. But the day is coming, says the prophet, when they shall dwell together and appoint one head over them. The Israelites are only to return to Palestine representatively (Jer. iii. 14).

When Nebuchadnezzar carried the Jews

captive, he took the King Zedekiah with him, and destroyed all his family and all the real royal seed of David. Zedekiah died in Babylon. He placed upon the throne of David, Gedaliah. Now, Gedaliah was not of the seed royal; but God was displeased, and permitted the crown to go to others. Ezekiel was taken captive to Babylon in the reign of Jehoiachin, the father of Zedekiah. The prophecy of the text was written in Babylon, and it refers to Zedekiah, whom Ezekiel calls the "wicked Prince of Israel, whose day is come, iniquity shall have an end. Thus saith the Lord God, remove the diadem and take off the crown; this shall not be the same; exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it, and it shall be no more until He comes whose right it is; and I will give it to him."

Now, all this is plain, if we keep in mind that Zedekiah was the last prince of the house of David that ever reigned in Palestine. God removed the diadem. But in the course of time a lawful heir of the seed of David shall appear, and the throne and the seed will be established again in Jerusalem. It is to this end Providence is overturning Turkey to make way for this seed royal. But where is this seed royal? Answer: It is on the English throne. Listen carefully to the following:—

Jeremiah tells us that with him he had the daughters of Zedekiah, who had by some means escaped the destroying edicts of Nebuchadnezzar (Jer. xliii. 6). And from Jer. xlv. 14 we learn that they visited Egypt, and from Jer. xlv. 28 we learn that a small number escaped. Now, Jeremiah being the only prophet in Judah at that time, had a right to take charge of the royal seed. He could not stay in Egypt, nor in Palestine, nor would he go to Babylon. Where, then, did the prophet go? He, no doubt, took ship with the Danites, and sailed for Cornwall, in England, for this place called Tarshish. We learn from Ezekiel that the ships of Dan traded in tin and other things. History and tradition both agree that by means of a shipwreck there landed on the coast of Ireland, in the north, a divine man and a princess. God had promised to Jeremiah his life wherever he went. "But thy life will I give thee for a prey in all places whither thou goest" (Jer. xlv. 5).—*Life from the Dead.*

Concluded in our next.

**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 84.

ISRAEL MUST HAVE THE LINE OF KING
DAVID RULING OVER THEM.

IDENTIFICATION THE TWENTY-FIFTH.

THE IDENTITY has the advantage of claiming all these descriptions, as really only applying to the British nation; and, with the conclusive proofs already given that we are identical with lost Israel, we have the right to claim our Queen as descended from David. If the above scriptures have been carried out this must be so, even if we could not trace the connection. But we have the proofs. We possess all the links. There are none missing. There is not a flaw. History comes honestly and majestically to our help. It is an undeniable historical fact, that about B.C. 580, *i. e.*, the very time of the Babylonish captivity, that a "princess from the East" did arrive in the north of Ireland. Her name was Tephi, purely a Hebrew word, a proof in itself that she must have had Eastern extraction, and she was accompanied by a guardian known as the Ollam Fola, another Hebrew word, showing Eastern origin, and which means a Revealer, which is the same as a Prophet. This Prophet was accompanied also by one Burg, no doubt Baruch, because Jeremiah and Baruch were undoubtedly together (Jer. xliii. 6). From this time many new things were introduced into that part of Ireland of a clear Hebrew origin; thus the name of the place, Lothair Grofinn, was changed to Tara (TAURA), a Hebrew word, signifying "The Law of the Two Tables." The Mur-ollamain was established, Hebrew for College of Ollams, or School of the Prophets. The Iodhan Moran was created, also Hebrew for "Chief Justice." The Rectaire, Hebrew for the Judge. The king of Ireland then reigning, one Eochaid, we are informed, by historical record, married this Tephi by the consent of the Prophet, who

