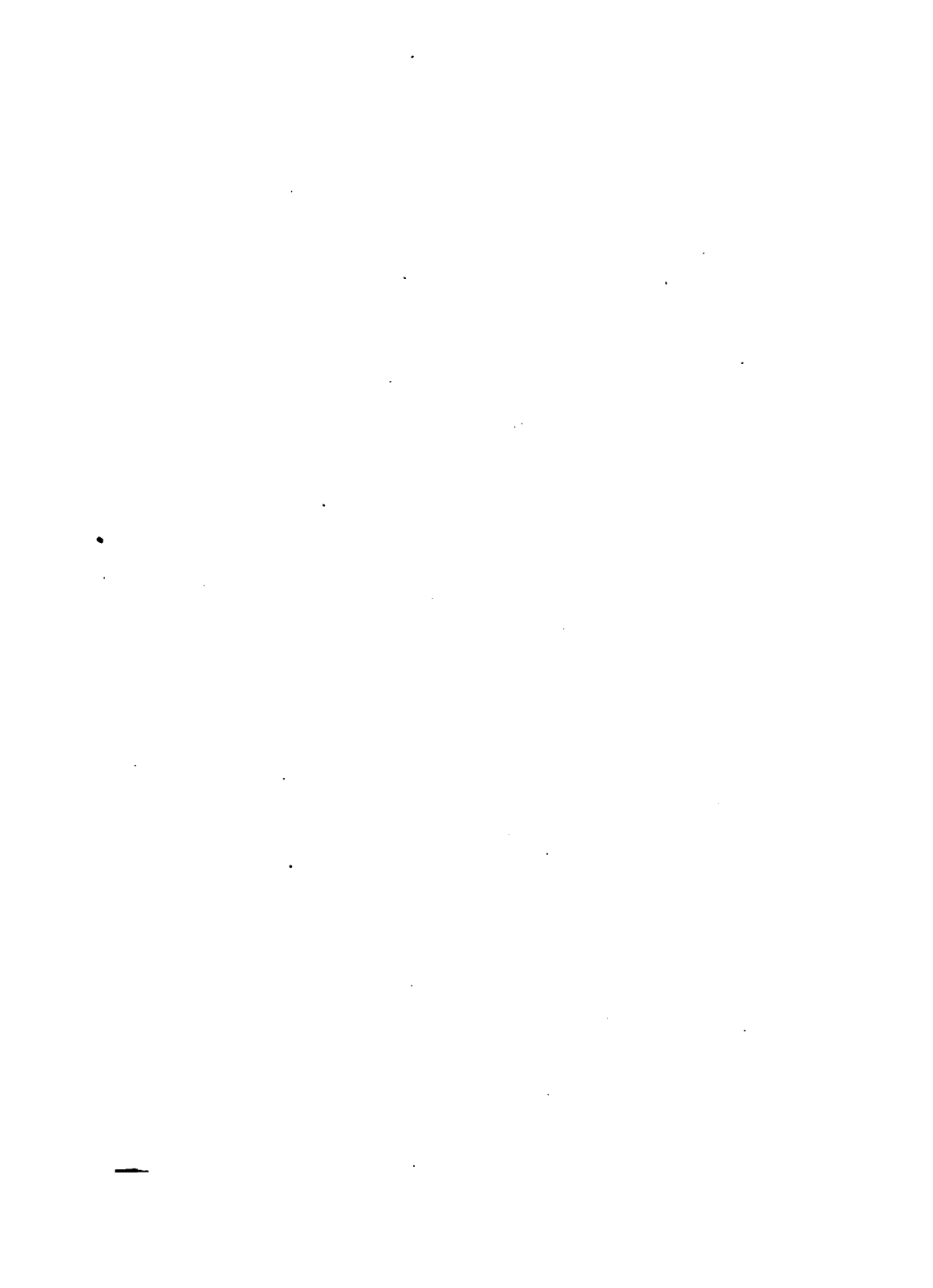


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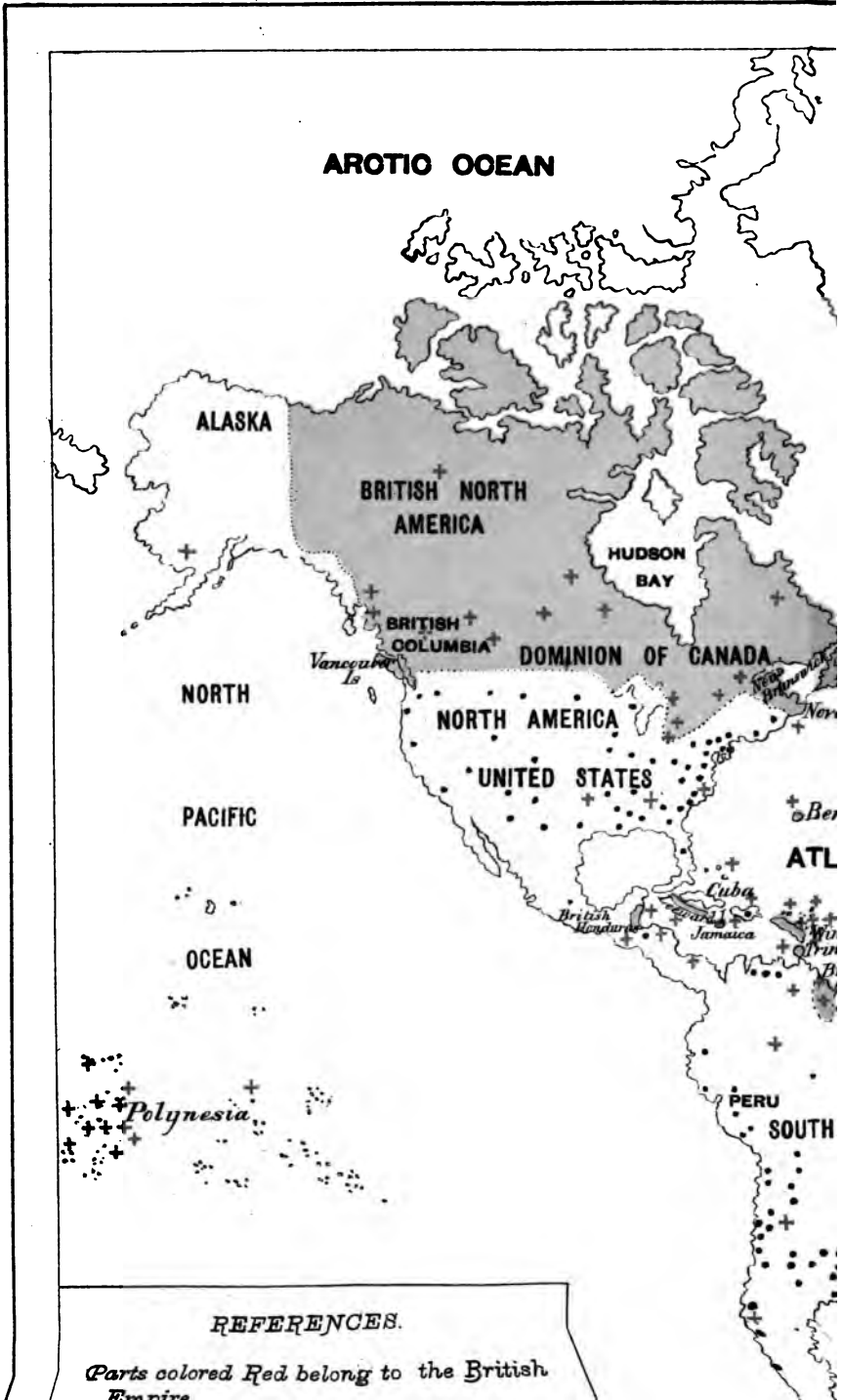


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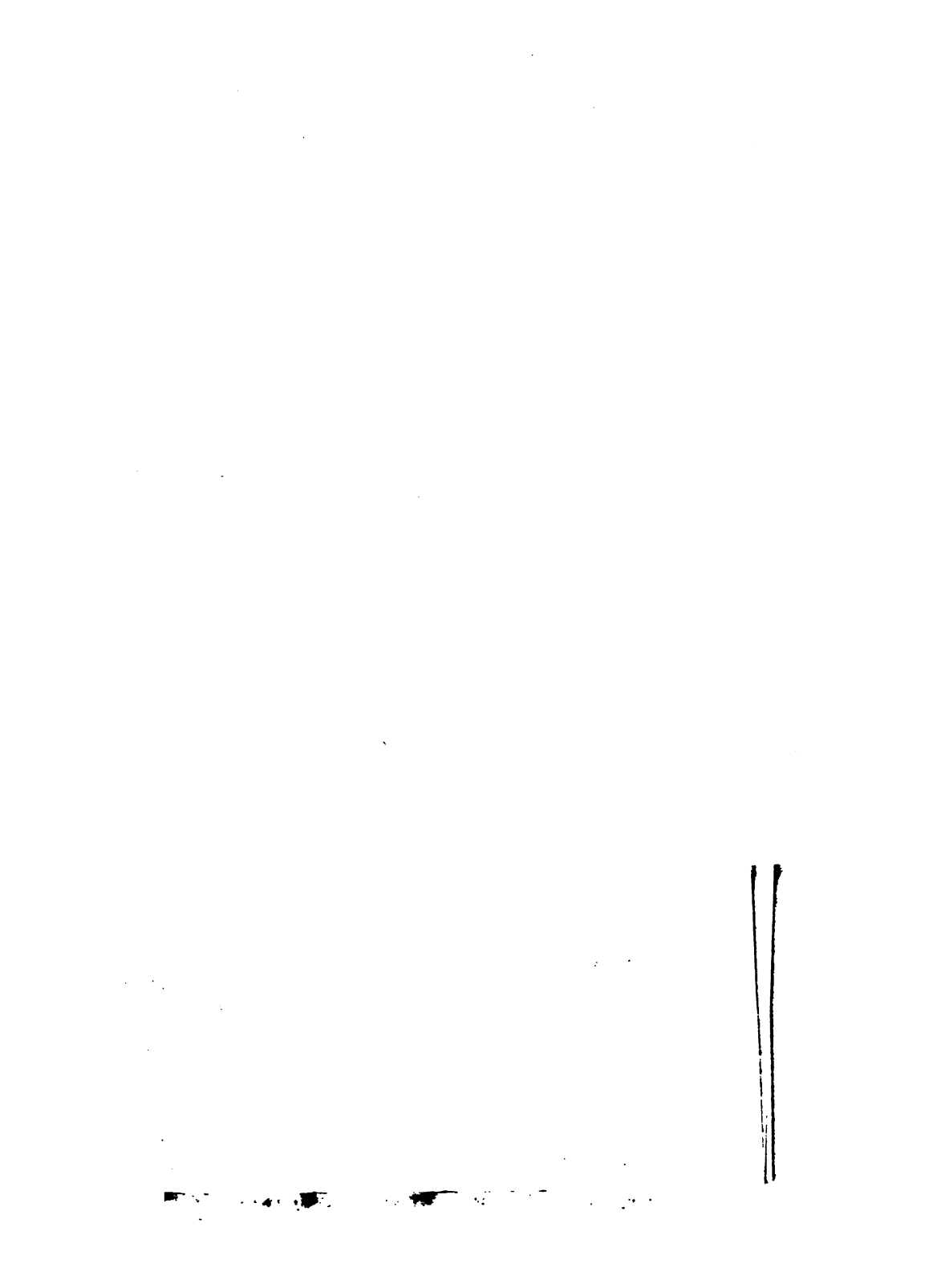
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THE COVENANT;

OR,

JACOB'S HERITAGE.

BEING AN EXAMINATION INTO CIRCUMSTANCES CONNECTED WITH
ANCIENT ISRAEL, WITH ENGLAND, AND WITH OTHER
LEADING NATIONS OF THE PRESENT DAY.

BY

FRED. CHAS. DANVERS.

“ We have also a more sure word of prophecy; whereunto ye do well that ye
“ take heed, as unto a light that shineth in a dark place, until the day dawn, and
“ the day star arise in your hearts.”—(2 PETER i. 19.)

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P R E F A C E.

No apology seems necessary for introducing to the British public the subject treated of in the following pages. If the conclusions drawn from a comparison of the Bible with past and current events be deemed reasonable, this book must commend itself to every thinking person; for not only do they aim at the eradication of certain errors that are very general in biblical teaching, and in the interpretation of the Bible, but more particularly at showing forth the honour and glory of the Almighty, and the truthfulness of His promises throughout all generations.

The names of the early progenitors of our race each possessed a significant meaning, and the genealogy of man contains in its names a mysterious prophecy of the future. It may also be shown that the four names by which God was known of old are similarly possessed of equally important interpretations. Thus, He is "Jehovah," or the self-existing One; "Adoni," Lord or Possessor; "Shaddai," Almighty; and "Elohim," God, the Covenant-Keeper.

Jehovah revealed himself to Abraham, when He entered into covenant with him and his seed, by the name of "Shaddai," the Almighty, who was able to perform His promises. When His people were going into captivity, God revealed Himself as "Elohim," testifying thereby that He would still keep His

covenant, notwithstanding that He appeared to have deserted them.

There seems to be some uncertainty about the etymology of the word "Elohim;" some maintaining that it is derived from the Hebrew word "alah," to swear, referring thus to one "who is pledged by oath or covenant," whilst others assert that it is a word without root, and having no signification beyond that of "God." This latter seems improbable, seeing that *all* names in olden times had their special significations, and that the other names by which Jehovah called Himself have important meanings. Considering also the oaths by which God established His covenant of old, it is more than probable that He would adopt one name or title, at least, having reference to His covenant. The derivation of "Elohim" from "alah" is therefore probable, so far as the meaning of the latter word is concerned, and it receives additional probability from the fact that the Arabic for "God" is "Allah," a word almost identical with the disputed root "alah."

The following pages are the result of many years' study of the Bible, more particularly with reference to the past and future of Israel as therein set forth. Whilst writing this book the subject treated of has been freely discussed with many persons, whose objections or arguments have often proved of much value by leading to further investigation and study of certain points. By one so consulted, it was remarked, "I don't think your conclusions are correct, that the English are some of the lost tribes of Israel. I

PREFACE.

“ am sure I hope they are not, for I should not like to think myself an Israelite. I thoroughly despise the Israelites, they were such a wicked and inconstant race.” To this I would reply, “ Your statement as to the character of the Israelites of old is doubtless perfectly true, but what could be more to be desired by any nation, and what higher honour could be ascribed to any people, than that they should be ‘ the glory and salvation of God even unto ‘ the ends of the world?’ ”

It was not originally intended to say anything in this book relative to the supposed origin of the coronation stone in Westminster Abbey, but upon the representation by a friend, with whom the subject generally was being discussed, that that stone appeared to have an important bearing upon the whole issue, and that this book, therefore, would hardly be complete without some allusion to it, an attempt has been made to show briefly how that relic may be one link in the chain of evidence forthcoming in support of what has been styled the Anglo-Israel theory.

It is not claimed that the propositions herein contained are advanced for the first time, several authors having written on the same subject, commencing, it is believed, with a work by Mr. J. Wilson, published in 1840. There is now established in London an Anglo-Israel Association, whose publication, called “ The Banner of Israel,” is devoted to the diffusion of facts and arguments in support of the identity of the Teutonic, or Germanic race, with the long lost ten tribes of Israel. From this Association has also sprung a “ Palestine Colo-

nization Society," whose object is, as its name implies, to hasten the return of Israel and Judah to their long forfeited inheritances, upon the consummation of which it is hoped and believed that the present dispensation on earth shall end, and the remnant of God's ancient people shall enjoy the promises and the covenants made of old by God to our forefathers, Abraham, Isaac, and Jacob. Judah shall then be saved, and Israel shall dwell safely. A King also shall reign and prosper, and shall execute judgment and justice in the earth, and this is His name whereby He shall be called, THE LORD OUR RIGHTEOUSNESS.

FRED. CHAS. DANVERS.

London, June, 1877.

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PART I.

CHAPTER I.

SCIENCE AND RELIGION.

¶ One of the most important questions of the present day is, undoubtedly, the so-called conflict between Science and Religion. Now, supposing such a conflict to be possible, it must follow that either the one or the other is false, for it is inconceivable that two great truths can ever be antagonistic the one to the other. If, then, on this supposition it can be maintained that the Science of the present day is true, and that it is opposed to Religion, then must the latter, of necessity, be false; or if, on the other hand, Religion be true, then Science must be false.

“ Go, wondrous creature! mount where Science guides,
“ Go, measure earth, weigh air, and state the tides;
“ Instruct the planets in what orb to run,
“ Correct old time, and regulate the sun.
“ Go teach Eternal Wisdom how to rule—
“ Then drop into thyself and be a fool!

* * * * *

“ Trace Science then, with modesty thy guide;
“ First strip off all her equipage of pride,
“ Deduct what is but vanity or dress,
“ Or learning’s luxury or idleness,
“ Or tricks to show the stretch of human brain,
“ Mere curious pleasure, or ingenious pain;
“ Expunge the whole, or lop the excrescent parts
“ Of all our vices have created arts,
“ Then see how little the remaining sum
“ Which served the past, and must the time to come?”

Before venturing upon the examination of so mo-

mentous a proposition, it may be well to consider what facts exist, and can be produced, to support the supposition that Science and Religion are really not in harmony with one another. "*Quot homines, tot sententiæ,*" is true as much in Science as in Religion; for although in each certain principles are accepted by all, a divergence of opinion takes place upon matters of detail, leading, as a natural sequence, to the establishment of teachings so widely different that it becomes difficult to recognise in them the existence of one common origin.

This being the case with regard to Religion, even where the Bible is accepted as the one common textbook and authority, it can scarcely be matter of astonishment to find differences of opinion in respect to matters of Science. What is known as the Darwinian theory, with reference to the creation of man, is certainly at variance with the Biblical record that God made man from the dust of the earth; but Science teaches us that matter, under different circumstances, gives rise to the spontaneous creation of various forms of life; and geology further bears record how the species characteristic of the earlier formations of the earth's crust have been succeeded by creatures, having a higher order of development, in the process of ages.

To suppose that all animate creation has sprung from an original molusc, is but to limit the creative powers of God, and, when we contemplate the works of His hands, and the infinite wisdom displayed throughout all creation, it is impossible not to recognise in Him an omnipotent power to create man by a spontaneous act, as well as to bring into being what we regard as one of the lower orders of animal creation. The act of giving life is, in itself, so far beyond the comprehension of our nature, that it seems, in comparison, but a very trifling matter what form or size the frame that contains that life is made to assume. One thing that Science teaches us, however, is that in animate life the form of development was progressive,

and throughout Nature we can trace a harmony in this respect, in a gradual advancement towards perfection.

Perhaps next in order to gradual development, selection claims the most important part in the programme of God's workings in this earth. His infinite wisdom has decreed to all creation its proper sphere of action. The elements of earth, air, fire, and water, each maintain the positions originally assigned to them respectively, and all other parts of the universe similarly fulfil their appointed functions without variation or signs of change. To man alone has been given what may well be styled God-like powers. Yet how insignificant are they when compared with those from which they are called. But even in human nature we can infallibly trace a series of races differing from one another in a degree due, apparently, to the existence in them respectively of varying developments of the higher powers; and hence we learn that different orders of the human race have been ordained, to each of which is given certain work to perform here on earth, and, as will be presently shown, amongst man is to be found a pre-ordained selection of one order or race for purposes of the highest importance.

In the human frame, again, are different members, having functions of various importance, but collectively contributing to man's wants and necessities. Similarly, in Nature also, we find a variety of talents in the individual component parts, but all working together in harmonious concord, and each fulfilling its allotted part, according to the powers of mind and body with which it has been endowed. In vegetable nature certain genera are pre-ordained for man's nourishment, others for the food of birds, or beasts of different kinds; whilst in the mineral kingdom there are varieties of earth, stone, and metal, to each of which is assigned a purpose differing from that of others. Thus all Nature works together in a beautiful harmony, each unit contributing its portion in the great work of existence, according

to the purpose and power for which each portion has been selected or pre-ordained.

“ Remember, man, the uncreated cause,
 “ Acts not by partial, but by general laws;
 “ All are but parts of one stupendous whole,
 “ Whose body nature is, and God the soul.”

Selection may then be admitted as one of the great laws of creation, for without it order could not possibly be maintained. It was by virtue of its influence that chaos was made to assume form and regularity ; that earth and water separated to within their respective bounds ; that the strata of which this world’s crust is formed were severally distributed, instead of being mixed together in a heterogenous mass ; that the fruits of the earth appear, each in their appointed seasons ; that the lower orders of creation have each their sphere of existence ; that man possesses power over all creation ; and, finally, that to man are given diversities of gifts, but all of which are worked by one and the same Spirit, dividing to every man severally as He will. Each unit in creation, selected by the majesty of divine power, has its allotted task to perform, one being pre-ordained to a higher, another to a lower estate ; one to honour, another to dishonour ; one to a brief existence, another to endure throughout untold ages ; one to an earthly sphere of action alone, another to a hope of eternal life.