imposed upon the king that he should renounce his false religion, Baalism, and worship the God of the Hebrews, with many other conditions. The king accepted them all, hence the Law of the Two Tables. The Ten Commandments was accepted as the law of the land from that time, and a whole system of new things, having direct Hebrew origin, appeared at Tara at the same time, the very time of the Babylonish captivity, B.C. 580; and, taking these in connection with the commands of God to Jeremiah, that they should be accomplished, we surely must be slow of heart to believe the words of God, if we cannot accept those historical proofs, that the Almighty's great plan was worked out in this way. This Tephhi, the "Princess from the East," was the veritable "king's daughter," was married, and from her we obtain a direct and unbroken line of ancestry to Fergus the First, who went from Ireland to Scotland; and from Fergus the First of Scotland, we get the same unbroken line to the time of our James the First; and from James the First of England, we get the same unbroken line to our beloved Victoria, the present glorious Queen of Great Britain and Ireland; for though our George came from the Continent, he married the grand-daughter of King James the First, and so the line was preserved intact. The seed came in by a woman, was preserved in a woman, and the declaration of our Lord that He will make the great work of our Identity and restoration a "short work upon the earth," "cutting it short in righteousness" (Rom. ix. 28), coupled with the promise that we shall have longevity restored to us upon the work being completed, it will not be strange if the seed goes out by a woman. We cry, "God save this Queen." May it be so.

NOTE.—Our great work is to fill these pages with as many Identities, in a terse way, as we can, therefore we cannot be expected to supply all the historical proofs and references that can be produced. This branch of the subject is in the hands of the Rev. F. R. A. Glover, M. A., who is pursuing it in a vigorous and scholarly way, through the pages of our monthly serial, *Life from the Dead*, a journal devoted to the subject of our Identity with Israel. Several papers from Mr. Glover's pen upon this subject have appeared, in which all the Hebrew and historical references are given; and all readers having the interest of God's Word at heart, anxious that the same should receive substantiating testimony to its truth, that the voice of infidelity, now rampant, may be silenced, are earnestly requested to subscribe to this serial.

ISRAEL MUST HAVE JACOB'S STONE WITH THEM.

IDENTIFICATION THE TWENTY-SIXTH.

IT is impossible to suppose that Jacob's Stone can be actually lost, because it must exist as a signet ring to the Almighty, *i.e.*, as a seal of witness that the promises He made to Israel through Jacob should be verified; therefore, wherever Israel may be at the present time, they must have this Stone in their possession. Jacob was out late at night, too late to enter the city of Luz, the gates of the city, like our Temple Bar, and other gates found in nearly every town, being shut. He had to stay outside, took a stone, laid his head upon it, and slept. God met him here, told him about the future of his seed, that they should be ejected from the land, become for numbers "as the dust of the earth;" should "spread abroad," or beget Colonies, in "the west," "the east," "the north," and "the south;" and that while occupying these positions, in his seed should "all the families of the earth be blessed;" a clear proof that this could not apply to the Jews, because, though they are dispersed everywhere, they are not known to be the means of blessing to the Gentiles, neither are they as "the dust" for multitude, but the reverse in each case (Jer. xi. 12; xv. 7). It can only refer to Israel, the ten tribes, God telling Jacob that after his seed had gone through this work, they should be brought back to their land again, saying through him of Israel, "Behold I am with thee; and will keep thee in all places whither thou goest, and will bring thee AGAIN INTO THIS LAND; for I will not leave thee until I have done that which I have spoken to thee of" (Gen. xxvii. 15), and the stone was afterwards converted into a pillar of witness, that the pledges God had given should all be fulfilled; therefore, as Israel have not yet returned—as the work has not yet been accomplished—and as the stone is to be a seal of witness when all has been completed—it follows that the stone must be in existence, otherwise it could not give its witness. This stone was known to be in the Temple at the time of the Babylonish Captivity. It was "The Eben Schethia," or Chief Corner Stone of the Temple in the sense of testifying to the presence of Jehovah. Jeremiah the Prophet knew its value. He was a royal high priest—must have valued every article he knew his Lord to be interested in—he did not go to Babylon—he was allowed to do as he pleased—enjoyed free access to the Temple—and was afforded ample time to secure every-

thing in his judgment that was required to be preserved. Hence, it is most reasonable to suppose that he secured the stone when he had ample means to do so.

To be continued.

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GLEANINGS.

SINGING OF CHILDREN.—God loves children beyond anything in this world ; more than any of His works, either in heaven or earth, “*for of such is the kingdom of heaven.*” God loved the prophets and the apostles ; but they were *men*, and might fall, of which we have had proofs. A child is *pure* and guileless, the nearest approach to heaven ; and the younger they are the more he *cares* for them, and anxious (if God is ever anxious, and I believe he is about *all* of us) to know they are brought up to *love* him. To cause *this* and win God’s smile there must be a good *example*, and to teach them to *read*, *pray*, and *sing* praises to God, their Creator and Saviour, but singing should be the *main* part, for in singing, the heart, the mind, and the tongue, are *each* employed, and more acceptable. God loves *singing when* it is offered to him, and this is why David was so beloved and prospered ; David always sang, even when minding his sheep, and continued singing *all his life*, even when he was king ; and his *songs were always* addressed to God.

What sight, pleasure, or delight can be compared to three or four hundred children singing to God, or what delightful feelings caused thereby ! The heart, the mind, the soul, are *all*, all lifted up away from the world. No ! not all the concerts, not all the military or naval reviews, not all the corona-

tions or assemblies of *all* the monarchs on earth, can work up the feelings to such intensity of love and adoration to God as the sacred singing of children. “Praise the Lord ! O my soul.”—*Life from the Dead.*

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THE IONIAN ISLANDS.—These islands cost this empire incalculable millions of money to take, to fortify, and to keep. They were of gigantic value to us in the Mediterranean ; infinitely of more use than Malta, or even the mighty fortress of Gibraltar. Yet Mr. Gladstone—for reasons that we could never understand—coolly surrendered them up to the King of Greece, who had no sort of claim upon these magnificent emporia ; and if he had remained in office, he was about to surrender Gibraltar to Spain. We suppose if he had not been turned out in 1874, he would have surrendered Ireland to the United States, as a proper sequel to his conduct in the Alabama business. Yet people want him back. In our opinion Mr. Gladstone is really insane, and ought never to have been in office in this kingdom.

THE NUMBER OF THE BEAST 666.-- Our readers are probably aware that “the Latin Church” (Roman Catholic) has been by its opponents saddled, and rather unjustly, with *all* the characters of the Beast. With different alphabets we obtain many peculiar results. Luther and John Calvin fulfil the number ; while Mahomet, Bonaparte, Fox, John Stuart Mill (omitting the *a* in Stuart), John Bright (with an *e* added), but to crown all we have Gladstone equal to 666 in the Greek Alphabet.

WONDERFUL IF TRUE.—The American papers, says the *Pall Mall Gazette*, report the discovery in Monroe County, Missouri, of a temple hewn in the solid rock. The main hall is of immense size, and has a vaulted roof supported by slender columns of Egyptian granite. The walls are covered with slabs of black and grey granite, and at the end was found what is described as an altar. On the altar was a heap of ashes. In a smaller apartment were found a number of bronze tools and a bronze plate with an inscription in the Hebrew character. But in Ohio a still more remarkable discovery has been made. In the depths of a cave have been found a series of magnificent tombs—these, too, of Egyptian granite. On one is the figure of a man with a distinctly Jewish nose, while the sides are covered with a series of bas-reliefs. The tombs are described as full of mummies nine feet long. Copper weapons, vases, and “an immense quantity of memorial tablets covered with Hebrew characters” were also found. The age of the stalactites formed in the cave is said to prove that the tomb has been undisturbed for several thousand years. Both temple and tombs are assumed to be the work of early Jewish immigrants, while the use of Egyptian granite and the process of embalming is supposed to indicate that they came from Egypt. But it is right to add that the accuracy of the reports is doubted, both as regards the character of the inscriptions and the physiognomy of the mummies. For the present, however, they may be recommended to the Anglo-Israelite Association.

MUCH missionary work is being done among the Jews. Eight societies in Great Britain are labouring for the

conversion of this people. The London Society for the Propagation of Christianity among the Jews is the oldest and largest. It alone occupies thirty-four stations in the leading Jewish centres in Europe and along the shores of the Mediterranean. It has also thirty-six missionary agents in Abyssinia. It has an income for its work of £40,000 a year.

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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 that has placed them there.

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MIRACLES.—Some religious people would have us believe in miracles, but, with exception of those by our blessed Saviour, I cannot believe but in *two!* the first and greatest of all, was God himself manifest in the flesh; the other is, that this *world* is allowed to *last so long*.—OLD SAILOR.

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The ton being the complete and perfect weight, Dr. Wild intimates that while all true weights and measures are indicted in the Great Pyramid, this one is pre-eminent, being, in its completeness and greatness, the emblem of Christ.

There are some periods of time that seem to the years what the jewel is to the setting—radiant and glowing with joy round which all other years are set.

HEAVEN.—In heaven we live in constant *light*, and feast on *love* and *music*—God's *smile* and *voice*.