Presumption alone could lead man to inquire into the “ why ” and the “ wherefore ” of God’s dealings with His creatures, or as to why one portion of mankind enjoys, as it evidently does, more of His blessings than are vouchsafed to others. Is God unjust that He should withhold the benefits of civilization and pure religion from some nations, whilst they are seemingly lavished upon others ?

“ Go wiser thou ! and in thy scale of sense,
 “ Weigh thy opinion against Providence ;
 “ Call imperfection what thou fanciest such,
 “ Say, here He gives too little, there too much.”

Science is but a study of the laws of God, and Religion being an exercise of the soul and embracing the whole duty of man in accordance with the injunctions of divine precepts, must be looked upon as a Science of the very highest order. To say, therefore, that Religion and Science are at variance, is but to assert that certain of God's laws are in variance with others also of His ordination, which is impossible. The sum and substance of the whole question then appears to be that the teachings of certain *so-called* men of Science are in antagonism with those of others who aspire to propound Religion. In other words, these doctors of Science disagree, and, therefore, one or both must be wrong; for true Science cannot confound true Religion, any more than true Religion can be at variance with true Science. Both being founded upon God's laws, the only safe test of their correctness must be found in their harmony.

If, instead of saying that Science and Religion are at variance, the word "theology" be put instead of "Religion," and "Dogmas of Scientific Doctors" instead of "Science," the whole subject assumes a totally different aspect, and the animus becomes equivalent to the oft-repeated assertion that Doctors disagree—neither more nor less. This we are perfectly ready to admit, but as their disagreement is a matter of no great importance (except in so far as the teachers of false Science too often draw many followers after them) as the truth must in the end be established, we need not now dwell further upon this subject.

CHAPTER II.

THE RECURRENCE OF EVENTS.

Few things in this life are more plainly exhibited to our senses than a recurrence of events ; and this, it will be found, upon a closer examination, possesses a great importance in the economy of the human race. It is only by a thorough appreciation of the existence of this law that history can be understood, passing events fully appreciated, and prophecy correctly interpreted. It is the companion of our everyday existence : day and night succeed each other with unerring punctuality ; month follows after month until a complete solar cycle is completed, and then a new year succeeds the old ; seed time and harvest have their appointed seasons with undeviating regularity ; and in the more distant sidereal system so perfect are the periods of recurrence, that mere human beings are able to foretell, to a second of time, the occurrence of certain relative positions of sun, earth, moon, and stars in their passages through the boundless realms of space.

These, and observations of a like nature, do but point to the existence of an unerring law, not of human conception, by which the whole universe is regulated and controlled ; and which, though incomprehensible to the human mind, must nevertheless be recognised and acknowledged, inasmuch as its evidences are so clearly presented to our view, that to doubt them would be but to question our own faculties of sight and understanding. Since, then, there do exist certain events of universal importance and subject to laws of periodic recurrence, it may not be considered unreasonable to believe that laws of a similar kind may underlie events which, though not so perceptible to our senses

as those affecting our material or outer state, may yet, as affecting our spiritual or inner nature, be subject to a like order of periodic recurrence, with that to which we have already referred. This is a matter which requires, and deserves, a more close consideration than it has hitherto received; not only because of its importance with reference to ourselves, together with the whole human race, but as a Science at least as deserving of consideration as many subjects of study at the present day.

An occasionally faulty memory, and the possession of a nature that requires to be refreshed by periodically passing into a state of obliviousness, or rest, are but circumstances which prove that the human frame is incapable of a development which shall enable it to equal, or nearly to approach the perfection of the Divine nature. The growth of learning and experience shows that the power is within us to improve our natural state, but life is not long enough to enable us to attain to a perfection of knowledge, even concerning the things pertaining to our own little world; how then can it be capable of perfect development to a still higher sphere? The existence of a power superior to our own must, therefore, freely be admitted before embarking on an investigation of truths which, at first sight, appear to be beyond human comprehension, and man must, in all humility, admit his own frailty before attempting to unravel mysteries which have been for ages hidden from his understanding, but nevertheless revealed, in unmistakeable language, by writers of past ages, in that volume which we delight to look upon as being inspired by Divine authority.

What if a knowledge of events yet to take place, recorded by ancient writers, should have been perfectly understood by them, but are at the present age incomprehensible to the majority of mankind? Are we to look upon their essays as dark mysteries, and beyond our comprehension? or are we justified in straining the meaning of their words in order to meet the causa-

cities of our limited understanding? By no means; for it must be admitted that an age of ignorance and superstition alone could justify such a course of reasoning.

In accordance with the immutable laws of Nature, darkness follows light, even as light also, in due time, succeeds darkness. If then man, in certain ages, enjoyed comparative fulness of light for a season, is it not reasonable to expect that a period of darkness would be permitted to reign before the recurrence of events should again bring about a season of intellectual light, and knowledge once more assert her supremacy after an interval of repose, such as we see takes place, at stated intervals, in all that surrounds us?

Come with me to the summit of a high mountain, whilst it is yet night, and observe that darkness surrounds us on all sides, as much there as in the valley beneath. Yet, watch—looking towards the East—and in due time, at its appointed season, a ray of light begins to scan the horizon :—

“ ’Twas ebbing darkness, past the noon at night,
 “ And Phosphor on the confines of the light,
 “ Promised the sun.”

This is, however, but the beginning of dawn. We see the light, but not the source whence it springs. As day approaches, and the fulness of light spreads gradually over the sky, we observe the sun steadily pushing its way upwards, as it were, and we become conscious that the first symptoms of approaching day derived their origin from its glorious orb. The light is there, and from thence, but how imparted or sustained is beyond our knowledge, though philosophers have endeavoured to penetrate into its unfathomable depths. The light increases, and gradually develops itself before the eye of man, attaining its perfection at noon, and then as gradually diminishes in brilliancy until it becomes again enveloped by, and hid beneath, the shrouds of night. Even thus is it also with intel-

lectual light, which, within the range of human history, has been known to wax and wane, as it were, in irregular tides; but ever and anon the recurrence of events has brought knowledge to its meridian, after which it has again sunk to rest for a season, only to rise anew in greater splendour than before.

Thus have the seasons of human intelligence passed through their summer, only to be followed by a less brilliant winter; but the spring again approaches, and the season shall at length arrive when the intellectual perfection shall delight in the brightness of a more perfect summer.

Within our own orb—which is but a speck in the universe—we have, in some parts, long summers and short winters, whilst elsewhere the relative duration of the seasons is reversed, so that the periods of recurrence have not the same vibrations. So also in respect to knowledge; and the history of the past teaches us that—as with the pendulums of different clocks—the vibrations of various classes of intellectual development have not the same periodic oscillations, and, of all learning, that which we derive from the Bible—relating to things spiritual—has a longer period of oscillation than the knowledge of more mundane events. Nevertheless, the recurrence of an understanding of things Divine has as certainly a fixed period as that of any other branch of Science.

In all ages men have attempted to understand the Bible, and to explain its hidden truths; but to accept the interpretations of those who lived only when the dawn of intellectual light had begun to shed its rays over the darkness of ignorance—when the source of that light was invisible or only dimly comprehended—is an error from which we must hope to escape so soon as the full brightness of its perfection shall have driven away all the floating clouds of darkness and superstition which accompanied it in the early dawn.

Without in any way desiring to throw discredit upon the writings of those good men who worthily obtained

the title of the early Fathers of the Church, yet must we, in all deference, declare that their writings and expositions of Divine truth do not commend themselves always to our mind. In their days the light of scriptural knowledge had certainly not attained to its full meridian; yet does the Church, in apparent ignorance of the theory of the recurrence of events, accept their teachings even at the present day, and its Clergy too often draw lessons more from their writings than from a study of the sacred scriptures themselves. Thus are they led into errors, and the teachings of the early Fathers are preached instead of the Bible itself. In other words, human doctrine is preached instead of the Gospel.

It would require but little argument to show that the decadence of any Church must inevitably follow where all advancement of knowledge is denied, and when the teachings of its primitive founders are accepted in lieu of the Bible itself. If our Clergy declare, by their preaching, that the writings of the early Fathers of the Church contain the true teachings of the Bible, and refuse to accept anything contradictory thereto—even though it be founded equally upon scriptural authority—what is that but to declare the Popish doctrine of “Infallibility” which has been so justly condemned by all Protestants and by not a few Romanists.

In all things there must be, according to Nature's laws, a progress of development, for nothing attains at once to a perfect state; and to mistake the dawn of truth for the full blaze of intellectual light is but a class of ignorance which denies wholly, for spiritual things, that gradual progress of growth which is observable by all, in everything else throughout Nature. The teachings of the Church, in all ages, have doubtless been effectual to a degree, and the enlightenment by which they were inspired has sufficed for the time being; but to suppose that a meridian of knowledge had been reached upwards of three hundred years ago,

would be but to deny the existence of the laws of Nature, with regard to learning, which are so clearly observable in all other events.

In endeavouring to expound this theory of the recurrence of events, it is necessary to impress upon the reader that in it also is included a recurrence of gradual development. In each return of periodic cycles the highest state of progress then obtainable can only be reached by degrees, and a period of spring must precede the blossom of summer, or the seed time that of harvest. As with the culture of the land, so with that of the mind, each periodic cycle finds improvements in the process, and so a higher attainment of perfection is reached, which so soon as the final summer of truth be set in, shall fill the earth with the knowledge of the Lord as the waters cover the sea.

All knowledge is from a Supreme source, which reigns within, and yet beyond our sphere, ruling omnipotent throughout countless universes and infinite space, and probably myriads of worlds, peopled like our own, daily offer praise and adoration to the same invisible and incomprehensible Creator. What if these worlds in their respective spheres represent a gradual progress of development through which human nature has to pass before attaining to that summit of sublime perfection rendering it capable of joining in the bliss of heavenly joys? Is it not possible that, previously to the period of earthly probation, we may have passed through indefinite existences in other spheres, the recollection of which is not vouchsafed to us, except by periodic spasms of memory, brought to mind by passing events in this world similar to what may have occurred to us in a former state? It is thus, or by some such argument, that the strange apparent recognition of fresh occurrences—seeming as though we had witnessed them before—is by some attempted to be reconciled to the understanding. If this indeed were the case, we should find in it a fresh proof of the unerring law of nature which delights in the recurrence

of the things ordained from the beginning, until the attainment of a sublime summit of development that finds its peer only in that indescribable region wherein the fulness of perfection alone shall reign, and nothing vile or unclean can enter.

There are few religions—however deeply steeped in ignorance and idolatry—that have not, within their tenets, some trace of our own Christian faith, and some writers have even gone so far as to assert that Egyptian mythology and our own Religion have been based upon the same Eastern fables. In many respects there is a strong resemblance of identity between the two, but where the one is founded upon revealed knowledge—or, shall we say, framed by a more highly perfect mental development—the other has been permitted to fall to the lot of less favoured peoples, who, having got the truth once, perverted its application, and so established an idolatry out of the elements of a pure Religion. Thus we discover a strong line of distinction between the different races of the earth, having reference to their religious proclivities, as well as to their present worldly position ; it is, however, difficult to understand to what end so much diversity of race should have been permitted to exist. But, if the theories above briefly referred to concerning the recurrence of events, and the gradual development towards perfection be correct, we recognise at once the imprint of the same Divine hand, carrying out its immutable laws alike in the perfection of human knowledge as in the selection of race. In both cases the growth is gradual, and selection follows only upon perfect development, so that in all things, the time must sooner or later arrive when the Great Creator shall send forth his fiat “Let there be light,” and it shall certainly come to pass.

The necessity for creating light proves the existence of darkness before-hand ; but as it is impossible to suppose that the sun, moon, and planets, and stars within our system were made exclusively for the use of our earth, it is but natural to presume that the chaos

whence the latter was formed first existed beyond the regions of light, but, when prepared for human habitation, was brought within the range of the solar system, and so made to participate in that light which it had not formerly enjoyed. As with material light, so also with intellectual. On our own sphere but a limited number are brought within range of the spiritual light of truth, whilst the majority of created beings remain still in a state of mental chaos, the time for their initiation into the solar system of knowledge not yet having been reached by them in their gradual course of development towards perfection.

It is important here to note that the diffusion of light varies in intensity in different regions both in a material and in a spiritual, or intellectual, sense. In neither case do we find the most fruitful returns from where the light is brightest and the heat greatest. The soil has more to do with productiveness than the mere blaze of the sun; and, as in countries so with races, the thickness of fertile soil is found to vary according, no doubt, to some unerring law, which, in respect of the land, is hidden from our knowledge, but as regards a chosen race, is clearly pointed out and recorded for our guidance and instruction.

In the present work we have nothing to do with material light, and reference has only been briefly made to it in order the more clearly to explain the working of a recurrence of events, and a gradual development in created things as well as in things spiritual, or intellectual.

“ Created things a circling law pursue,
 “ Old combinations but recur anew;
 “ Soon as the sun its noon-day limit gains,
 “ It seeks again the occidental plains,
 “ In endless circuit hastening to roll,
 “ And follow still an ever shifting goal—
 “ The northern blast alike, through space fulfils
 “ It's evolutions tow'rd's the southern hills,
 “ The subtle ether feels the impulse given,
 “ And hurries ceaseless through the vault of heaven;

" The ocean's exhalation feeds the rill
 " That flows again its parent sea to fill;
 " The aqueous lymph its motion ne'er abates,
 " But in a fixed rotation circulates.
 " Thus all terrestrial things, whate'er they be,
 " Maintain a restless vain activity.
 " Events arise, they culminate and wane
 " But to be reproduced in time again;
 " Things antecedent perished, as a tale,
 " And future ones oblivion still shall veil;
 " Whatever has been will again be done,
 " And nothing new exists beneath the sun."

From the Bible we clearly learn that, in the course of gradual development, Abraham stands pre-eminently first as the progenitor of a chosen and selected race. Accordingly we find all the greatest power, both of mind and body, possessed by his descendants. After the enjoyment of a great light, however, the first meridian passed, and was followed by a night of great darkness. The dawn returned, and day advanced till it reached again its meridian in the days of King David. After his time again the light waxed feeble, and, late in time, at the approach of another night, Christ came into the world, nor left it until the sun had set amidst clouds of great darkness; but not before He had assured His people of the return of day to them again. The darkness which preceded Christ's coming into the world was faithfully foretold by Isaiah, saying, " Go, " and tell this people, Hear ye indeed, but understand " not; and see ye indeed, but perceive not. Make the " heart of this people fat, and make their ears heavy, " and shut their eyes; lest they see with their eyes, " and hear with their ears, and understand with their " heart, and convert, and be healed. Then said I, " " Lord how long?" And he answered, ' Until the " " cities be wasted without inhabitant, and the houses " " without man, and the land be utterly desolate, and " " the Lord have removed men far away, and there be " " a great forsaking in the midst of the land. But yet " " in it shall be a tenth, and it shall return, and shall

“ ‘be eaten, as a teil tree, and as an oak, whose substance is in them, when they cast their leaves; so
 “ ‘the holy seed shall be the substance thereof.’ ”

Here then we have indubitable testimony, first of all to the existence of an intellectual darkness, and to the eventual restoration of light again, and also an assurance of the existence of a “holy seed,” or, in other words, of an “elected people,” in the world unto all time; nor does there appear any doubt that the once chosen branch is to continue the elect throughout all ages. On this point the Bible is our only authority, and—as will appear more clearly in subsequent pages—the predictions contained in holy writ are fully borne out by the histories of the past and present. Let not human frailty exclaim, “Why should one people be preferred, in the eyes of an impartial God, to another?” Listen, frail mortal! The development of the mind of man is but a dim reflection of the unerring knowledge of the Most High, for “in the image of God created He man.” We are the clay, God is the potter; and as man selects one vessel of clay, made by himself, to honour, and another to dishonour, so God likewise has chosen one people to Himself for all time and ages, and has, at His pleasure, raised up others that He might in them make His power to be known. Let not then the made thing presume irreverently to ascribe any event on earth to “mere chance,” or to suppose that the truthful records of the Bible were given for the purpose only of leading to vain discussions, or to the establishment of ungodly doctrines. The Bible has, however, too often been used by unholy people for the purpose of disseminating untruths, which has led even to a schismatic disruption of the Christian Church, and to the promulgation of divers beliefs in the one and same land, so that one says, “I am of Paul;” another, “I of Apollos;” and, another, “I of Cephas.” Religion being thus so divided, is it to be ridiculed, or set at nought as a thing of no vital importance? By no means; Religion

is our all. What then! are all Religions true and pure? By no means; but as it has pleased the Almighty to raise up a people peculiar to himself in times of old, dividing the same into twelve tribes for his own unrevealed purpose, so did he also choose from amongst those tribes two to whom the pre-eminence was ascribed in ancient days, viz., to Judah first, and afterwards to Ephraim. Reasoning then from the experiences of the past, is it not sensible to believe that, for some inscrutable and hidden purpose the Almighty has vouchsafed to establish leaders of His people in the present days, not only in temporal, but also in spiritual things? This is nothing more than what some of our scientists would call a "selection of species" (but from a somewhat different point of view) which selection, it is clearly shown throughout the Bible, did exist in earlier ages, and, therefore, why not in the present age?

It would naturally appear that the selection of Religion must depend wholly upon the peculiar development of the intellectual faculties; the purest development—and not necessarily the highest in other things—leading, by a natural selection, to the purest religious beliefs, the vital essence of which is "love." No Religion that would for one moment countenance persecution, excommunication, or intolerance, can claim, with any show of reason, a pre-eminence over other religions. "Pure Religion and undefiled Religion is "this, to visit the poor and the widow in their affliction, and to keep themselves unspotted from the "world." Taking this beautiful definition of a truly acceptable Religion as our guide we would ask, in all deference, where is the Religion to be discovered that shows itself so pure and holy; or that commends itself to the world at large on account of the blameless lives of those who profess its tenets? It is not to be seen in assemblages called Churches, for in each and all of them minds are to be met with varying from one another upon scriptural matters of detail as widely as

the poles are asunder. The true Church of God is in the heart of man, where, free from formularies and doctrinal teachings, he can worship his Creator in the beauty of holiness. As St. Stephen and St. Paul both testify "The most High dwelleth not in temples Acts vii. 48. "made with hands." In obedience, however, to Acts xvii. 24 Divine injunction, the godly man does not neglect his Church, but, in accordance with the law laid down first under the Mosaic dispensation, and never since repealed, he observes the Sabbath day to keep it holy, and does not neglect to assemble with others on that day to render thanks to his Divine Creator, and to offer up his prayers and supplications according to the ritual of his selected religious ordinances.

It is not the purpose of the present work to attack any form of Religion; but, as will be shown in subsequent pages, the Divine Author of our existence has, from early ages, ordained the ministers of His own Gospel; and amongst them, therefore, we must expect to find the most perfect oracles of God. Differences on what are called "doctrinal teachings"—whereby attempts are made to explain what is incomprehensible, to define mysteries, and to limit infinity—emanate certainly more from the author of evil than from any other source. Divest Christianity of all doctrine, and there remains simply "love"—love to God and love to our neighbour; for on these two commandments hang all the law and the prophets.

Whichever Religion, then, approaches most closely to the pure love of scripture must, of necessity, be the chosen one by selection. It will be seen, however, that a special race has aforesaid been chosen to conserve the true oracles of God, and to make them known to the heathen, and to all apostate nations, amongst whom must the purest faith be found; and it is, perhaps, not to be wondered at if, whilst searching for the one, we have found the other, and the light of everlasting truth has, at last, shed its rays over a benighted world, and the light of prophecy, so long

withheld from those whose eyes were darkened that they could not see, and whose ears were stopped that they could not hear, has again, in His own appointed time, begun to shed the first streaks of its effulgent rays over the earth, and will doubtlessly continue to increase in brightness until it reaches the meridian of perfect day. Then shall the true Church of Christ exclaim with the enraptured king, "Lord, whom have I in heaven but thee, and what is there in earth that I can desire in comparison with thee?"

The prophecy of Isaiah, quoted in a preceding page, was referred to by our Saviour himself as being fulfilled in His days. This is a somewhat remarkable, but very important, fact, which must be made more clear before we proceed further; for only upon a full comprehension of this fact can we understand how certain apparent errors should present themselves to the readers of apostolic writings. These errors are not, however, in the writings themselves, but have arisen in the interpretation of them in consequence of an omission to read them with their context, which is the Old Testament.

It will not be denied that the Israelites were God's chosen people, and the history contained in the earlier part of the Bible refers principally to them. Then we have the Prophets, whose writings are directed almost exclusively to Israel and Judah. Next comes the New Testament, which records Christ's errand to earth amongst His own people; the establishment of churches abroad by His apostles; and, finally, the mysterious Apocalypse in which is connected, in a marvellous manner, the churches of the apostles, the ultimate fate of the several tribes of Israel, and events that shall prelude the end of this world's course—thus, we see, that, taken as a whole, the Bible contains a history, past, present, and future, of the chosen—or elected—people of God, and it is our intention to analyse that history in the following pages.

As has been before stated, the true light of prophecy—that is, the understanding of the revealed purposes

of God—was vouchsafed to Abraham ; subsequently it was revealed to Moses ; David understood clearly the decreed will of the Almighty, and the prophets who followed after him appear to have had an especial calling to make known God's will to His people. Our Saviour Himself of course fully comprehended the Scriptures of His day, and in carrying out the decree ordained from on high, Christ faithfully enacted all for which He came into the world. For a hidden, but, no doubt, supremely wise purpose, which it is not given to man to comprehend, He did not permit His disciples, to whom the truths of scripture were clearly revealed, to show to the world all the knowledge on the subject which they themselves possessed. No doubt their mission, which was to spread the Christian religion, established by Christ himself, over the earth in supercession of the Mosaic dispensation, was sufficient work for them to perform. Of all the Apostles St. Paul, from his writings, appears to have been the only one who attempted to go further than this, but even his few observations relative to God's hidden purposes give but a dim foreshadowing of the revelations vouchsafed to the prophets of earlier days.

To return to the question of the intellectual darkness which overshadowed the earth in our Saviour's time. We care not to search for information beyond the pages of the Bible itself, in which will be found sufficient evidence of the truth of what has been above stated. In the remarkable prophecy by Isaiah, quoted at page 14, the want of intelligence in things scriptural was clearly foretold, and so also was the return to intellectual light at some future time. There are also other passages in the writings of Isaiah wherein the falling away from true spiritual knowledge was clearly predicted, as where the prophet exclaimed, "Thy first father hath sinned, and thy teachers have transgressed against me;" for, "they have not known nor understood; for he hath shut their eyes that they cannot see, and their hearts that they cannot understand." This passage is clearly a repetition of the

Isaiah xliii.
27.

Isaiah xliv.
18.

former warning ; but by reading the two together we perceive that the return of darkness after light was to be a punishment for sin, and a judgment on the people for forsaking the law and the God of their fathers. And at the time of this falling away the prophet exclaims, "Their watchmen are blind; they
 "are all ignorant," "and they are shepherds that cannot
 "understand," and, as a natural consequence, the people, being without leaders, "wandered as blind men
 "in the streets." How exactly these predictions were fulfilled will be made clear in the following pages.

saiah lvi.
 3, 11.

Turning now to the other side of this sad picture of spiritual destitution, let us learn what is to be the end thereof? As in temporal and material things, so also in the intellectual state of man, light follows darkness, even as darkness, light. It is not necessary at present to pause for a consideration as to whom the predictions of wrath and of the removal of a knowledge of the truth were addressed ; but following up the prophecies further, a new light breaks upon the senses. God hideth his anger, and will not always show displeasure.

saiah xxxix.
 3, 24.

"In that day," says the Prophet, "shall the deaf hear
 "the words of the book, and the eyes of the blind
 "shall see out of obscurity, and out of darkness.
 "They also that erred in spirit shall come to under-
 "standing, and they that murmured shall learn doc-
 "trine." Again, in opposition to what has before been

saiah xxxiii.

threatened, we read, "The eyes of them that see shall
 "not be dim, and the ears of them that hear shall
 "harken." "Then the eyes of the blind shall be
 "opened, and the ears of the deaf shall be unstopped."

saiah xxxv.

From the words of prophecy it does not appear clear when the return of sight and hearing is to take place. For reasons hard to be understood, prophecy is often vague in many points, but in none so much as in the exact period of its fulfilment. In the first passage, quoted at page 14, we are told that the blindness foretold was to last "Until the cities be wasted without
 "inhabitant, and the houses without man, and the

“ land be utterly desolate, and the Lord have removed
 “ men far away, and there be a great forsaking in the
 “ midst of the land.” Again we read in the 29th chap-
 “ ter of Isaiah the following remarkable passage, “Foras-
 “ much as this people draw near me with their mouth and
 “ with their lips do honour me, but have removed
 “ their heart far from me, and their fear toward me is
 “ taught by the precept of men; therefore, behold I
 “ will proceed to do a marvellous thing among this
 “ people, even a marvellous work and a wonder; for the
 “ wisdom of their wise men shall perish, and the under-
 “ standing of their prudent men shall be hid.” “Is it
 “ not yet a very little while, and Lebanon shall be
 “ turned into a fruitful field, and a fruitful field shall
 “ be esteemed as a forest? And in that day shall the
 “ deaf hear the words of the book, and the eyes of the
 “ blind shall see out of obscurity, and out of darkness.
 “ The meek also shall increase their joy in the Lord,
 “ and the poor among men shall rejoice in the Holy
 “ One of Israel.”

In these and in similarly obscure terms the signs of the time for the accomplishment of the promised return of light are generally described in prophecy, from which but little clue can be obtained for a discovery of the appointed season. This, however, is not our object at the present moment, but an attempt will be made to unravel some of these prophecies in a subsequent chapter; but the principal object now is to show that both a season of darkness and a future return of light have been predicted in unmistakeable terms by the prophets of old.

When Christ propounded his parable of the “Sower” to the multitudes, his disciples inquired of him his reason for speaking at all in parables. In reply our Saviour stated that it was “because they seeing, see not, and hearing, they hear not, neither do they understand. And in them is fulfilled the prophecy of Esaias, which saith, ‘By hearing ye shall hear and shall not understand, and seeing ye shall see, and

Matt. xiii. 1

Mark iv. 1.

Luke viii. 1

John xii. 40

“ ‘ shall not perceive.’ ” But, he added, according to St. Mark’s account, “ Unto you it is given to know the “ mystery of the Kingdom of God; but unto them “ that are without, all these things are done in “ parables.”

The importance of the fact that in our Saviour’s time the prophecy of Isaiah was actually being fulfilled, is perhaps shown, as clearly as it could be, by Christ’s quotation of it being recorded in all four of the Gospels. St. Paul also quoted the same prophecy against the Jews in Rome, when addressing those of them who were in that city, and again, when writing to them from Corinthus. Thus we have unquestionable testimony of the fact that darkness had fallen even upon God’s own elect people, according to prophecy, at the time of our Saviour’s sojourn here on earth.

cts xxviii.
5.

om. xi. 8.

The time when this darkness was to give place to returning light is also referred to by St. Paul, when addressing the Jews in Rome, where he observed, “ For I would not, brethren, that ye should be ignorant “ of this mystery, lest ye should be wise in your “ own conceits; that blindness in part hath happened “ to Israel *until the fullness of the Gentiles be come “ in.*” Here, again, is a specific time given for the removal of this partial blindness; but, taken by itself, this passage of scripture does not serve to denote when the return of light may be expected, or how the true light, when it does return, is to be distinguished from a luminous halo of transient birth. We shall, however, in the following pages, endeavour to gather light upon this subject by reading text with text, and putting our own interpretation of scriptural writings to the test of a comparison with past and current events.

om. xi. 25.

CHAPTER III.

ISRAEL AND JUDAH.—PART I. THE KINGDOMS.

A large portion of the Old Testament is devoted to a record of the early history of God's elect race. Up ^{About 1920} to the time of Abram no people had been specially ^{B.C.} selected for God's own purpose upon earth. In Abram's day, however, the world had become estranged from God, as it was also before the flood. In Noah's time the rebellion of mankind led to a fearful punishment, and all except a few were destroyed by the waters of the deluge. The remembrance of this punishment did not, however, restrain man from repeating acts of wickedness and irreligion; God, in his infinite mercy refrained from further summary acts of vengeance, but He separated a chosen seed unto himself with the view—as it would seem—of drawing mankind to Himself by acts of love rather than by wrathful punishment. Looking back upon the history of mankind, who is ever constantly tempted by the power of evil on the earth, it seems clear that to have repeated punishments upon the disobedient whenever man rebelled against his Maker, as had once before been done, would have led to constant destructions upon the earth, and so have prevented it from ever becoming fully populated. God therefore determined to endeavour to draw man to Him by cords of love, instead of by wrathful punishment. To this end He selected Abram as His servant, to whom He showed especial favour, as to one worthy of so high a distinction, and bound Himself by an oath to give to his seed, *for ever*, blessings innumerable on this earth, and—under condition of faithful service—everlasting salvation in the world to come. These promises were

not, however, bestowed without threats of punishment in the event of rebellion; but in no case was the punishment to extend to a total destruction of the chosen race, but it was promised that a tenth should always be saved as witnesses to the rest of the world. Abraham continued faithful to God, as did also his son Isaac, the only offspring of his first wife Sarah.

Isaac had two sons—who were twins—by his wife Rebekah, but it was to Jacob and to his seed that the line of inheritance was vouchsafed. Jacob espoused first his cousin Leah, through the treachery of her father Laban, although he was engaged to her sister Rachel, whom, however, he also subsequently married. Judah was the last son which Leah bare to Jacob, and Rachel—whom only Jacob loved—had but one son, Joseph. To these two sons of Jacob were the highest favours of God shown, and through them have the promises made to Abraham descended. As of the two sons of Isaac the birthright did not fall to the lot of the elder, so also Reuben, though the firstborn son of Jacob, was not destined as heir to the inheritance; “but, forasmuch as he defiled his father’s bed, his birthright was given unto the sons of Joseph the son of Israel; and the genealogy is not to be reckoned after the birthright. For Judah prevailed above his brethren, and of him came the chief ruler; but the birthright was Joseph’s.”

hron.v. 1,2.
n. xxxv. 22.

m. xiii. 8.

xxiv. 13.

Levi, Leah’s third son, who was next older than Judah, had for a time the pre-eminence over his brethren, inasmuch as from his seed was born Moses, who was the first leader of the Israelites, and brought them out from their Egyptian captivity. After the death of Moses, the leadership naturally fell upon Joshua, Jehoshua or Oshea (as he is variously called in the Bible), the son of Nun, who was of the tribe of Ephraim, the son of Joseph. This same Joshua was previously the minister of Moses, and he and Caleb (of the tribe of Judah) alone stood firm in their faith and trust in the Divine promises, when the rest of the

people broke out in rebellion against Moses through fear of the strength of the inhabitants of the land, after the return of the first expedition to search out the country of Canaan. Joshua lead the people of Israel into their promised land, and having conquered, and in part only driven out the former inhabitants, he divided it amongst their tribes. Joshua did not live long after this, and, on his death, the leadership of the tribes again fell to the lot of Judah. From this time the land continued under Judges until Samuel. The office of Judge appears to have been hereditary, for when Samuel was old the people represented to him that his sons, being corrupt in their practices, were not fit to succeed him, and they therefore desired to have "a king to judge them like all the nations." In spite of Samuel's remonstrances the people insisted upon having a king, and he chose Saul, the son of Kish, of the tribe of Benjamin, whom also he anointed king. Saul was not only a member of the smallest of the tribes of Israel, but, according to his own evidence, he did not even belong to any of the leading families, for, said he to Samuel, is not "my family the least of all the families of the tribe of Benjamin?" After Saul had reigned about thirty-two years his abominable behaviour caused God to reject him as king, and Samuel was sent to Bethlehem to anoint David, the son of Jesse, of the tribe of Judah, to be king. David belonged to Saul's household, but after he had slain Goliah, the giant of the Philistines, Saul became envious of his popularity and sought to kill him. David, however, escaped out of Saul's hand, and after wandering about for some time, he settled himself at the cave of Adullam, where he was soon joined by a band of spendthrifts and loose characters, and he became a captain over them. With this army David returned to Judah, and came into the forest of Hareth, where he commenced an open rebellion against the government of Saul, and carried on wars against the Philistines on his own account.

Num. xiv.

Joshua i. 1

Judges i. 1
B.C. 1425.

1 Sam. vii

1 Sam. ix.
B.C. 1095.

1 Sam. ix.

B.C. 1063.

1 Sam. xx
1, 2.

Saul also was constantly at war with the Philistines, and on one occasion so great was the defeat he suffered at their hands, that, in a fit of despair, having seen his three sons, and most of the flower of his army destroyed, he fell upon his own sword and so killed himself.

out
1. 1055.

am. ii. 4.

After the death of Saul, David was made king at Hebron, and was anointed the second time by the men of Judah. David was not permitted to enjoy the throne in peace, for several of the people, under the leadership of Abner, the son of Ner, still adhered to the house of Saul, and they took Ish-bosheth, Saul's son, and brought him over to Mahanaim, a place across the Jordan, in the tribe of Gad, and made him king over Gilead, and over the Ashurites, and over Jezreel, and over Ephraim, and over Benjamin, and over all Israel.

After this, Abner led an army against David, and the two forces met together by the pool of Gibeon. In this encounter Abner was thoroughly beaten, but the men of Israel still adhered to their king, and there was long war between the two houses of Saul and David. The whole strength of Ish-bosheth appears to have been in Abner; on one occasion, however, that king so insulted his chief captain that he rebelled against him, and, after having talked over the principal men of Benjamin, he entered into negotiations with David to transfer the whole kingdom to him. Subsequently Abner went to Hebron and had a personal communication with David on the subject, but on his return he was treacherously murdered by Joab, one of David's captains, who looked upon Abner as a spy, and his overtures as deceitful.

On the death of Abner, Ish-bosheth lost his principal supporter; neither does there appear to have been any man in Israel to take his place. The rebellion that Abner had stirred up, before his expedition to Hebron, extended, and Baanah and Rechab, two of Ish-bosheth's captains, murdered him, cut off his head, and straight-

way carried it to David. After this, all the tribes of Israel swore allegiance to David, and they anointed him, a third time, king over Israel. Upon being made king over all Israel, David moved his seat of government to Jerusalem, where he reigned for thirty-three years.

The sceptre had now been established in the tribe of Judah, by whom it was retained, though shortly to be shorn of much of its possessions and power, until the advent of the Messiah, as was foretold by Jacob before his death: "The sceptre shall not depart from Judah, nor the lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be."

Solomon succeeded his father David as king over the whole of Israel, and he reigned forty years in Jerusalem. The brilliancy of King Solomon's court has, perhaps, never been exceeded, either before or since his time. In the early part of his reign he did all that monarch could devise to give lustre to his government. He maintained a large army, fortified the principal towns of the country, erected many magnificent public buildings, and liberally encouraged the fine arts and sciences. Doubtless all this was only accomplished by means of heavy taxation; and so long as the king retained the respect of the people, and the public funds were expended for the good of the country at large, the burthen was cheerfully submitted to. After a while, however, King Solomon showed an ungovernable attachment to women; and, not content with those of his own country, he had intercourse with the Tyrians, Sidonians, Ammonites, and others—in direct violation of the law of Moses, by which the Israelites were prohibited from intermarrying with foreign women, lest they should turn away their husbands from the worship of God. Solomon disregarded this law, and he had seven hundred wives, all of whom were descended from the most exalted families, and one of them was daughter to the King of Egypt. Besides these, he had also three hundred concubines.

Ex. xxxiv.
15, 16.

In all ages female influence has exercised a strong power over man. Solomon was not, in any way, proof against this influence, even when exercised for evil; but, yielding to the wishes of his strange wives, he devoted the public funds—which previously had been spent on the great Temple, and in the erection of other stately public edifices—to the establishment of temples to Chemosh, the idol of the Moabites, upon the Mount of Olives; to Molech, the idol of the Ammonites; as well as to the several heathen deities worshipped by his foreign wives. The expenses of Solomon's privy purse must have been something tremendous; and when the people saw the public funds expended in debauchery and voluptuousness, and in the erection of heathen temples, instead of being laid out for the general benefit of the community at large, it can be no cause for wonder if they became restless, and dissatisfied with the state of affairs; and whenever such a feeling exists in a nation there is always someone ready to take the lead in fomenting agitation or rebellion.

ings xi.

Notwithstanding the general popularity and power of King Solomon, he had two implacable enemies. When his father David took possession of Edom, Joab, the commander of the army on that occasion, caused all the male inhabitants of the country, who were capable of bearing arms, to be put to death. Hadad, a relative of the King of Idumea, who was then young, escaped the massacre and fled to Egypt, where he afterwards married the sister of Taphines the queen. On the death of David and Joab, Hadad returned to Idumea, with the intention of raising a rebellion against Solomon, but being unable to carry his purpose into effect, he went into Syria, where he joined himself with one Rezon, who, at the head of a band of men, was in rebellion against Hadadezer, King of Zobah. These two together subdued that part of Syria, and they also constantly harassed the Israelities, during the latter part of King Solomon's reign, by attacks upon their territory, when, according to Josephus,

ings xi. 14.
Josephus.

they committed great slaughter upon the Israelites, and obtained immense booty.

Solomon's other great enemy was Jeroboam, a native of Ephratha, who had once been in the king's service. Jeroboam's first employments under the State were in some capacity in the building of Millo, and in carrying out repairs and improvements to the walls and fortifications of Jerusalem. In these situations Jeroboam attracted the notice of the king by his activity and perseverance, in consequence of which he was raised to the position of "ruler over all the charge of the house of Joseph," or, according to Josephus, the king "invested him with the military command of the tribe of Joseph."

This appointment brought him into close communication with the leading people of the tribes of Ephraim and Manasseh, and he naturally enjoyed many opportunities of making himself personally acquainted with public feeling in those divisions of the kingdom. No doubt considerable jealousy existed in Ephraim against Judah on account of the possession of the government by the latter, when, as was well understood, the birth-right belonged to the house of Joseph. Jeroboam was evidently ambitious as well as clever and industrious, and no doubt he had often listened to representations relative to the heavy taxation to which the nation was subjected, and that, not for purposes calculated to advance the welfare of the people.

One day as Jeroboam was leaving the city of Jerusalem, he met with the prophet Ahijah who informed him that on the king's death the kingdom would become divided, and the greater portion of it would proclaim him king, whilst only a small remnant would adhere to Solomon's son. Probably the idea of seizing the throne had, before this, occurred to Jeroboam, and it is possible that he had already commenced the organisation of a conspiracy for that purpose; for soon after this event Solomon sought to kill Jeroboam, and he was obliged to flee into Egypt to save his life.

As soon as the death of King Solomon was known in Ephraim, Jeroboam's friends sent word requesting him at once to return to Sichem, and he lost no time in doing so. On his arrival he found that Rehoboam, Solomon's son, had already repaired thither to proclaim himself successor to his father in a general assembly of the people.

It may at first cause some astonishment why Rehoboam should not have declared himself king in Jerusalem, but the reason for repairing to Sichem, in Ephraim, for this purpose probably was that the disaffection of that tribe was well known, and it was considered likely that the presence of the hereditary successor to the late king, accompanied by a brilliant court, would cause the people, in a moment of enthusiasm, to accept him as their king. The malcontents, however, before committing themselves, sent up Jeroboam to the assembly to demand, in their name, that the government should henceforth be carried on with less rigour, and that the taxes should be made less burthensome than heretofore. After taking three days to consider the request, Rehoboam indignantly rejected it, and thereupon a general insurrection took place, and the people were so exasperated at the treatment their demand had received, that when Adoram, one of the officers of the treasury, was sent to appease the tumult, they not only refused to listen to him, but they stoned him to death. This act of violence so intimidated the king, that he at once returned, with all haste, to Jerusalem, where he collected an army with the intention of subduing the people by force to allegiance, all of whom, with the exception of the tribes of Judah and Benjamin, had declared against him. At the instigation of Shemaiah, the prophet, however, this enterprise was abandoned, and Rehoboam desisted from an act which would have plunged the kingdom into a civil war.

The land now became divided into two kingdoms, Judah and Benjamin constituting the kingdom of

Judah, with Rehoboam as their king, whilst the rest of the tribes elected Jeroboam as king, who established his seat of government at Sichem, in Mount Ephraim.

In the election of Jeroboam as king over Israel, we find a verification of the words of Micah: "But thou, Mic. v. 2. Beth-lehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel." These words having been written after Jeroboam's time, the election of that king to rule over Israel, on its first separation from the kingdom of Judah, cannot be said to have been a fulfilment of the prophecy. It is, however, a coincidence that the first temporal, and the great spiritual, kings over Israel should both have come out of Bethlehem Ephratah, and may be looked upon as a remarkable evidence of the recurrence of events, or, as is sometimes said, "history repeats itself." This is not the only instance in which parallel events occurred in the lives of our Saviour and Jeroboam. Both of them escaped into Egypt to save their lives from the then reigning authorities in Jerusalem, and they both subsequently returned from Egypt to rule over Israel.

Jeroboam did not long continue to hold the seat of government at Sichem, for he went out from thence and built Penuel. Jeroboam evidently did not feel very safe in his kingdom, for he feared that if the people should go up to Jerusalem to attend the yearly sacrifice they would, by some means or another, be induced to return again to allegiance to Rehoboam, and, he argued, "they shall kill me and go again to Rehoboam, king of Judah." In this dilemma he took counsel, and made two calves of gold, and set them up, one in Beth-el, and the other in Dan. He then issued a proclamation to the people, in which, after reminding them of the omnipresence of God, he said that it was needless for them to undertake a tedious journey to Jerusalem to observe the Feast of

Tabernacles, for he had erected and consecrated two temples within his own territories, and to them they might resort for their religious exercises. The idea of making two calves and setting them in the extreme borders of his dominions, appears to have been borrowed from the practice of the Egyptians, amongst whom Jeroboam had lived, for they had two oxen, the objects of their idolatry ; one called Apis, at Memphis, the metropolis of Upper Egypt ; the other called Mnevis, at Hierapolis, the chief city of Lower Egypt.

Having summoned the people thus to observe their Feast of Tabernacles, he exclaimed, in the words of Aaron when he called upon the Israelites to worship the golden calf in the wilderness, " Behold thy gods, " O Israel, which brought thee up out of the land of " Egypt ! "

In order to make himself popular with the people, Jeroboam consecrated to the priesthood whoever desired it, irrespective as to whether they were of the tribe of Levi or not, whilst he arrogated to himself the office of high priest, and offered upon the altar, and burnt incense.

These stratagems answered to secure his popularity for a time, but their very success appears to have made Jeroboam proud and overbearing, and his intolerable oppression caused great numbers of the priests and Levites, and many of the principal among the people, to desert him. These discontents repaired to Jerusalem, and, in the space of about three years, Rehoboam's influence and power became greatly augmented, whilst Jeroboam's was, in a similar proportion, diminished.

Rehoboam, who now reigned in Judah, was no better than Jeroboam in his devotion to God. His mother was Naamah, an Ammonitess, and no doubt he had, in his infancy, been encouraged to observe the idolatrous practices of the Ammonites, the influence of which had not been counteracted by his father's very excellent precepts and admonition. During his reign Judah did evil in the sight of the Lord, and built them

high places, and images, and groves, on every high hill, and under every green tree. The whole land, from Dan over to Beersheba, was thus given over to idolatry.

The reigns of Jeroboam and Rehoboam were by no means peaceful, for, besides the existence of a continual state of war between the two kingdoms, Shishak, King of Egypt, besieged Jerusalem and sacked the Temple. No peaceable negotiations appear ever to have been attempted between the two States of Israel and Judah for the re-establishment of an united monarchy, but through a succession of kings on either side war was almost constantly carried on between them, whilst both were subjected to repeated attacks from the neighbouring nations. When, however, Jehoshaphat was King of Judah, there was for a time peace between the two kingdoms, and he joined with Jehoram, King of Israel, in an attack against Moab, in which expedition the combined forces were victorious.

About the year 742 B.C., Ahaz began to reign in Jerusalem. and Pekah, King of the Israelites made a league with Rezin, King of Damascus, to unite their armies and attack Jerusalem. The main object of this war failed, but Rezin took possession from Judah of the important commercial city of Elath on the Red Sea, and, having put all the inhabitants to the sword, he established a colony of his own people in that town. After this Ahaz entered into an alliance with Tiglath-Pileser, King of the Assyrians, against Israel and Syria. Tiglath-Pileser with Pul, also a King of Assyria, attacked the Israelites, and carried away with them into captivity the Reubenites, the Gadites, and half the tribe of Manasseh, and placed them in Halah and Habor, and Hara, and by the river Gozan.

In the following year Hoshea, who was a favourite at the court of the King of Israel, formed a conspiracy against Pekah and killed him, and after an interregnum of about nine years Hoshea usurped the government of Israel. Between three and four years after this Ahaz,

King of Judah, died and was succeeded by his son Hezekiah.

Tiglath-Pileser, King of Assyria, having died also about this time, he was succeeded by his son Shalmaneser, one of whose first acts, after ascending the throne, was an attack upon Israel, the result of which was so successful that he placed Hoshea under tribute. Hoshea, however, desiring to rid himself of this burthen, sought an alliance with So, King of Egypt, and obtained promises of support against Assyria. Thus encouraged, Hoshea ceased payment of the stipulated tribute, whereupon Shalmaneser seized Hoshea's person and shut him up in prison, and, at the same time, marched a powerful army against Samaria, which, after a resistance of rather more than two years, at length surrendered to the Assyrians. This conquest proved wholly destructive of the kingdom of Israel, Hoshea himself being imprisoned, and his subjects transported into Media, to the same districts whither Tiglath-Pileser had conveyed his prisoners after the previous Assyrian invasion.

1 Kings xvii.
—6.

3.C. 721.

1 Kings xvii. 6.

About
3.C. 678.
2 Kings xvii.
24.

Some years after this the King of Assyria brought men from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria instead of the children of Israel; and they possessed Samaria, and dwelt in its cities. Josephus states: "The Hebrews still call these people Chuthites, but, among the Greeks, they bear the name of Samaritans. They are a people of a changeable disposition, accommodating themselves to existing circumstances and occasions, as their interests point out. When the Jews are in a prosperous situation, they claim kindred to them, as being of the lineage of Joseph; but, on the contrary, when our people are oppressed with misfortunes, they allege that they came from a distant country, having no connection with us, nor interest in our affairs." Thus was fulfilled the prophecy of Isaiah, delivered in the days of Ahaz, King of Judah:

“ Within threescore and five years shall Ephraim be broken that it be not a people.” Isaiah vii.

The final destruction of the kingdom of Israel took place—according to Josephus—about 947 years from the departure of their ancestors from Egypt, 800 years from the days of Joshua, and 240 years, 7 months, and 7 days from the revolt against Rehoboam.

From the date of the establishment of the separate kingdom of Israel, to that of its final dispersion, all its kings encouraged idolatry, as it is written in the prophecy of Hosea, “ Ephraim is joined to idols.” Hosea iv. 1 Jehu alone seems to have commenced well, for he destroyed Baal out of Israel ; but, so far from adopting the worship of the true God, he maintained the golden calves that were in Bethel and in Dan, which had apparently been in existence in those places since the days of Jeroboam, by whom they were first set up.

Of the nineteen kings who reigned over Israel, after its separation from Judah, only eight died in peace in their beds. One, Zimri, who gained the throne by treachery and murder, reigned only seven days in Tirzah, and when the people rose against him he set fire to the king’s palace, and himself perished in the ruins. Ahab was killed in battle, and Ahaziah died from the effects of a fall. Hoshea, the last king, was, as has already been stated, carried away captive into Media, and no less than seven kings died by assassination. The fates of those kings who reigned subsequently to Jeroboam the Second may be thus tersely described. Zachariah, the son and successor of Jeroboam the Second, after a reign of six months, was killed by Shallum, who reigned only one month and was then murdered by Menahem, who also seized on the throne. Menahem was succeeded by his son Pekahiah, who was assassinated by Pekah, who was himself killed by Hoshea.

The throne of Israel was never long in the possession of any particular line of descent, for during the com-

paratively short period of 240 years, the crown was held by no less than nine different families.

At the time of the taking of Samaria, Hezekiah was King of Judah. During his reign, Senacherib, King of Assyria, marched against Judah with a powerful army, and having taken all the cities of Judah and Benjamin by assault, he was ready to advance against Jerusalem, when an embassy arrived with an offer of submission to his power, and of paying him tribute. Hezekiah's terms being accepted, he spoiled the temple of its golden ornaments to send to Senacherib. That King, however, after having received the stipulated amount of ransom, broke his agreement and sent at once an army against Jerusalem under the command of Tartan, Rabsaris, and Rab-Shakeh, who summoned Hezekiah to a surrender. This demand was refused, and the Assyrian army accordingly prepared to commence a regular siege against Jerusalem, but, a very violent pestilence breaking out in the Assyrian camp, so reduced the strength of the army, that the enterprise was abandoned, and the forces of Senacherib were marched back to Nineveh.

Hezekiah was succeeded by his son Manasseh, who restored all the temples of idolatry in Judah which his righteous father had destroyed; he encouraged the worship of Moloch; resorted to the company of familiar spirits and wizards, and even went so far as to set up an image in the temple of Jerusalem. Manasseh was succeeded by his son Amon, who was as wicked a King as his father had been. He reigned only two years, and was murdered by his servants in his own house.

Amon was succeeded by Josiah, whose first acts were to repair the temple, and to set it in proper order for the re-establishment therein of the true form of worship. Whilst employed in this work, a copy of the book of the law was discovered, the writings of which were carefully studied by Josiah, and he did all that was written therein, according to the law of Moses.

Josiah also made an expedition through the land, and utterly destroyed every building he could find that had been dedicated to heathen worship.

During this king's reign, Pharaoh-Necho, King of Egypt, marched a powerful army towards the Euphrates, with the intention of reducing the Medes and Babylonians, for which purpose he desired to pass through Judah, but Josiah refused his troops passage, and marched an army to oppose them. In the encounter Josiah was slain, and he was succeeded in the kingdom by his son Jehoahaz. On the return of Necho from his expedition he seized Jehoahaz, and imprisoned him, placing Eliakim, the brother of Jehoahaz, on the throne, and changing his name to Jehoiakim. In consideration of this Eliakim agreed to pay tribute to Egypt.

Jehoiakim did not long reign in peace, for Nebuchadnezzar came up against Judah, and, after carrying away the king as a prisoner to Babylon, he plundered the temple of its riches, imposed a tribute on the land, and made Zedekiah, Jehoiakim's uncle, king.

Zedekiah soon endeavoured to cast off the yoke placed on him by Nebuchadnezzar, whereupon that king again came against Jerusalem with an army, and, after a siege of two years, the city capitulated, and was plundered by the enemy. The temple and the principal houses in the town were destroyed by incendiarism, and all the people of any rank or position were carried captives to Babylon. B.C: 588.

The power of Judah was now completely broken, and the land was left desolate, without any ruling authority, for the space of seventy years.

Babylon, in its turn, yielded to attacks from the Medes and Persians; and Cyrus, King of Persia, having annexed the kingdom to his territories, gave permission to those of the captive races who desired it, to return to Jerusalem to rebuild their temple. Accordingly many of the principal men of the tribes of Judah and Benjamin, together with the priests and Levites, B.C. 536.

departed for Jerusalem, under the leadership of Zerubabel, a prince of Judea, of the lineage of David, and Mithradites, who had been Cyrus's treasurer.

zra iv. 1—24. The rebuilding of the temple was carried on under great difficulties, owing to the opposition raised by the neighbouring nations dwelling in Samaria, and through their interference the work was stopped for a time under orders from Artaxerxes, who had succeeded Cyrus ; but when Darius became King of Persia, that monarch issued instructions for the resumption of building operations, and after four years from the recommencement of the work, the temple was finished.

C. 336. The people of Judah were now, to some extent, re-established in their own land, and under rulers of their own nation. They were, however, tributary to the Persians, to whom they remained subject for two hundred years. About the year B.C. 336, Alexander over-ran the empire of the Persians, and the Jews then became subject to the kingdom of Greece. At the death of Alexander the empire was divided between his captains ; Egypt fell to the Ptolemies, and Syria to the Seleucidæ, and the Jews, being situated between the two powers, they were often ill-treated by both of them. This state of things continued until Hircanus the second succeeded Alexander Janneus as the high priest and ruler of the Jews, whose brother Aristobulus disputed the crown with him. This disagreement gave an occasion to Pompey, who, with an army, was on his way to Damascus and Cœlo-Syria, to turn and subdue Judea. He took Jerusalem and the temple, deposed Aristobulus, deprived Hircanus of the crown, and, leaving him only the high priesthood, made the Jews tributary to the Romans, and he took away Aristobulus as a prisoner to Rome.

C. 79.

Upon the conquest of Rome by Cæsar, Aristobulus was set at liberty, and despatched into Syria with two legions of soldiers under his command, to keep that country in subjection, in which enterprise he was killed. Hircanus still retained the high-priesthood, and he

obtained sanction from Cæsar to rebuild the walls of Jerusalem which Pompey had destroyed. At this time Antipater, a prince of Judea, being a favourite at the court of Rome, obtained important appointments for his two sons, Phasaël and Herod. The former was made governor of Judea and the adjacent country, and the latter governor of Galilee. Herod was subsequently raised to the dignity of King of Judea by the Roman senate, on the recommendation of Antony.

On the death of Herod, the government descended to his son Archelaus, who was the last King of Judea. The sceptre now, in accordance with prophecy, departed from Judah, and afterwards the nation was subjected to the aristocratical form of government, and the high priest was invested with the exercise of the sovereign authority.

The remaining history of the kingdom of Judea is but little more than a record of a series of revolutions and wars with the Romans. At last the Emperor Vespasian determined upon the thorough subjugation of Jerusalem, and he accordingly despatched an army under his son Titus to effect that object. After a regular siege the town was at last taken, and what part of it had escaped destruction during the assault was A.D. 70. totally demolished by the enraged Roman soldiery.

Judea now ceased to be a kingdom, and ever since that event the Jews have been a scattered race, without a nation, without a temple, and without a king.

Having, in the foregoing pages, briefly traced the histories of the two kingdoms of Israel and Judah, from their commencement to their final overthrow, a few remarks seem necessary before dismissing this part of our subject, relative to the separation of the two peoples after their respective captivities.

It has been shown that during Jeroboam's reign some of the chief people amongst the ten tribes revolted to Rehoboam, and it is, therefore, quite possible that some of their descendants may have continued to reside in Judea, and have formed part of

the captivity to Babylon. It is also by some considered probable that when Cyrus permitted the Babylonish captives to return to Jerusalem to rebuild the temple, he also gave permission to the descendants of the other ten tribes also to repair thither for the same purpose, and that those were some of the latter who are referred to in Ezra as having lost their pedigrees. Whether this were so or not, it appears probable that, during the reign of Darius some of the ten tribes did return to Jerusalem. Josephus remarks "The other ten tribes "are situated beyond the Euphrates, where their "numbers are increased almost beyond credibility. "Those who chose to return into their own country, "were appointed to assemble at the Euphrates, where, "having held a solemn fast for three days, and offered "prayers for the success of their expedition, they "departed on the twelfth day of the first month, reached "Jerusalem in the fifth month, and in the seventh year "of the reign of Xerxes." This expedition set out from Babylon under the leadership of Esdras, the high priest. An account of it is also recorded in the books of Ezra and Esdras. According to the latter authority, the assembly was made on the banks of the Theras, whilst the former states, "And I gathered them "together to the river that runneth through Ahava." This Ahava is probably the same as the country called "Ava," whence people were taken by the King of Assyria and sent to reside in Samaria in the place of the Israelites who had been carried away into captivity by Shalmaneser.

ii. 59—

viii. 15.
ras viii.

gs xvii.

From these circumstances it may reasonably be supposed that amongst the Jews there have at all times been—at least, so long as the kingdom of Judea existed—representatives from at least some, if not from all, of the ten tribes who had formerly constituted the kingdom of Israel.

Another important fact to be borne in mind is, that the Israelites, as a nation, were never called "Jews." The name "Jew" was first applied to the people of

Judea after the return of the captives from Babylon, by permission of King Cyrus. After this the people of Judea and Jerusalem were generally called Jews, and that name is borne by their descendants to the present day. To call Israelites "Jews" is therefore an error, neither can Jews, whilst existing apart from Israel, properly be called Israelites, although descendants of Jacob. It is very important to bear this fact in mind, for otherwise it is impossible correctly to understand the prophecies and many other portions of the Holy Scriptures. Ezra iv. 12.

CHAPTER IV.

ISRAEL AND JUDAH.—PART II. THE PROMISES.

The importance of the prophecies regarding the descendants of Abraham, Isaac, and Jacob, makes it very desirable that we should examine closely into them now, and, as many of them are yet unfulfilled—or no record is to be found of their fulfilment—a careful consideration of the subject may assist in throwing light upon many controverted questions. In order to do this it is necessary to trace the promises from the time when they were first made direct by God to Abraham, and thence follow them up step by step to the latest date to which revelation has been vouchsafed regarding them.

It is unnecessary to refer to the genealogy of man before the flood, as, since that event, Noah clearly represents the head of the human family. Shem was the eldest of Noah's sons, and from him Abram descended in a direct line through the eldest sons of each generation, and he may therefore truly be considered the heir. When we first read of Abram, he was living with his father Terah, and his relative Lot, at Ur of the Chaldees, and both he and Lot were, at that time, married. This Ur of the Chaldees was situated on the river Euphrates, not very far from the confluence of that river with the Tigris, before falling into the Persian Gulf. From thence the family moved to Haran, in Mesopotamia, nearer to the source of the Euphrates, and they dwelt there.

Whilst living at Haran, God first revealed a part of his purpose to Abram, and directed him to leave his family and to migrate to another place which God had chosen for him to dwell in, promising, as a consequence of obedience, that he would make of him a great nation,

en. xi. 31.

en. xii. 1.

and would bless him, and make his name great ; and, further, God declared “ Thou shalt be a blessing ; and “ I will bless them that bless thee, and curse him “ that curseth thee ; and in thee shall all the families “ of the earth be blessed.”

In obedience to this command Abram, with his wife and family, left Haran, and Lot and his family went with him. From Haran they journeyed south through the land of Canaan until they came to Sichem, to the plain of Moriah. Here God met Abram and promised to give the land of Canaan to his seed. The next halting-place, of which we have record, where Abram stayed on his journey, was between Beth-el and Hai. Thence Abram and his party went on, proceeding still in a southerly direction ; and, as there was now a famine in the land, he did not halt again for any length of time in Canaan, but went on into Egypt.

After a time Abram returned again to Canaan, and fixed his head quarters near Beth-el ; but the herds and dependants of Abram and Lot had by this time increased so greatly that the land could not support them, and it became necessary that they should part company. Lot, accordingly, journeyed east, and dwelled in the cities of the plain, and pitched his tent towards Sodom, but Abram sojourned still in the same place. God now appeared again unto Abram, and directed him to lift up his eyes, and look from the place where he was, “ northward, and southward, and eastward, and westward ; for,” said He, “ all the land “ which thou seest, to thee will I give it, and to thy seed “ *for ever*. And I will make thy seed as the dust of “ the earth ; so that if a man can number the dust of “ the earth, then shall thy seed also be numbered. “ Arise, walk through the land in the length of it, and “ in the breadth of it ; for I will give it unto thee.” Then Abram removed his tent, and went and dwelt in the plain of Mamre, near Hebron, a place about twenty miles south of Jerusalem, and, as was his custom wherever he dwelt, he built there an altar to the Lord.

Gen. xiii.

cv. 5. At this time Abram had no son, nevertheless God, appearing unto him again, brought him forth and said, "look now toward heaven and tell the stars if thou be able to number them," and He said unto him, "so shall thy seed be. I am the Lord that brought thee out of Ur of the Chaldees to give thee this land to inherit it;" but Abram said, "whereby shall I know that I shall inherit it?" whereupon God ordered him to prepare certain animals for a sacrifice, and when he had thus done, a deep sleep fell upon Abram, and an horror of great darkness fell upon him, and God said unto him, "know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; and also that nation, whom they shall serve, will I judge; and afterwards they shall come out with great substance. And thou shall go to thy fathers in peace; thou shall be buried in a good old age. But in the fourth generation they shall come hither again." On the same day the Lord made a covenant with Abram, saying, "unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates."

Abram's vision was fulfilled in the Egyptian bondage to which his descendants were reduced between the days of Jacob and Moses.

xvii. Again, when Abram was ninety-nine years old, God appeared unto him and said, "I am the Almighty God; walk before me and be thou perfect, and I will make my covenant between me and thee, and will multiply thee exceedingly. And Abram fell on his face; and God talked with him, saying, as for me, behold, my covenant is with thee, and thou shall be a father of many nations. Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. And I will establish my covenant between me and

“ thee, and thy seed after thee in their generations for
 “ an *everlasting* covenant, to be a God unto thee, and
 “ to thy seed after thee. And I will give unto thee,
 “ and to thy seed after thee, the land wherein thou art
 “ a stranger, all the land of Canaan, for an *everlasting*
 “ possession; and I will be their God.” At this time Gen. xvii.
 also God said unto Abraham, “ Sarah thy wife shall
 “ bear thee a son indeed, and thou shall call his name
 “ Isaac, and I will establish my covenant with him for
 “ an *everlasting* covenant, and with his seed after
 “ him.”

Abraham now journeyed south, and sojourned in Gerar—a place in the south-west corner of Palestine—on his way towards Egypt. There Isaac was born, and God again informed Abraham that his son should be his heir, “ For,” said He, “ in Isaac shall thy seed be Gen. xxi.
 “ called.”

The next recorded promises by God to Abraham were pronounced when Abraham, in obedience to God’s commands, prepared to offer up his son Isaac as a sacrifice. The extraordinary faith and belief in God, thus shown, called forth the following message by an Gen. xxii.
 Angel, “ By myself have I sworn, saith the Lord, for
 “ because thou hast done this thing, and hast not with-
 “ held thy son, thy 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 which is on
 “ the sea shore; and thy seed shall possess the gate of
 “ his enemies; and in thy seed shall all the nations of
 “ the earth be blessed; because thou hast obeyed my
 “ voice.”

Abraham died, and was buried by his sons, Isaac and Ishmael, in the cave of Machpelah, which he had purchased of the children of Heth to bury his wife Sarah in.

Another famine occurred in Canaan in the days of Isaac, and he went down to Gerar to dwell, as his father had done on a previous similar occasion. Isaac would have gone further, even into Egypt, but God ordered

xxvi.

him, saying: "Go not down into Egypt; dwell in the
 "land which I shall tell thee of; sojourn in this land;
 "and I will be with thee, and will bless thee; for
 "unto thee, and unto thy seed I will give all these
 "countries, and I will perform the oath which I swear
 "unto Abraham thy father; and I will make thy seed
 "to multiply as the stars of heaven, and will give
 "unto thy seed all these countries; and in thy seed
 "shall all the nations of the earth be blessed."

Of Isaac's two sons, Esau, despising his birthright, sold it to Jacob for some red pottage when returning one day from hunting, faint and hungry. By subtlety Jacob obtained Isaac's blessing which was intended for Esau; and in blessing him Isaac said: "See, the
 "smell of my son is as the smell of a field which the
 "Lord hath blessed; therefore God give thee of the
 "dew of heaven, and the fatness of the earth, and
 "plenty of corn and wine. Let people serve thee,
 "and nations bow down to thee; be lord over thy
 "brethren, and let thy mother's sons bow down to
 "thee; cursed be every one that curseth thee, and
 "blessed be he that blesseth thee."

When Esau discovered how he had been supplanted, he determined to kill Jacob as soon as his father died. This was told to Rebekah, and she forthwith sent Jacob away to Padan-aram, to escape his brother's vengeance. Jacob accordingly went out from Beer-sheba, and went towards Haran, and he alighted upon a certain place called Luz, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep. And he dreamed, and beheld a ladder set upon the earth, and the top of it reached to heaven; and the angels of God ascending and descending on it. And the Lord stood above it, and said: "I am the Lord God of Abraham thy father, and the
 "God of Isaac; the land whereon thou liest, to thee
 "will I give it, and to thy seed; and thy seed shall be
 "as the dust of the earth, and thou shalt spread

xxviii.
5.

“ abroad to the west, and to the east, and to the north,
 “ and to the south ; and in thee, and in thy seed, shall
 “ all the families of the earth be blessed. And 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.”

After this Jacob called the place Beth-el, and the stone on which he had rested his head in sleep, he set up there as a pillar, and poured oil on the top of it, and vowed a vow, saying, “ If God will be with me, Gen. xxvii
 “ and will keep me in this way that I go, and will give 20—22.
 “ me bread to eat, and raiment to put on, so that I
 “ come again to my father’s house in peace ; then shall
 “ the Lord be my God ; and this stone, which I have
 “ set for a pillar, shall be God’s house ; and of all that
 “ thou shalt give me I will surely give the tenth unto
 “ thee.”

Some years subsequently to this event, when Jacob’s children were grown up, he was living at Salem, and Shechem, the Hivite, violated his daughter Dinah, whereupon her brothers Simeon and Levi took Gen. xxxiv
 vengeance and slew Shechem and all the men of Salem. Jacob, fearing the consequences of this outrage, fled to Beth-el, where God again met him, and changed his name from “ Jacob ” to “ Israel.” God also blessed him, and said, “ Be fruitful and multiply :
 “ a nation and a company of nations shall be of thee,
 “ and kings shall come out of thy loins ; and the land
 “ which I gave Abraham and Isaac, to thee I will give
 “ it, and to thy seed after thee will I give the land.”

The wealth of Jacob and Esau now had so greatly Gen. xxxv
 increased that there was not room for them both to 7, 8.
 dwell together in the land ; so Esau removed all his possessions out of the land of Canaan, and dwelt in Mount Seir ; but Jacob remained in Canaan.

On the occurrence of the next famine in Canaan, Joseph was governor in Egypt ; and his father Jacob, with all his family and dependants, removed thither,

and dwelt in Egypt. Seventeen years after this Jacob died; but before his death he uttered some remarkable prophecies regarding his sons and grandsons, which deserve very careful examination. Before Jacob bade a final farewell to his sons, Joseph presented his children, Manasseh and Ephraim, to him to receive his blessing. Jacob put his hands on the lads, placing his right hand on Ephraim's head, and his left on Manasseh's; and he blessed them, and said: "Let my name be named on them, and the names of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth."

n. xlviii.
-22.

Joseph, perceiving that Jacob had crossed his hands and placed his right hand on the head of the younger of his sons, informed his father accordingly, but he replied, "I know it my son, I know it; he also shall become a people, and he also shall become great; but, truly, his younger brother shall become greater than he, and his seed shall become a multitude of nations."

n. xlix.

After this Jacob summoned together his own sons to receive his last words, which may thus be briefly commented on. Reuben, the firstborn, was cut off from the inheritance because of his improper intimacy with Bilhah, his father's concubine. Simeon and Levi were denounced on account of their cruelty; probably, because they desired to leave their brother Joseph in the pit, when he was sold into Egypt; and also on account of their behaviour to the Shechemites. Their fate was that they should be divided in Jacob, and scattered in Israel.

m. xxxv. 22.

Judah came next. The high purposes to which his seed was destined were foretold by Jacob, although, perhaps, in somewhat obscure language; one fact, however, is noticeable, namely, that the sceptre, though for a time to be held by Judah, should, in course of time, depart from his race. Joseph was the heir elect of Jacob. Of him the patriarch exclaimed, "Joseph is a fruitful bough, even a fruitful bough by a well;

m. xlix.
-26.

“ whose branches run over the wall. The archers
 “ have sorely grieved him, and shot at him, and hated
 “ him ; but his bow abode in strength, and the arms
 “ of his hands were made strong by the hands of the
 “ mighty God of Jacob (from thence is the shepherd,
 “ the stone of Israel) ; even by the God of thy father,
 “ who shall help thee ; and by the Almighty, who
 “ shall bless thee with blessings of heaven above,
 “ blessings of the deep that lieth under, blessings of
 “ the breasts, and of the womb ; the blessings of thy
 “ father have prevailed above the blessings of my
 “ progenitors unto the utmost bound of the ever-
 “ lasting hills. They shall be on the head of Joseph,
 “ and on the crown of the head of him that was
 “ separate from his brethren.”

From the foregoing promises and prophecies we learn three things. First ; that the lineal descendants of Abraham, Isaac, and Jacob will, for all time, receive God's special protection and favour. Second ; that the promises of God were not vouchsafed to all the descendants of the three patriarchs, and that the principal promises, though hereditary, were not necessarily destined to fall to the first born of each generation ; for Jacob, though the younger son, was heir to Isaac ; Joseph to Jacob, and Ephraim to Joseph. Thus we have the heirship clearly defined ; and the promises unfulfilled at the period when bible history closes, can only obtain their accomplishment in the descendants of Ephraim. And third ; that in the seed of Abraham, Isaac, and Jacob, blessings were to be bestowed on the whole world.

If the words of Jacob regarding Ephraim and Manasseh, when he said, “ Let my name be on them,” Gen. xlviii be taken literally, then the descendants of Joseph alone have any right to be considered as Israelites ; and that this is the fact receives confirmation from subsequent history. Joseph was the chosen heir of Jacob, and as long as his tribe was joined with the rest of the tribes of Jacob, they together were called

“Israel.” When a separation took place, and two kingdoms were established, that whereof Ephraim and Manasseh formed a part was called “Israel,” and the other kingdom was called “Judah.” Thenceforth Judah was no more of Israel, and its designation was afterwards changed from “Judah” to “Jew,” whilst the name of Israel became extinct.

We now pass on to another period of prophecy, wherein conditions were attached, in some measure, to the promises ; not, be it understood, that the promises were even conditionally withdrawn, or that those things which God had sworn by himself should come to pass, were to be annulled together, but only in respect to the time and generation in which they were to be fulfilled. It follows, therefore, that those promises which are yet unaccomplished will eventually find their fulfilment in the seed of the chosen race.

vi. 7, 8. The next revelation of God’s promises regarding his people was made to Moses, when God deputed him to bring them out of Egypt, and he said, “I will take you to me for a people, and I will be to you a God, and I will bring you into the land concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob ; and I will give it you for an heritage.”

When the Israelites, on their journey out of Egypt, had arrived at Mount Sinai, we find, for the first time, a condition attached to the fulfilment of God’s promises ; for, said God to them, by Moses, “*If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people.*” The condition specified upon this, and subsequent occasions, cannot, however, be held to imply that the fulfilment of the promise is uncertain, but only that its fulfilment in the days of a certain generation was conditional. This explanation is most clearly shown in the prophecies.

xxiii. 31. The extent of the possessions to be given to God’s chosen people was also defined to Moses at Mount Sinai, and it was to be “From the Red Sea even to the sea of the Philistines (the Mediterranean Sea)

“and from the desert (of Arabia, or Shur, near Egypt) unto the river” (Euphrates). The condition attached, however, to this, at the time of the possession under Joshua, was that the natives should not be permitted to dwell in the land; and it was, as we shall presently see, because the former inhabitants were not entirely driven out, that the area of occupation by the Israelites, at that time, was much curtailed and limited.

In the first instance the possessions given to the several tribes were limited to the land since known as Palestine, which comprised but a small portion of what had been originally promised by God to his people. Neither was the occupation of this area acquired suddenly, or even rapidly, for God said, “I will send Ex. xxiii. 28—30. hornets before thee, which shall drive out the Hivite, the Canaanite, and the Hittite, from before thee. I Deut. vii. will not drive them out from before thee in one year; lest the land become desolate, and the beasts of the field multiply against thee. By little and little I will drive them out from before thee, until thou be increased, and inherit the land.” In his first expedition, Joshua subdued all the southern portion of Palestine, and, in his second, the northern part of it, having spent five years in both these expeditions. After this the land rested for a while, and had peace; but the Israelites did not utterly drive out all the Josh. xi. 1 heathen, as God commanded them, but made them to Josh. xvi. serve under tribute, neither did they increase their possessions to inherit all the promised land. But during Solomon’s reign it appears that Israel—though it had not possession of—did rule over all the land between the Mediterranean and the Euphrates, and the kings 1 Kings iv 21 and 24. thereof paid tribute to Solomon, but his authority did not, even then, extend to the river of Egypt, although it included the important seaport towns of Elath and Erzion-gaher, on the Red Sea, and so extended to the extreme southerly borders of the promised land. Thus we see that the promise which God made to Abraham,

. xv. 18. that he would give all the land of Canaan—"from the
 "river of Egypt unto the great river, the river
 "Euphrates"—has never yet been wholly fulfilled.
 It necessarily follows, therefore, that a seed of Joseph
 still remains on the earth by whom this land shall yet
 become possessed.

It will be interesting here, to compare the extent of
 the land promised to Abraham, with the area compassed
 by the wanderings of the Israelites. In doing this, it
 will be found that the boundaries defined by God,
 embrace every land through which the people of God
 passed, and wherein they sojourned, from the time of
 the calling of Abraham, when he dwelt at Haran, to the
 conquests of Palestine under Joshua—including even
 the land of Goshen where the Israelites dwelt when in
 bondage to Egypt, that it might be fulfilled as was
 spoken by the Lord by the mouth of Moses, saying,
 "If ye shall diligently keep all these commandments
 "which I command you, to do them, to love the Lord
 "your God, to walk in all His ways, and to cleave unto
 "Him; then will the Lord drive out all these nations
 "from before you, and ye shall possess greater nations
 "and mightier than yourselves. *Every place whereon*
 "*the soles of your feet shall tread shall be yours;* from
 "the wilderness and Lebanon, from the river, the river
 "Euphrates, even unto the uttermost sea shall your
 "coast be. There shall no man be able to stand
 "before you; for the Lord your God shall lay the fear
 "of you and the dread of you upon all the land that ye
 "shall tread upon, as He hath said unto you."

Referring again to the condition for the first time
 attached to God's promises, which, we have said
 concerned, not the fulfilment of the promises themselves,
 but the generation of Israel's descendants in whom
 they should be fulfilled. It is clear that this reasoning
 is correct, for, shortly after the declaration by Moses
 at Mount Sinai, when he was delayed in the mount for
 forty days, and the people called Aaron to make a
 molten calf of gold for them to worship, God hastened

Moses down and said, "I have seen this people, and Ex. xxxii. 9, 10.
 " behold it is a stiff-necked people; now, therefore, let
 " me alone, that my wrath may wax hot against them,
 " and that I may consume them; and I will make thee
 " a great nation." Thus God, while threatening to
 destroy the whole race, yet, remembering his promises,
 proposed to reserve one in whom they should be ful-
 filled hereafter. Moses, as has been already stated was
 of the tribe of Levi; Joshua (of the tribe of Ephraim) Ex. xxiv. 1.
 had entered the mount with Moses, and, not having
 taken part in the sins of the people, would not, of
 course, share in their punishment, and God had already
 previously selected Bezaleel, of the tribe of Judah, to Ex. xxxi. 2
 assist Moses in the construction of the tabernacle. If,
 therefore, the rest of the people had been cut off, there
 would still have remained representatives of Joseph,
 Judah, and Levi, in whom all God's promises might
 have been completely fulfilled. At the intercession Ex. xxxii. 1
 of Moses, however, God turned away his wrath and
 did not destroy the people. —14.

In the recapitulation of the laws given by God to Lev. xxvi. —45.
 Moses, for observance by the children of Israel, as
 recorded in the book of Leviticus, promises are clearly
 given as a reward for obedience to those laws; and,
 on the other hand, threats of punishment are denounced
 if the people will not do all the commandments, and
 if they break the covenant with God. But, in the threat
 of afflictions for disobedience, God does not say that He
 will, in any event, entirely cut the people off, and
 renounce his promises to Abraham, Isaac, and Jacob.
 On the contrary, He says, "I will make you few in
 " number," and, "I will scatter you among the heathen ; Lev. xxvi.
 " and upon *them that are left alive* of you I will send Deut. xxvii. 62.
 " a faintness into their hearts in the lands of their Lev. xxvi.
 " enemies." Deut. xxvi. 65.

Thus a few should always be left to receive hereafter
 the blessings and the promises; for, of the remnant that
 remain it is said, "If they shall confess their iniquity and Lev. xxvi. —45.
 " the iniquity of their fathers, with their trespass which Deut. iv. 21
 38.

t. vii. 6— “ they trespassed against me, and that also they have
 “ walked contrary unto me ; and that I also have
 “ walked contrary unto them, and have brought them
 “ into the land of their enemies ; if then their uncir-
 “ cumcised hearts be humbled, and that they then
 “ accept of the punishment of their iniquity ; then will
 “ I remember my covenant with Jacob, and also my
 “ covenant with Isaac, and also my covenant with
 “ Abraham will I remember, and I will remember the
 “ land. The land also shall be left of them, and shall
 “ enjoy her sabbaths, while she lieth desolate without
 “ them; and they shall accept of the punishment of
 “ their iniquity, because, even because they despised
 “ my judgment, and because their soul abhorred my
 “ statutes. And yet for all that, *when they be in the*
 “ *land of their enemies I will not cast them away,*
 “ *neither will I abhor them, to destroy them utterly*
 “ *and to break my covenant with them; for I am the*
 “ Lord their God. But I will for their sakes remember
 “ the covenant of their ancestors, whom I brought
 “ forth out of the land of Egypt in the sight of the
 “ heathen, that I might be their God; I am the Lord.”

it. vii. 9. God, therefore, He is God, the faithful God which
 keepeth covenant and mercy with them that love him
 and keep his commandments, to a thousand gener-
 ations. The seed of the chosen race must then surely
 survive unto the present day, even of the houses of
 Israel and Judah, in whom God will yet be glorified,
 and he shall fulfil his sure mercies unto the house of
 Joseph, even unto Ephraim, as he saith by Hosea,
 i. xi. 8. “ How shall I give thee up, Ephraim? how shall I
 “ deliver thee, Israel? my heart is turned within me;
 “ my repentings are kindled together. I will not
 “ execute the fierceness of mine anger, I will not
 “ return to destroy Ephraim; for I am God, and not
 “ man; the Holy One in the midst of thee.”

In Balaam's prophecy regarding Israel, that prophet
 remarked: “ How shall I curse whom God hath not
 n. xxiii. 8 “ cursed? or how shall I defy whom God hath not

“ defied? For from the top of the rocks I see him,
 “ and from the hills I behold him; lo, the people shall
 “ dwell alone, and shall not be reckoned among the
 “ nations. Who can count the dust of Jacob, and the
 “ number of the fourth part of Israel? Let me die
 “ the death of the righteous, and let my last end be
 “ like his!” Surely the last end of Israel—if that
 end has even now taken place—was not one to be
 coveted, and there must, therefore, remain some further
 blessings for the people of God. “ God is not a man, Num. xxiii
 “ that he should lie; neither the son of man, that he 19, 21—24,
 “ should repent; hath he said, and shall he not Num. xxiv
 “ do it? Or, hath he spoken, and shall he not —9, 17—11
 make
 “ it good? He hath not beheld iniquity in Jacob,
 “ neither hath he seen perverseness in Israel, the Lord
 “ his God is with him, and the shout of a king is
 “ among them. God brought them out of Egypt; he
 “ hath, as it were, the strength of an unicorn. Surely
 “ there is no enchantment against Jacob, neither is
 “ there any divination against Israel; according to this
 “ time it shall be said of Jacob and of Israel—What
 “ hath God wrought? Behold the people shall rise as
 “ a great lion, and lift up himself as a young lion; he
 “ shall not lie down until he eat of the prey, and drink
 “ the blood of the slain.”

It is important here to observe that “ Jacob ” and
 “ Israel ” are named in Balaam’s prophecies distinc-
 tively and separately, and it will be found that similar
 expressions occur throughout all the writings of the
 prophets. A close examination and comparison of the
 several prophecies regarding “ Jacob ” and “ Israel,”
 seems to show that “ Jacob in prophecy means Judah
 “ and Israel, or, as it is sometimes called, “ the whole
 “ house of Israel,” and that the prophecies regarding
 Israel have reference to the ten tribes as one nation
 generally, but often more particularly to the house of
 Joseph, which is Ephraim.

Another important subject to which we may now
 refer is, that the prophetic utterances regarding Israel
 and Judah were not, at the time they were spoken,

intended to be generally wholly comprehended even by God's own elect people themselves to whom they referred, for, in the words of the covenant which the Lord commanded Moses to make with the children of Israel, in the land of Moab, recorded in Deuteronomy, we read, "The secret things belong unto the Lord our God; but these things which are revealed belong unto us and our children for ever, that we might do all the works of this law." Prophecy has, no doubt, always been uttered in terms sufficiently clear and comprehensible to enable it to be understood so far as was necessary for the accomplishment of God's own divine purpose, but those things which were not necessary to be understood were purposely kept secret for a time, that when the events foretold should come to pass, they might redound all the more to His honour and glory.

It will be observed that, by the command of God, Moses pronounced both blessings and curses upon the Israelites; blessings if they were obedient to God's covenant, and curses as a punishment for disobedience thereto. The threats of punishment were clearly not pronounced in the vain hope that Israel would thereby be deterred from sin, or intimidated into righteousness. God, the Infinite and Allwise, knew perfectly well that the course of this rebellious race would lead them into unfaithfulness. The blessings and curses were, therefore, more prophetic than merely warning words, for God had already irrevocably promised the blessings, and he also declared to Israel the punishments that should fall upon her. This is placed beyond doubt by Moses himself, for he said "And it shall come to pass, when all these things are come upon thee, *the blessing and the curse*, which I have set before thee, and thou shalt call them to mind among all the nations, whither the Lord thy God hath driven thee, and shalt return unto the Lord thy God, and shalt obey his voice according to all that I have commanded thee this day, thou and thy children, with

ut. xxix.

ut. xxx. 1—

“ all thine heart, and with all thy soul ; that then
 “ the Lord thy God will turn thy captivity, and have
 “ compassion upon thee, and will return and gather
 “ thee from all the nations, whither the Lord thy God
 “ hath scattered thee. If any of thine be driven out
 “ unto the outmost parts of heaven, from thence will
 “ the Lord thy God gather thee, and from thence will
 “ He fetch thee ; and the Lord thy God will bring
 “ thee into the land which thy fathers possessed, and
 “ thou shalt possess it, and He will do thee good, and
 “ multiply thee above thy fathers.”

Joshua, before his death, testified that up to that
 time “ not one thing hath failed of all the good things Josh. xxii
 “ which the Lord your God spake concerning you ; all 14, 15.
 “ are come to pass unto you, and not one thing hath
 “ failed thereof.” And he then declared that even as
 all these good things had come upon the people, “ so
 “ shall the Lord bring upon you all evil things, until
 “ he have destroyed you from off this good land which
 “ the Lord your God hath given you.” This the
 people refused to believe, as they, not being able to
 discern God’s purpose towards themselves, trusted that
 they, in their own strength, could serve and please
 them. Joshua, however, knew better.

Moses, before his death, blessed the several tribes of
 Israel, and, even as Jacob had done before him, so also
 did he pronounce the chiefest blessings upon the house
 of Joseph, saying: “ Blessed of the Lord be his land, Deut. xxx
 “ for the precious things of heaven, for the dew, and 13—17.
 “ for the deep that croucheth beneath, and for the
 “ precious fruits brought forth by the sun, and for
 “ the precious things put forth by the moon, and for the
 “ chief things of the ancient mountains, and for the
 “ precious things of the lasting hills, and for the
 “ precious things of the earth and fulness thereof, and
 “ for the goodwill of him that dwelt in the bush ;
 “ let the blessing come upon the head of Joseph, and
 “ upon the top of the head of him that was separated
 “ from his brethren. His glory is like the firstling of his

“ bullock, and his horns are like the horns of unicorns;
 “ with them he shall push the people together to the
 “ ends of the earth; and they are the ten thousand of
 “ Ephraim, and they are the thousands of Manasseh.”

Thus did Moses pronounce blessings upon Joseph, and at the end of the blessings upon the other tribes, he summed up by exclaiming, “ Thy shoes shall be
 “ iron and brass; and as thy days, so shall thy strength
 “ be. There is none like unto the God of Jeshurun,
 “ who rideth upon the heaven in thy help, and in his
 “ excellency on the sky. Thy eternal God is thy
 “ refuge, and underneath are the everlasting arms; and
 “ he shall thrust out the enemy from before thee; and
 “ shall say, ‘ Destroy them.’ Israel then shall dwell
 “ in safety alone; the fountain of Jacob shall be upon
 “ a land of corn and wine; also his heavens shall drop
 “ down dew. Happy art thou, O Israel! who is like
 “ unto thee, O people saved by the Lord, the shield of
 “ thy help, and who is the sword of thy excellency!
 “ And thine enemies shall be found liars unto thee;
 “ and thou shalt tread upon their high places.”

Thus have we briefly reviewed the promises of God to Abraham, Isaac, and Jacob, as revealed by Himself to them, and the same as communicated by God’s command through Moses, and afterwards by Joshua to the children of Israel. Well might Moses thus wind up his song, saying, “ Rejoice, O ye nations, with his people;
 “ for he will avenge the blood of his servants, and will
 “ render vengeance to his adversaries, and will be
 “ merciful unto his land, and to his people.” And well,
 also, might David take up the theme, and sing, “ Let
 “ Israel hope in the Lord, for with the Lord there is
 “ mercy, and with him is plenteous redemption, and he
 “ shall redeem Israel from all his iniquities.”

The leading points to be gathered from the foregoing promises are as follows:—

The chosen people of God will always enjoy His protection and favour, for though He may punish certain generations on account of their sins, yet will He

t. xxxiii.
29.

t. xxxii.

ms cxxx.

turn again and be gracious to their posterity. Not one tittle or one jot of God's promises shall fall to the ground. The descendants of His people shall constitute many nations and be of countless number; they shall be blessed in all temporal as well as spiritual blessings; they shall be scattered all over the earth, but in course of time they shall return again and take possession of their inheritance, even all the land of Canaan; they shall subdue the nations and be victorious over their enemies; and in them shall all the nations of the earth be blessed.

CHAPTER V.

ISRAEL AND JUDAH.—PART III. THE PROPHECIES.

Before entering into an examination of the prophecies concerning Israel and Judah, it is necessary, with a view to a full understanding of them, to consider the circumstances and conditions under which they were written. It is generally supposed that the prophets wrote between the years 856 and 397 before Christ. Some of the earlier of them lived during the existence of the two kingdoms of Israel and Judah, and from their writings it is manifest that they were sent to warn the people of the certain consequences of their idolatry and sins against God, and also to declare to them His set purpose with regard to their future destinies. After the destruction of the kingdom of Israel, prophets still continued to live in Judah, warning the people, and specially drawing attention to the fall of Israel, in the hope that her fate might lead Judah to repentance. The terrible judgments that were declared against Judah were repeatedly proclaimed in her cities until Malachi, who prophesied up to about 140 years after the return of the Jews from Babylon.

Some of the prophets prophesied of Christ, and foretold also the fates of some of the heathen nations; but the principal part of their writings relate exclusively to the destinies, past, present, and future, of God's chosen people; and, read side by side with the Pentateuch, they will be found to contain promises, threats, and predictions similar in every respect to what had before been declared to the Israelites by God, by the mouth of Moses. But in the prophetic writings these are all given more in detail, and with more special

reference to times, distinguishing—as Moses had not done—between the two houses of Israel and Judah, and stating what should hereafter befall each of them respectively.

Although to a mere casual reader the above facts must appear quite clear, yet by a curious coincidence students of theology and of the Bible appear to have completely mystified themselves with the writings of the prophetic books, and to have sought some hidden meaning in words which, for their simplicity and distinctness, a child could hardly fail to comprehend. The correct reading of many portions of prophecy was thus missed by the authorised translators of the Bible, by whom the headings of the several chapters were compiled, and the divisions of the chapters themselves have often been made more in an empirical than in a rational manner, thus clearly showing how little the sense of the writings was understood. From these headings it is clear that the distinction between Israel, Judah and Jacob, was not comprehended, and the term “Jew” is at all times applied to them all promiscuously, which certainly could not have happened had the real meaning of the prophecies been more fully understood, and their words accepted in a literal instead of in a typical sense; but, even in the latter case, the headings fail to convey any definite or comprehensible meaning, and tend more to confuse than to assist the inquiring reader.

By means of these headings to the chapters not only has careful study been prevented, but decided errors have, in some cases, been enunciated, which have been followed most carefully by commentators on the Bible in all subsequent times; and thus the true and simple meaning of many portions of Scripture have been obscured, and their purposes misrepresented.

One very general error has been to confound the promises to Israel with prophecies concerning the Church of Christ, by bestowing a typical meaning to words, which is not justified by the context. The

whole language of prophecy is, as a rule, so clear and distinct, that it seems wholly unnecessary to invent secondary meanings for words that seem incapable of being misconstrued. Taking the prophecies already clearly fulfilled regarding Judah, Jerusalem, and the land of Canaan, Moab, Babylon, and other places referred to by the prophets, and comparing them with the manner in which they have been accomplished, it will be found that there exists absolutely no room or necessity for any straining of the meanings of the words used, in order to fit them to the events to which they refer. On the contrary, the descriptions are so accurate, and in many instances given in such detail, that they read more like narratives written after the events than before them. Why, then, should it be allowed to limit passages relating to things yet to come to pass to mere typical meanings? If "Judah" is found throughout to refer unmistakably to the Jews, and if "Israel" can be traced in some instances to refer indubitably to the Israelites, or the kingdom of Israel as distinct from that of Judah, then it would seem only reasonable to suppose that in *all* instances the words "Israel" and "Judah" are intended to be taken in a literal, and not in a typical sense, to the exclusion of the literal one. Nowhere does there appear to exist the least authority for any exclusively typical interpretation of Scripture, but, on the contrary, the very nature of the writings themselves seems entirely antagonistic to any such straining of the meanings of words as is necessary for that purpose. The typical or spiritual interpretation of Scripture seldom or never excludes the literal. The one is indeed incomplete without the other.

It is very important to dwell fully on this subject, because a view contrary to that now expounded has hitherto been generally adopted by Bible commentators. To invest words of prophecy with a meaning other than what they literally imply could apparently be justified only by one of two causes. First, that the powers of the Almighty are limited, and that He cannot bring to *pass that which has been declared*; and, therefore, that

the prophecy can *only* be fulfilled in some secondary sense. Or, secondly, that the fulfilment of prophecy has been so long delayed, that the very objects to which the prophecies relate have passed out of existence, and that therefore an accomplishment can only now be looked for in a typical manner.

This latter feeling appears to have been at one time common in Israel, but God rebuked the people by Ezekiel, who writes, "And the word of the Lord came
 " unto me, saying, Son of man, what is that proverb
 " that ye have in the land of Israel, saying 'The days
 " 'are prolonged, and every vision faileth?' Tell
 " them, therefore, thus saith the Lord God: 'I will
 " 'make this proverb to cease, and they shall no more
 " 'use it as a proverb in Israel;' but say unto them,
 " 'The days are at hand, and the effect of every vision;
 " 'For there shall be no more any vain vision nor
 " 'flattering divination within the house of Israel. For
 " 'I am the Lord; I will speak, and the word that I
 " 'shall speak shall come to pass; it shall be no more
 " 'prolonged; for in your days, O rebellious house,
 " 'will I say the word, and will perform it,' saith the
 " Lord God."

Ezek. xii. :
 —28.

" Again the word of the Lord came unto me, saying,
 " 'Son of man, behold, they of the house of Israel say,
 " 'The vision that he seeth is for many days to come,
 " 'and he prophecieth of the times that are far off.'
 " Therefore, say unto them, 'Thus saith the Lord God:
 " 'There shall none of my words be prolonged any
 " 'more, but the word which I have spoken shall be
 " 'done,' saith the Lord God."

No one would surely venture to limit the powers of God to the extent only of their own weak understanding, so that the former justification for giving a typical meaning to Scripture cannot be for one moment upheld; and the latter has, as we have seen, already been rebuked by God himself. Seeing, then, that no justification exists for altering the literal meaning of the words of the Bible, the prophecies must necessarily be accepted in their simple signification.

Supposing, however, that some portions of Scripture were not intended to be accepted literally, the very warnings contained both in the Old and New Testaments regarding the blindness in part that was to fall upon Israel, and that would not be removed until the latter days, must cause us naturally to hesitate before accepting the interpretations of men who lived at the commencement of the seventeenth century. At that date the work of evangelising the world was at a very low ebb, and far from being completed; and, as St. Paul declared that blindness in part had happened to Israel, "until the fulness of the Gentiles be come in," it cannot be supposed that this latter event had taken place nearly 300 years ago.

If the language of prophecy is in part figurative, who shall lay claim to authority to bring to light its hidden truths? If the words are meant to be taken literally, then all who read may understand; but if otherwise, there may be as many interpreters as there are readers. There must, however, be great danger in wresting the words of prophecy to fit them to any meanings other than what they naturally imply, lest by so doing the curse pronounced by St. John be invoked, "And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things that are written in this book."

The sure mercies of God, in faithfully fulfilling all his promises to his chosen people, are perhaps nowhere more forcibly declared than in the closing words of the prophecy of Micah, where, after lamenting over the judgments that were to fall upon Israel, he exclaims, "Who is a God like unto Thee, that pardoneth iniquity, and passeth by the transgression of the *remnant of His heritage*? He retaineth not His anger for ever, because He delighteth in mercy. He *will* turn again, He *will* have compassion upon us; He *will* subdue our iniquities; and Thou *wilt* cast all their sins into *the depths of the sea*. Thou *wilt* perform the truth

“ to Jacob, and the mercy to Abraham, which Thou hast sworn unto our fathers from the days of old.”

Before proceeding further it may be as well to note particularly some few of the passages to which reference has been made in the preceding general observations.

In numerous places, especially in the prophecy of Isaiah, “ Christ’s kingdom,” and “ the Church of Christ,” are stated in the chapter headings to be meant where the text refers to the return of Israel to Zion in the latter days. Now, if we commence by divesting prophecy of all typical interpretation, and compare these passages with what Moses said regarding the return of Israel after being scattered amongst the nations, it must be admitted that the two accounts have reference to one and the same event. Deut. xxx.
1—5.

It is only when Israel shall think upon her past sins and return unto God that he will bring them again to inherit the land promised to their forefathers; and the fact of this reference to the turning again to God being made whenever the return of the people to the land of their inheritance is promised, has evidently led to a confusion between the Israelites of the seed of Abraham, to whom the promises belong, and the church of the Gentiles, to whose members salvation is promised, as well as to Israel and Judah, through Jesus Christ. The two must not, however, be confounded, although there doubtless is a close connection between them. God has chosen Israel as his agent in establishing a church acceptable to Himself, and to gather into it both Jews and Gentiles, as well as their own immediate brethren, that His glory may be established over the whole earth.

Another subject in prophecy regarding which a mistaken understanding seems to exist is the “ branch,” several times referred to in the prophecies, and which, in the chapter headings, is said to refer to Christ, but a careful examination tends rather to prove that the tribe of Ephraim is meant.

It will be remembered that when Jacob blessed his sons before his death, he said of Joseph, "Joseph is a fruitful bough (or branch) even a fruitful bough by a well, whose branches run over the wall." David, when invoking God's aid for the deliverance of Israel, complained, "The vineyard which thy right hand hath planted, and the branch that thou madest strong for thyself; it is burned with fire, it is cut down." In Isaiah we read, "The vineyard of the Lord of Hosts is the house of Israel," and the "branch" made strong can therefore mean none other than the house of Joseph, or rather the tribe of Ephraim. Again, Isaiah declares in another place, "In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel." Here it is clear that the branch of the Lord is identical with "them that are escaped of Israel."

In the eleventh chapter of Isaiah we read, "And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots." Now, here, the "rod of the stem of Jesse" undoubtedly refers to our Saviour, but the branch growing out of the same root, and which is evidently of another stem than that of Jesse, cannot, therefore, be applied to Christ. From the context there is also here little difficulty in recognising the other stem as Joseph, and the branch, consequently, refers to Ephraim. This same branch is also again mentioned by Isaiah, where, after exulting over the glorious return of God's people to their own land, he says, "Thy people also shall be all righteous; they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified. A little one shall become a thousand, and a small one a strong nation; I, the Lord, will hasten it in his time." Here the branch so clearly refers to the chosen people of God, that any argument on the subject seems wholly unnecessary.

The evident distinction between Christ and the

Branch is made still more clear by Jeremiah, where he says, "Behold, the days come, saith the Lord, that I ^{Jer. xxxiii} will raise unto David a righteous branch, and a king ^{6.} shall reign and prosper, and shall execute judgment and justice in the earth; in his days Judah shall be saved, and Israel shall dwell safely: and this is his name, whereby he shall be called, THE LORD OUR "RIGHTEOUSNESS." Here it is clear that a king is to rule over the branch, and that the name of the king is THE LORD OUR RIGHTEOUSNESS: Christ, then, is the king, and the branch must be the chosen branch of the house of Israel, even Ephraim. In the thirty-third chapter of Jeremiah reference is again made to this subject, but the words are slightly different as they are given in our translation; they are as follows:—

"Behold the days come, saith the Lord, that I will ^{Jer. xxxii} perform that good thing which I have promised unto ^{14—16.} the house of Israel and to the house of Judah. In those days and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely; and this is the name wherewith she shall be called, The Lord Our Righteousness." From this it appears, at first sight, that the Branch shall be called "The Lord Our Righteousness." Bishop Pearson, however, remarks that "the simplest interpretation of the original words is, 'He that shall call her (that is, to be His peculiar people) is the Lord our righteousness.'" This correction of the passage just quoted not only makes it agree in sense and meaning with the previous quotation, but makes it point clearly to whom the branch is intended to refer.

Lastly, there are the two passages in Zechariah wherein the branch is mentioned, in both of which it may also be shown that Ephraim is referred to. In the former of these passages we read "For behold the ^{Zech. iii. 9} stone that I have laid before Joshua." What is this ^{vi. 12.}

dix. 24. stone but that referred to by Jacob in blessing Joseph? of whom he said, "From thence is the shepherd, the stone of Israel."

In ascribing to certain prophecies a revelation of the offices of Christ, it must not be forgotten that God works for the attainment of certain settled purposes in this world by human agency, directing the hand of man by an unseen power to work His will. For the accomplishment of His greatest purposes of salvation He has unmistakably chosen certain agents beforehand, and delegated those highest duties to His chosen people

h xlix. 3. Israel, as it is said in Isaiah, "Thou art my servant, " O Israel, in whom I will be glorified." By bearing this fact in mind it will be found that many prophecies that undoubtedly refer to Christ, and the blessings that will follow to the world in consequence of His sacrifice, refer equally also to the agents whom he hath pleased shall be the means of communicating those blessings to the world, as it is also said in Isaiah of

h xlix. 6. Israel, "Is it a light thing that thou shouldest be my " servant to raise up the tribes of Jacob, and to restore " the preserved of Israel: I will also give thee for a " a light to the Gentiles, that thou mayest be my sal- " vation unto the end of the earth."

The foregoing remarks will, it is hoped, clear the ground for many future students of prophecy, and enable them to see clearly what has so long remained as a hidden mystery, and to understand fully the set purpose of God towards His chosen people. These remarks possess also a not unimportant bearing upon the present work, by tending to show more clearly the graciousness and loving mercy of the Almighty towards His elect and redeemed ones, that all mankind may acknowledge His infinite goodness and mercy to the seed of His servant Abraham, even to a thousand generations.

The giving to prophecy a typical interpretation, especially where it refers to the two houses of Israel and Judah, and ascribing to a Church, as a Church, the promises so clearly vouchsafed to a peculiar race, as a people, is in effect a diminishing of that glory

which God has so clearly ascribed unto Himself in consequence of His dealings towards the seed of Abraham, Isaac, and Jacob. The certainty of the literal fulfilment of all God's promises towards His chosen people is nowhere more absolutely declared than in the following words from the prophecy of Jeremiah: "And I ^{Jer. xxxiii}
 " will cause the captivity of Judah and the captivity ^{7-14, 20-}
 " of Israel to return, and will build them, as at the
 " first. And I will cleanse them from all their iniquity,
 " whereby they have sinned against me; and I will
 " pardon all their iniquities, whereby they have sinned,
 " and whereby they have transgressed against me.
 " And it shall be to me a name of joy, a praise and an
 " honour before all the nations of the earth, which
 " shall hear all the good that I do unto them: and
 " they shall fear and tremble for all the goodness and
 " for all the prosperity that I procure unto it.

" Thus saith the Lord; Again there shall be heard
 " in this place, which ye say shall be desolate without
 " man and without beast, even in the cities of Judah,
 " and in the streets of Jerusalem, that are desolate,
 " without man, and without inhabitant, and without
 " beast, the voice of joy, and the voice of gladness, the
 " voice of the bridegroom, and the voice of the bride,
 " the voice of them that shall say, Praise the Lord
 " of hosts; for the Lord is good; for his mercy en-
 " dureth for ever; and of them that shall bring the
 " sacrifice of praise into the house of the Lord. For I
 " will cause to return the captivity of the land, as at
 " the first, saith the Lord.

" Thus, saith the Lord of hosts; Again in this place,
 " which is desolate without man, and without beast,
 " and in all the cities thereof, shall be an habitation of
 " shepherds, causing their flocks to lie down. In the
 " cities of the mountains, in the cities of the vale,
 " and in the cities of the south, and in the land of
 " Benjamin, and in the places about Jerusalem, and in
 " the cities of Judah, shall the flocks pass again under
 " the hands of him that telleth them, saith the Lord.

“ Behold, the days come, saith the Lord, that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah.

“ Thus, saith the Lord: *If ye can break my covenant of the day, and my covenant of the night, and that there should not be 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; and with the Levites, the priests, my ministers. As the host of heaven cannot be numbered, neither the sand of the sea measured, so will I multiply the seed of David my servant, and the Levites that minister unto me.*

“ Moreover the word of the Lord came to Jeremiah, saying, Considerest thou not what this people have spoken, saying, the two families which the Lord hath chosen, he hath even cast them off? thus they have despised my people, that they should be no more a nation before them.

“ Thus, saith the Lord: *If my covenant be not with day and night, and if I have not appointed the ordinances 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, Isaac, and Jacob; for I will cause their captivity to return, and have mercy on them.*”

It is impossible to read the foregoing quotation without feeling the truth of the remark that it has been said, “ The two families which the Lord hath chosen, he hath even cast them off.” The very misinterpretation of the prophecies concerning Israel and Judah, to which reference has been made, is in effect of a purport similar to that saying; but God has most positively declared that in no case will He desert His people, and that “ He *will* cause their captivity to return, and have mercy on them.”

Having now, it is hoped, conclusively proved the necessity of accepting the prophecies concerning Israel

and Judah in their literal, and not in any exclusively typical sense, it is desirable, before proceeding to the next branch of our subject, to point out more clearly the distinction drawn between the two houses of Israel and Judah. In order to do this it will scarcely be necessary to enter into any great detail, and a few passages will, therefore, suffice for the object in view; but further passages from prophecy, regarding Israel alone, will be given in a subsequent chapter.

The prophecy of Jeremiah opens with a lament for the backslidings of Israel and Judah, in that they had forsaken the covenant of their God, and turned themselves unto idols. Punishment for this sin fell first upon the kingdom of Israel, but mercy was prolonged to Judah, but without effect, for which cause also she hath received the greater condemnation.

“Hast thou seen that which backsliding Israel hath Jer. iii. 6-
 “done? She is gone up upon every high mountain,
 “and under every green tree, and there hath played
 “the harlot. And I said, after she had done all these
 “things, Turn thou unto me. But she returned not.
 “And her treacherous sister Judah saw it. And I
 “saw, when for all the causes whereby backsliding
 “Israel committed adultery, I had put her away, and
 “given her a bill of divorce; yet her treacherous sister
 “Judah feared not, but went and played the harlot
 “also. And it came to pass through the lightness
 “of her whoredom, that she defiled the land, and
 “committed adultery with stones and with stocks.
 “And yet for all this her treacherous sister Judah
 “hath not turned unto me with her whole heart, but
 “feignedly, saith the Lord.

“And the Lord said unto me, The backsliding
 “Israel hath justified herself more than treacherous
 “Judah.”

God, however, shuts not up His loving kindness always in displeasure, and after thus declaring the relative iniquity of the sins of His people, He instructs the prophet to declare further His will unto them,

ii. 12 to saying: "Go and proclaim these words towards the north, and say, Return, thou backsliding Israel, saith the Lord, and I will not cause mine anger to fall upon you; for I am merciful, saith the Lord, and I will not keep anger for ever. Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God, and hast scattered thy ways to the strangers under every green tree, and ye have not obeyed my voice, saith the Lord.

"Turn, O backsliding children, saith the Lord, for I am married unto you, and I will take you one of a city and two of a family, and I will bring you to Zion; and I will give you pastors according to mine heart, which shall feed you with knowledge and understanding. And it shall come to pass, when ye be multiplied and increased in the land in those days, saith the Lord, they shall say no more, the Ark of the covenant of the Lord; neither shall it come to mind, neither shall they remember it, neither shall they visit it, neither shall that be done any more. At that time they shall call Jerusalem the throne of the Lord, and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem; neither shall they walk any more after the imagination of their evil heart.

"But I said, How shall I put thee among the children and give thee a pleasant land, a goodly heritage of the hosts of nations? And I said, Thou shalt call me, My Father, and shalt not turn away from me. Surely as a wife treacherously departeth from her husband, so have ye dealt treacherously with me, O house of Israel, saith the Lord.

"A voice was heard upon the high places, weeping and supplications of the children of Israel; for they have perverted their way, and they have forgotten the Lord their God. Return, ye backsliding children, and I will heal your backslidings.

"Behold, we come unto thee, for thou art the Lord our God. Truly in vain is salvation hoped for from the hills and from the multitude of mountains; truly in the Lord our God is the salvation of Israel. For

“shame hath devoured the labour of our fathers from
 “our youth; their flocks and their herds, their sons and
 “their daughters. We lie down in our shame, and our
 “confusion covereth us, for we have sinned against the
 “Lord our God, we and our fathers, from our youth
 “even unto this day, and have not obeyed the voice of
 “the Lord our God.

“If thou wilt return, O Israel, saith the Lord, return
 “unto me; and if thou wilt put away thine abomi-
 “nations out of my sight, then shalt thou not remove;
 “and thou shalt swear the Lord liveth in truth, in
 “judgment, and in righteousness; and the nations
 “shall bless themselves in Him, and in Him shall they
 “glory.”

A similar promise of mercy and forgiveness to Israel
 is also given, in the following words, by the prophet
 Hosea:—

“O, Israel, return unto the Lord thy God, for thou Hos. xiv. 1
 “hast fallen by thine iniquity. Take with you words,
 “and turn to the Lord; say unto him, Take away all
 “iniquity, and receive us graciously, so will we render
 “the calves of our lips. Asshur shall not save us;
 “we will not ride upon horses, neither will we say any
 “more to the work of our hands, Ye are our gods; for
 “in Thee the fatherless find mercy.

“I will heal their backslidings, I will love them
 “freely; for mine anger is turned away from him. I
 “will be as the dew upon Israel: he shall grow as the
 “lily, and cast forth his roots as Lebanon. They that
 “dwell under His shadow shall return: they shall revive
 “as the corn, and grow as the vine: the scent thereof
 “shall be as the wine of Lebanon. Ephraim shall say:
 “What have I to do any more with idols? I have
 “heard Him, and observed Him: I am like a green
 “fir tree. From Me is thy fruit found.”

In these passages we have not only set before us, in
 the most unequivocal manner, the sin of Israel, for
 which she received such severe punishment, even
 political annihilation; but, it is also declared that the

people shall repent them of their sins and be graciously received again into divine favour. The love of God continues ever true to His chosen ones, even though they be backsliding and rebellious children. He will not cast them off; but, calling upon them to return, He at the same time promises to them true repentance and blessings as in former times.

Let us now turn to the other side of the picture and see what is in store for Judah on account of her sins:—

- er. iv. 3—31. “ Thus said the Lord to the men of Judah and
 “ Jerusalem: Break up your fallow ground, and sow
 “ not among thorns. Circumcise yourselves to the
 “ Lord, and take away the foreskins of your heart, ye
 “ men of Judah and inhabitants of Jerusalem, lest my
 “ fury come forth like fire, and burn that none can
 “ quench it, because of the evil of your doings.
 “ Declare ye in Judah, and publish in Jerusalem, and
 “ say: Blow ye the trumpet in the land; cry, gather
 “ together and say: Assemble yourselves, and let us
 “ go into the defenced cities.
 “ Set up the standard towards Zion; retire, stay
 “ not, for I will bring evil from the north, and a great
 “ destruction. The lion is come up from his thicket,
 “ and the destroyer of the Gentiles is on his way; he
 “ is gone forth from his place to make thy land
 “ desolate, and thy cities shall be laid waste without
 “ an inhabitant. For this gird you with sackcloth,
 “ lament and howl, for the fierce anger of the Lord is
 “ not turned back from us.
 “ And it shall come to pass at that day, saith the
 “ Lord, that the heart of the king shall perish, and the
 “ heart of the princes, and the priests shall be
 “ astonished, and the prophets shall wonder.
 “ Then said I, Ah, Lord God! surely thou hast
 “ greatly deceived this people and Jerusalem, saying,
 “ Ye shall have peace; whereas the sword reacheth
 “ unto the soul.
 “ At that time it shall be said to this people and to

“ Jerusalem: A dry wind of the high places in the wilderness toward the daughter of my people, not to fan, nor to cleanse, even a full wind from those places shall come unto me ; now also will I give sentence against them. Behold, he shall come up as clouds, and his chariots shall be as a whirlwind ; his horses are swifter than eagles.

“ Woe unto us ! for we are spoiled.

“ O, Jerusalem, wash thine heart from wickedness, that thou mayest be saved. How long shall thy vain thoughts lodge within thee ?

“ For a voice declareth from Dan, and publisheth affliction from Mount Ephraim. Make ye mention to the nations ; behold, publish against Jerusalem, that watchers come from a far country, and give out their voice against the cities of Judah. As keepers of a field, are they against her round about ; because she hath been rebellious against me, saith the Lord. Thy way and thy doings have procured these things unto thee ; this is thy wickedness, because it is bitter, because it reacheth unto thine heart.

“ My bowels, my bowels ! I am pained at my very heart ; my heart maketh a noise in me ; I cannot hold my peace, because thou hast heard, O my soul, the sound of the trumpet, the alarm of war. Destruction upon destruction is cried, for the whole land is spoiled. Suddenly are my tents spoiled, and my curtains in a moment. How long shall I see the standard, and hear the sound of the trumpet ?

“ For my people is foolish, they have not known me ; they are sottish children, and they have none understanding ; they are wise to do evil, but to do good they have no knowledge. I beheld the earth, and, lo, it was without form and void, and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and, lo, there was no man, and all the birds of heaven were fled. I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were

“ broken down at the presence of the Lord, and by his
 “ fierce anger. For thus hath the Lord said, the whole
 “ land shall be desolate, yet will I not make a full
 “ end.

“ For this shall the earth mourn, and the heavens
 “ above be black ; because I have spoken it, I have
 “ purposed it, and will not repent, neither will I turn
 “ back from it. The whole city shall flee for the noise
 “ of the horsemen and bowmen ; they shall go into
 “ thickets, and climb up upon the rocks ; every city
 “ shall be forsaken, and not a man dwell therein.

“ And when thou art spoiled, what wilt thou do?
 “ Though thou clothest thyself with crimson, though
 “ thou deckest thee with ornaments of gold, though
 “ thou rentest thy face with painting, in vain shalt thou
 “ make thyself fair ; thy lovers shall despise thee,
 “ they shall seek thy life. For I have heard a voice
 “ as of a woman in travail, and the anguish as of her
 “ that bringeth forth her first child, the voice of the
 “ daughter of Zion, that bewaileth herself, that spreadeth
 “ her hands, saying, Woe is me now ! for my soul is
 “ wearied because of murderers.”

In these words to Judah we find no bright passages of hope, no cheering encouragement to repent, no declaration of an undying love such as was addressed to Israel. The sin of the former has been the greater, and therefore is her punishment the more severe. It must be clear to anyone that the two passages above quoted—following, as they do, closely the one upon the other, cannot have reference to one and the same people. The bright hope of lasting love to Israel, and the withering wrath against Judah clearly point to an unmistakable distinction between the two, and that they relate to different people.

There can be no question that the Israelites have, for many centuries past, been lost to all identity. Their very name has been conferred, commonly, upon the Jews, whose own proper name has also been used towards the latter as a term of reproach. All this is

in strict accordance with the revealed, though scarcely understood, purposes of God.

The sixty-fifth chapter of Isaiah opens with a declaration that God had been "found of them that Isaiah lxx. "sought Him not," for He had said, "Behold me, behold 1, 2. "me, unto a nation that was not called by His name." At the same time, He had been stretching "out His "hands all the day unto a rebellious people, which "walked in a way that was not good, after their own "thoughts."

Reading these passages in conjunction with those quoted above, no one can fail to recognise herein a reference to Israel and Judah respectively.

Further on the prophet exclaims, "Behold my ser- Isaiah lxx. "vants shall sing for joy of heart, but ye shall cry for 14, 15. "sorrow of heart, and shall howl for vexation of spirit, "and ye shall leave your name for a curse unto my "chosen; for the Lord God shall slay thee, and call "His servants by another name."

This is addressed unto the "rebellious people" referred to in the earlier part of the same chapter of Isaiah; and it may further be noticed, in explanation of the last quoted passage, that Israel is repeatedly addressed by God, in prophecy, as "his servant," and Judah as his "elect" or "chosen." We find also that, in fulfilment of this prophecy, the Jews *have* left their name as a curse to their descendants, whilst the Israelites are even now—and have been ever since their final dispersion—called by some other name.

Besides their name, it is clearly foretold that the Jews should bear also some further distinctive mark, that the wrath of God against them might be more surely fulfilled; for, said the prophet, "Jerusalem is ruined, and Isaiah iii. "Judah is fallen; because their tongue and their doings 8, 9. "are against the Lord, to provoke the eyes of his glory. "The shew of their countenance doth witness against "them; and they declare their sin as Sodom, they "hide it not. Woe unto their soul! for they have "rewarded evil unto themselves."

The Jew, to the present day, is known all over the world by his countenance, and of all people he is the most hard to be converted to Christianity. Of course it is not difficult to understand their reluctance to embrace a religion, the very essence of which is an acknowledgment of Him whom their forefathers wickedly murdered; and by embracing the Christian religion they cannot but confess that they are the children of those who killed the Lord's anointed. Glory is, however, never reached except by self-sacrifice, trial, and self-denial, and it is only by confession that acceptable atonement can be offered. It is in real pity we contemplate that only through the blood of Christ, wantonly spilt by the Jews, can the Jews hope for salvation. That is, however, a truth which the volume of the sacred laws of the Jews, as well as the New Testament of the Christians, fully declare. May this volume be read by many a Jew, and may it be the humble instrument, in the hands of the Great Disposer of all things, in bringing in many to a confession of the truth, is the earnest prayer of the author.

It is most clearly declared in the sacred volume that Israel should be a great proselytiser amongst all nations, and not only all nations, but also amongst the Jews; as it is written, "The Lord hath called me from the womb; from the bowels of my mother hath He made mention of my name. And He hath made my mouth like a sharp sword; in the shadow of His hand hath He hid me, and made me a polished shaft; in His quiver hath He hid me; and said unto me, Thou art my servant, O Israel, in whom I will be glorified.

"Then I said, I have laboured in vain, I have spent my strength for nought, and in vain; yet surely my judgment is with the Lord, and my work with my God.

"And now, saith the Lord that formed me from the womb to be his servant, *to bring Jacob again to Him*, "Though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my

“ strength. And He said, It is a light thing that thou shouldst be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel; I will also *give thee for a light to the Gentiles*, that thou mayest be my salvation unto the end of the earth.”

Nothing can be more clear than that these words were not written of the Jews, who seem to have so little belief in the truth or efficacy of their own religion, or so little charity towards their fellow beings with regard to their spiritual welfare, that they care not to make converts to that faith which they *profess* to believe in. In short, the Jews are not a proselytising race, and, therefore, the words above quoted cannot refer to them; and in this instance, also, the term Israel cannot be held to refer to the Jews.

Furthermore, of Judah it is decreed: “ I will deliver Jer. xxiv. 9,
 “ them to be removed unto all the kingdoms of the
 “ earth for their hurt, to be a reproach and a proverb,
 “ a taunt and a curse, in all places whither I shall drive
 “ them. And I will send the sword, the famine, and
 “ the pestilence, among them, till they be consumed
 “ off the land that I gave unto them and to their
 “ fathers.” And again, “ I will persecute them with Jer. xxix. 1
 “ the sword, with the famine, and with the pestilence,
 “ and will deliver them to be removed to all the
 “ kingdoms of the earth, to be a curse, and an as-
 “ tonishment, and an hissing, and a reproach, among
 “ all the nations whither I have driven them.”

Contrasting these fearful denunciations against Judah with the promises to Israel, we find it written of the latter, “ And their seed shall be known among the Isaiah lxi.
 “ Gentiles, and their offspring among the people; all
 “ that see them shall acknowledge them, that they are
 “ the seed which the Lord hath blessed.”

Again, the prophet Hosea declares, “ Yet the number Hos. i. 10,
 “ of the children of Israel shall be as the sand of the
 “ sea, which cannot be measured nor numbered.” But
 “ of Judah, Jeremiah exclaims, “ Thou hast forsaken Jer. xv. 6-
 “ me, saith the Lord, thou art gone backward; there-

“fore will I stretch forth my hand against thee, and
 “destroy thee; I am weary with repenting. And I
 “will fan them with a fan in the gates of the land; I
 “will bereave them of children, I will destroy my
 “people, since they return not from their ways. Their
 “widows are increased to me above the sand of the
 “seas; I have brought upon them against the mother
 “of the young men a spoiler at noonday; I have
 “caused him to fall upon it suddenly, and terrors
 “upon the city. She that hath borne seven lan-
 “guisheth; she hath given up the ghost; her sun is
 “gone down while it was yet day; she hath been
 “ashamed and confounded; and the residue of them
 “will I deliver to the sword before their enemies, saith
 “the Lord.” Furthermore, the prophet is commanded,
 xviii. 11, “Speak to the men of Judah, and to the inhabitants
 21. “of Jerusalem, saying, Thus saith the Lord; Behold I
 “frame evil against you, and devise a device against
 “you; return ye now every one from his evil way,
 “and make your ways and your doings good. And
 “they said, There is no hope; but we will walk after
 “our own devices, and we will every one do the
 “imagination of his evil heart.” “Therefore deliver
 “up their children to the famine, and pour out their
 “blood by the force of the sword; and let their wives
 “be bereaved of their children, and be widows; and
 “let their men be put to death; let their young men
 “be slain by the sword in battle.”

Israel was destined, from of old, to be a truly royal
 race, having great power and influence as a nation,
 and pre-eminently great amongst the peoples of the
 earth; for, says Isaiah, “Thus saith the Lord God,
 “Behold, I will light up mine hand to the Gentiles,
 “and set up my standard to the people; and they shall
 “bring thy sons in their arms, and thy daughters
 “shall be carried upon their shoulders. And kings
 “shall be thy nursing fathers, and their queens thy
 “nursing mothers; they shall bow down to thee with
 “their face toward the earth, and lick up the dust of

“ thy feet; and thou shall know that I am the Lord;
 “ for they shall not be ashamed that wait for me.
 “ Shall the prey be taken from the mighty, or the
 “ lawful captive delivered? But thus saith the Lord,
 “ Even the captives of the mighty shall be taken away,
 “ and the prey of the terrible shall be delivered; for I
 “ will contend with him that contendeth with thee, and
 “ I will save thy children. And I will feed them that
 “ oppress thee with their own flesh; and they shall be
 “ drunken with their own blood, as with sweet wine;
 “ and all flesh shall know that I, the Lord, am thy
 “ Saviour and thy Redeemer, the mighty one of
 “ Jacob.”

The prowess of Israel also is to be such, that the same prophet declares; ^{Isaiah liv. 14—17.} “ In righteousness shalt thou
 “ be established; thou shalt be far from oppression;
 “ for thou shalt not fear, and from terror, for it
 “ shall not come near thee. Behold they shall surely
 “ gather together, but not by me; whosoever shall
 “ gather together against thee shall fall for thy sake.
 “ Behold I have created the smith that bloweth the coals
 “ in the fire, and that bringeth forth an instrument for
 “ his work; and I have created the waster to destroy.
 “ No weapon that is formed against thee shall prosper;
 “ and every tongue that shall rise against thee in
 “ judgment thou shalt condemn. This is the heritage
 “ of the servants of the Lord, and their righteousness
 “ is of me, saith the Lord.”

Of Judah, on the other hand, the decree is—“ The ^{Jer. xvii. 1}
 “ sin of Judah is written with a pen of iron, and with ^{4.}
 “ the point of a diamond; it is graven upon the table
 “ of their heart, and upon the horns of your altars;
 “ whilst their children remember their altars and their
 “ groves by the green trees upon the high hills.
 “ O my mountain in the field, I will give thy sub-
 “ stance and all thy treasures to the spoil, and thy
 “ high places for sin, throughout all thy borders. And
 “ thou, even thyself, shalt discontinue from thine
 “ heritage that I gave thee; and I will cause thee to

“ serve thine enemies in the land which thou knowest
 “ not ; for ye have kindled a fire in mine anger, which
 “ shall burn for ever.”

And again —

xv. 11— “ The Lord said, verily it shall be well with thy
 “ remnant; verily I will cause the enemy to entreat
 “ thee well in the time of evil and in the time of afflic-
 “ tion. Thy substance and thy treasures will I give
 “ to the spoil without price, and that for all thy sins,
 “ even in all thy borders.”

In another place also it is declared of Judah—

ix. 15— “ Therefore, thus saith the Lord of Hosts, the God
 “ of Israel: Behold, I will feed them, even this people,
 “ with wormwood, and give them water of gall to drink.
 “ I will scatter them also among the heathen, whom
 “ neither they nor their fathers have known; and I
 “ will send a sword after them, until I have consumed
 “ them.”

Not only was Judah to be thus scattered and peeled,
 but it has been declared that she should be without any
 recognised head or leader, for “ There is none to guide

ah li. 18. “ her among all the sons whom she hath brought forth;
 “ neither is there any that taketh her by the hand of
 “ all the sons that she hath brought up.”

ah li. 17;
 -23. “ Awake, awake, stand up, O Jerusalem, which hast
 “ drunk at the hand of the Lord the cup of His fury; thou
 “ hast drunken the dregs of the cup of trembling,
 “ and wrung them out. These two things are come
 “ unto thee; who shall be sorry for thee? desolation
 “ and destruction, and the famine and the sword; by
 “ whom shall I comfort thee? Thy sons have fainted,
 “ they lie at the heads of all the streets, as a wild bull
 “ in a net; they are full of the fury of the Lord, the
 “ rebuke of thy God.

“ Therefore hear now this, thou afflicted and
 “ drunken, but not with wine; thus saith thy Lord
 “ the Lord, and thy God that pleaded the cause of His
 “ people, Behold I have taken out of thine hand the
 “ cup of trembling, even the dregs of the cup of my

“fury; thou shalt no more drink it again; but I will
 “put it into the hand of them that afflict thee, which
 “have said to thy soul, Bow down, that we may go
 “over; and thou hast laid thy body as the ground,
 “and as the street, to them that went over.”

How great, indeed, is the mercy of the Most High!
 As Judah even now drinketh of the cup of His wrath,
 and as she, for her sins, has received so great a
 punishment, even so shall she also receive at the
 hands of the Almighty a sure return of His loving
 mercy, and recompense in proportion to the punishment
 she hath endured. Israel and Judah shall in very
 truth return to the land of their inheritance, and dwell
 together in peace, and no man shall make them afraid.

“For, lo, the days come, saith the Lord, that I will Jer. xxx.
 “bring again the captivity of my people Israel and
 “Judah, saith the Lord; and I will cause them to
 “return to the land that I gave to their fathers, and
 “they shall possess it.

“And these are the words that the Lord spake con-
 “cerning Israel and concerning Judah. For thus saith
 “the Lord; We have heard a voice of trembling, of
 “fear, and not of peace. Ask ye now, and see whether
 “a man doth travail with child? Wherefore do I see
 “every man with his hands on his loins, as a woman
 “in travail, and all faces are turned into paleness?

“Alas! for that day is great, so that none is like it;
 “it is even the time of Jacob’s trouble; but he shall be
 “saved out of it. For it shall come to pass in that
 “day, saith the Lord of Hosts, that I will break his
 “yoke from off thy neck, and will burst thy bonds,
 “and strangers shall no more serve themselves of him;
 “but they shall serve the Lord their God, and David
 “their King, whom I will raise up unto them.

“Therefore fear thou not, O my servant Jacob, saith
 “the Lord; neither be dismayed, O Israel; for, lo, I
 “will save thee from afar, and thy seed from the land
 “of their captivity; and Jacob shall return, and shall
 “be in rest, and be quiet, and none shall make him

“ afraid. For I am with thee, saith the Lord, to save thee; though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee; but I will correct thee in measure, and will not leave thee altogether unpunished.

“ For thus saith the Lord, Thy bruise is incurable, and thy wound is grievous. There is none to plead thy cause, that thou mayest be bound up; thou hast no healing medicines. All thy lovers have forgotten thee; they seek thee not; for I have wounded thee with the wound of an enemy, with the chastisement of a cruel one, for the multitude of thine iniquity; because thy sins were increased.

“ Why criest thou for thine affliction? Thy sorrow is incurable for the multitude of thine iniquity; because thy sins were increased, I have done these things unto thee. Therefore all they that devour thee shall be devoured; and all thine adversaries, every one of them, shall go into captivity; and they that spoil thee shall be a spoil, and all that prey upon thee will I give for a prey. For I will restore health unto thee, and I will heal thee of thy wounds, saith the Lord; because they called thee an outcast, saying, This is Zion, whom no man seeketh after.

“ Thus saith the Lord: Behold I will bring again the captivity of Jacob’s tents and have mercy on his dwelling places; and the city shall be builded upon her own heap, and the palace shall remain after the manner thereof. And out of them shall proceed thanksgiving and the voice of them that make merry; and I will multiply them, and they shall not be few; I will also glorify them, and they shall not be small. Their children also shall be as aforetime, and their congregation shall be established before me, and I will punish all that oppress them. And their nobles shall be of themselves, and their governor shall proceed from the midst of them; and I will cause him to draw near, and he shall approach unto Me; for who is this that engaged his heart to approach

“ unto Me? saith the Lord. And ye shall be My people, and I will be your God.

“ Behold the whirlwind of the Lord goeth forth with fury, a continuing whirlwind; it shall fall with pain upon the head of the wicked. The fierce anger of the Lord shall not return until He have done it, and until He have performed the intents of His heart: in the latter days ye shall consider it. At the same time, saith the Lord, will I be the God of all the families of Israel, and they shall be my people.

“ Thus saith the Lord: The people which were left of the sword found grace in the wilderness, even Israel, when I went to cause him to rest. The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love, therefore with lovingkindness have I drawn thee. Again I will build thee, and thou shalt be built, O Virgin of Israel; thou shalt again be adorned with thy tabrets, and shalt go forth in the dances of them that make merry. Thou shalt yet plant vines upon the mountains of Samaria; the planters shall plant, and shall eat them as common things. For there shall be a day that the watchmen upon the mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the Lord our God.

“ For thus saith the Lord: Sing with gladness for Jacob, and shout among the chief of the nations; publish ye, praise ye, and say O Lord, save Thy people, the remnant of Israel.

“ Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together, a great company shall return thither. They shall come with weeping, and with supplications will I lead them. I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble, for I am a father to Israel, and Ephraim is My firstborn.

“ 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, as a
“ shepherd doth his flock. For the Lord hath redeemed
“ Jacob, and ransomed him from the hand of him that
“ was stronger than he. Therefore they shall come
“ and sing in the height of Zion, and shall flow
“ together to the goodness of the Lord, for wheat and
“ for wine and for oil, and for the young of the flock
“ and of the herd; and their soul shall be as a watered
“ garden; and they shall not sorrow any more at all.

“ Then shall the virgin rejoice in the dance, both
“ young men and old together; for I will turn their
“ mourning into joy, and will comfort them and make
“ them rejoice from their sorrow. And I will satiate
“ the soul of the priests with fatness, and My people
“ shall be satisfied with my goodness, saith the Lord.”

CHAPTER VI.

REDEMPTION AND SALVATION.

When God delivered Israel from the hands of Pharaoh, king of Egypt, and brought them out of the land of their bondage, He established certain ordinances to be observed by them in all their generations for ever, which ordinances will be found, on examination, to have had a two-fold signification—a memorial of the past and a type of the future. Thus, the killing of the paschal lamb was a memorial of the escape of the eldest sons of the Israelites when the destroying angel smote the firstborn in all the houses of the Egyptians, as it is written, “When your children shall say unto you, what mean ye by this service? that ye shall say, It is the sacrifice of the Lord’s pass-over, who passed over the houses of the children of Israel in Egypt when He smote the Egyptians and delivered our houses.” It was also a type of the shedding of the blood of the Lamb of God for the redemption of His people. Ex. xii. 27.

The feast of unleavened bread was ordered to be observed in remembrance of the haste with which the people came out of Egypt; and the unleavened cake may be taken as a type of the pure religion that was to be revealed by Christ, in which there should be no leaven of idolatry or of the world. The word unleavened was clearly accepted in this sense by St. Paul, when he wrote, “Purge out, therefore the old leaven, that ye may be a new lump, as ye are unleavened; for even Christ our passover is sacrificed for us, therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.” Ex. xiii. 1 Cor. v. 7

A third ordinance made at the same time was the setting apart of the firstborn of all flesh, being male, for the service of God. “Thou shalt set apart unto the Lord all that openeth the matrix, and every firstling that cometh of a beast which thou hast; the males shall be the Lord’s. And every firstling of an ass thou shalt redeem with a lamb, and if thou wilt not redeem it then thou shalt break his neck; and all the firstborn of man among thy children shalt thou redeem.” This act of setting aside the firstborn of all flesh, being males, for the service of God, was established as a further commemoration of the last great plague brought upon Egypt in consequence of Israel’s bondage. The redemption of the firstborn of man was also most certainly a type of that great redemption of Israel, which was thereafter to be enacted on Calvary.

The law of redemption formed a very important part under what is commonly known as the Mosaic dispensation. This redemption of the firstborn of man was again enjoined by God to Aaron; and in the establishment of the jubilee year, at which liberty was to be proclaimed throughout all the land unto all the inhabitants thereof, and every man was to return unto his own possession, and unto his own family, provision was reserved for the redemption of lands, houses, slaves, &c., upon equitable terms, at any period short of the fiftieth, or jubilee, year; and all that was not thus redeemed, was to return to freedom, or to its former owner, in that year.

As regarding the redemption of man, it was enacted as follows:—“If a sojourner or stranger wax rich by thee, and thy brother that dwelleth by him wax poor, and sell himself unto the stranger or sojourner by thee, or to the stock of the stranger’s family; after that he is sold he may be redeemed again; one of his brethren may redeem him, and he shall reckon with him that bought him from the year that he was sold to him unto the year of jubilee; and the

“ price of his sale shall be according unto the number
 “ of years. If there be yet many years behind, according
 “ unto them he shall give again the price of his re-
 “ demption out of the money that he was bought for.
 “ And if there remain but few years unto the year
 “ of jubilee, then he shall count with him, and accord-
 “ ing unto his years shall he give him again the price
 “ of his redemption. And if he be not redeemed in
 “ those years, then he shall go out in the year of
 “ jubilee, both he and his children with him.” After
 this comes a very remarkable observation, to which
 attention will be directed more particularly by-and-
 bye. “ For unto me the children of Israel are servants;
 “ they are my servants whom I have brought forth
 “ out of the land of Egypt. I am the Lord your
 “ God.”

In this law of redemption may be traced a type of
 the destinies of the two houses of Israel and Judah;
 but before showing how the type may be applied, it
 will be necessary to enquire a little further as to whom
 the term “redeemed” refers in Scripture.

The first great redemption undoubtedly was to the
 whole of Israel, when they were released from their
 Egyptian captivity; and, in making reference to that
 event, it is described in the Bible as a *redemption* of
 Israel by God. Another, and a still greater redemp-
 tion was, however, in reserve, which was only to be
 accomplished by a sacrifice, and it is this latter re-
 demption to which attention must now be directed.

Isaiah most distinctly declares of Israel, “ All flesh Isaiah xli:
26.
 “ shall know that I, the Lord, am thy Saviour and thy
 “ Redeemer;” and in the following chapter God declares
 his power to redeem Israel, who had sold himself into
 bondage; for “ Thus saith the Lord, Where is the bill Isaiah l. 1
 “ of your mother’s divorcement, whom I have put
 “ away? or which of my creditors is it to whom I have
 “ sold you? Behold, for your iniquities have ye sold
 “ yourselves, and for your transgressions is your
 “ mother put away. Wherefore, when I came, was

“there no man? When I called, was there none to answer? Is my hand shortened at all, that it cannot redeem? or have I no power to deliver?”

Here we find a striking instance of Israel having sold himself in the manner described in Leviticus, and also a declaration by one—even by Christ, his brother—of His power to redeem.

Again, a somewhat similar promise will be found in Hosea : “O Israel, thou hast destroyed thyself; but in me is thy help. The iniquity of Ephraim is bound up; his sin is hid. I will ransom them from the power of the grave; I will redeem them from death.” There not only is Israel named generally, but Ephraim, the firstborn, and inheritor of the birthright, is specially selected as the object of redemption. This is further confirmed by Zechariah, who mentions Ephraim particularly as the redeemed of the Lord; for he says, “And I will strengthen the house of Judah and I will save the house of Joseph, and I will bring them again to place them, for I have mercy upon them, and they shall be as though I had not cast them off; for I am the Lord their God, and will hear them. And they of Ephraim shall be like a mighty man, and their heart shall rejoice as through wine; yea, and their children shall see it, and be glad; their heart shall rejoice in the Lord. I will hiss for them and gather them; *for I have redeemed them*, and they shall increase as they have increased.”

Whilst in other passages redemption is promised to Israel, in the above it is to Ephraim that the promise is particularly given. By this special reference to Ephraim it may be intended to be inferred either that redemption was only for Ephraim; or that he, being the heir of the promises of God to Abraham, Isaac, and Jacob, should most largely benefit from that redemption, in which also the rest of his brethren of Israel were destined to share only to a lesser extent. Probably the latter interpretation will be found to accord best with the Scripture writings generally, as also it seems to be the more probable of the two.

After a careful examination of the prophecies on the subject of redemption, it is impossible to doubt that they have special reference to Israel, and it would appear from the New Testament writings that they were so understood by the Jews and Hebrews in our Saviour's time, for Zacharias, moved by the Holy Ghost, prophesied, saying, "Blessed be the Lord God of Israel; Luke i. 68—70. " for He hath visited and *redeemed His people*, and " hath raised up an *horn of salvation for us* in the " house of His servant David; as he spake by the " mouth of His holy prophets, which have been since " the world began." Anna also, the prophetess, when she met the child Jesus at Jerusalem, " gave thanks Luke ii. 38. " unto the Lord and spake of Him to all them that " *looked for redemption in Israel.*" Cleopas, too, in his road to Emmaus, being joined by our Saviour after His resurrection, said, speaking of Christ, but not knowing to whom he was addressing himself, " But we trusted Luke xxiv. 2 " that it had been He which should have *redeemed " Israel.*"

However unorthodox this interpretation of the Scriptures regarding redemption may be at the present day, it is unmistakably clear that they were understood in a similar sense nearly nineteen hundred years ago, and not only so, but the hope of the redemption of Israel in accordance with the prophetic writings was shared alike by a priest of the tribe of Levi, by a prophetess of the tribe of Aser, by Cleopas, and doubtless also generally by all to whom the Scriptures were a subject of study.

It is a fact to be particularly borne in mind, that when our Saviour sent forth His twelve disciples, He commanded them, saying, " Go *not* into the way of the Matt. x. 5, 6 " Gentiles, and into any city of the Samaritans enter ye " not; but go rather to the *lost sheep of the house of " Israel.*" It may be argued that there is nothing in these words to show that Christ's mission was not as much to the Jews and to the Gentiles as to the Israelites. Our Saviour himself during His ministration

was constantly going through Samaria, and different parts of the country formerly inhabited by Israel, as though His heart really was there and He was searching for any stray member of the lost tribes who yet might be found within its borders.

- As our Saviour passed through Jericho, on His way to Jerusalem, after a tour through Samaria and Galilee, he was entertained by Zacchæus at his house, and on this occasion he made use of those memorable words,
- Luke xix. 10. "For the Son of man is come to seek and to save *that which was lost.*" This remark becomes more clear and intelligible, when read side by side with Christ's reply to the woman of Canaan, who came to invoke His aid on her daughter's behalf. Instead of at once acceding to her request He said to this Gentile woman,
- Matt. xv. 24. "I am *not* sent but unto the *lost sheep of the house of Israel.*"

These words either mean what alone they imply, or they can have no meaning at all. It is, however, impossible not to accept them in their liberal sense, and it seems equally impossible to explain them away in any satisfactory manner. Christ, then, was *not* sent to the Jews or to the Gentiles, but to the lost sheep of the house of Israel; and, from what has already been pointed out, it will be seen that the words above quoted, taken in their simple meaning, not only prove the truth of the prophecies, but even justify the expectations of those who, in our Saviour's time, certainly looked for redemption in Israel.

Before leaving this subject let us examine briefly what were the views of the Apostles on this subject, so far as they can be gathered from their writings contained in the New Testament.

- Gal. iv. 4, 5. St. Paul, writing to the Galatians, says, "When the fulness of time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons."

Who then were the people to be redeemed but those

to whom at that time the law of Moses was applicable. Other nations of the world were under no law of divine appointment, and therefore the redemption here referred to could not apply to the gentile nations, but only to God's own people. The words, as they are here given, are no doubt capable of receiving a wide interpretation, embracing Judah as well as Israel, and it is only by comparing passage with passage that any definite conclusion on this matter can be arrived at. If Judah was included with Israel in the redemption, what was the meaning of Simeon's words when he said, "Blessed be the Lord *God of Israel*, for he hath visited and redeemed *his people*, and hath raised up an horn of salvation *for us* in the house of his servant David." Luke i. 68,
69.

Here it is clearly declared that God had visited and redeemed his people Israel, but had raised up an horn of salvation for Judah, for Simeon was of the house of Judah, being one of the tribe of Levi, so that the words, taken literally, imply that, so far as the prophecies were understood in those days, redemption was to Israel, and salvation to Judah.

Again, in his Epistle to Titus, St. Paul says, "Our Saviour Jesus Christ gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works." Tit. ii. 14. Now it seems certain that St. Paul, a Hebrew, addressing another Hebrew, would not have said that Christ gave Himself to redeem "*us*," if he had supposed, or believed, that redemption was for the whole world. The very use of a pronoun in this case clearly proves the limitation of the redemption.

Then, also, in his Epistle to his Hebrews, after referring to the first covenant given by God to Israel at Mount Sinai, St. Paul says, "For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifyeth to the purifying of the flesh; how much more shall the blood of Christ, who, through the Eternal Spirit, offered him- Heb. ix. 13-
15.

“ self without spot to God, purge your conscience from
 “ dead works to serve the living God? And for this
 “ cause he is the mediator of the New Testament, that
 “ by means of death, *for the redemption of the trans-*
 “ *gressions that were under the first testament,* they
 “ which are called might receive the promise of eternal
 “ inheritance.” Here, again, the redemption is to
 those who were “under the first testament,” and
 therefore cannot have been to the Gentiles, but only
 to the seed of Abraham, Isaac, and Jacob.

The concluding words of the passage last quoted
 introduce to us the next stage of our present enquiry;
 and that is with reference to salvation.

John xii. 32.

Our Saviour himself said, “ And I, if I be lifted up
 “ from the earth, will draw all men unto me.” These
 words evidently mean something very different to
 the redemption of all men. It may be contended
 that it matters little whether other nations participate
 in the redemption (whatever that may be) so long as
 they enjoy salvation, which, after all, is the main end
 hoped for in redemption. The object of this work is,
 however, to seek the truth, and in an investigation of
 this nature it makes all the difference between truth
 and otherwise, whether the redemption is, or is not,
 co-extensive with salvation.

The very meaning of the word *re*-demption implies
 that what had been once possessed had become lost,
 and required to be brought back again. Now we
 know that of old time God chose Israel to be His own
 people, and, so far as we have the means of ascertain-
 ing, other nations had not so much even as a knowledge
 of His laws. Israel fell away from God and was
 punished by dispersion and political annihilation; and
 for them, therefore, redemption was necessary, in order
 to bring them again to God. The Jews, or Judah, on
 the other hand, were, at the time of our Saviour’s
 advent, in possession of a kingdom, such as it was; they
 still read the law, and worshipped in the temple of
 Jerusalem, besides observing all the other outward

forms of religion. Redemption, in the same sense in which that word has been applied to Israel, was not therefore necessary for Judah; but, inasmuch as the latter observed the letter of the law, whilst violating it in spirit, the means of salvation appear to have been as necessary for Judah as for the most outcast of heathen nations.

Further, redemption does not at all necessarily refer only to the bringing back to a means of spiritual salvation. It will be remembered that many and great worldly blessings were vouchsafed to Abraham and to his seed, and these, in the absence of redemption, might possibly have been sacrificed by the sins of Israel. Redemption, therefore, became necessary to Israel in a sense in which it could not possibly be applied, either to Judah or to the outside world in general. As has been stated in a previous chapter, the heir to the temporal blessings was Ephraim, and this fact may explain the marked manner in which that name is mentioned in Hosea and Zechariah in connection with redemption.

That these promises to Israel were still in force, and not completely fulfilled in our Saviour's time, appears clear from the words of St. Paul when he wrote, "For Rom. ix. 3
 " I could wish that myself were accursed from Christ
 " for my brethren, my kinsmen, according to the flesh,
 " who are Israelites, to *whom pertaineth the adoption,*
 " *and the glory, and the covenants, and the giving*
 " *of the law, and the service of God, and the pro-*
 " *mises.*"

It would thus appear that God, in making His promises to Abraham, Isaac, and Jacob, did so in good faith, and that when He declared He would keep His covenant with their seed for ever, there was no reservation or typical meaning in the promises. When, however, the sins of Israel became so gross that they invoked the severest punishment from the Almighty, some atonement became necessary in order to reconcile Israel with his Maker. The blood of bulls and of goats

was insufficient for the expiatory sacrifice required in this case; Israel was unable to offer any atonement of itself, and something more than was provided for under the Mosaic law became necessary in order to atone for the fearful sins of this renegade people. Earth was incapable of providing anything of sufficient worth to offer as a sacrifice, and heaven itself, therefore, furnished, from its richest store, blood and a life for the great work of redemption. Israel was saved, being redeemed at a price far above all human calculation, thus proving, beyond all shadow of doubt, the inexpressible love of God for His chosen people.

The sacrifice slain by the high priest, under the Mosaic dispensation, for the sins of God's chosen people, and for their sins only, being the type of our Saviour, the antitype of this sacrificial rite was fully completed when He laid down His life for the sins of the same people, and had He never risen again the redemption would have been complete, but the world at large could not have shared in any way in the benefits of His passion.

But love stopped not here. There were in the world innumerable souls to be saved, and to these were extended by the one sacrifice once offered, the means of salvation through faith, to all the ends of the earth, like xxiv. 46, as our Saviour said, "Thus it is written and thus it behoved Christ to suffer *and to rise from the dead* the third day, and that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem."

Here, then, we have the sum and substance of the whole matter. By the death of Christ redemption was wrought for Israel, whilst by His resurrection, salvation—or rather the means of salvation—was brought in for all believers; as it is emphatically acknowledged in the beautiful liturgy of the Church of England, "When He had overcome the sharpness of death He opened the kingdom of Heaven to all believers." So, then, the redemption was effected by the death of

Jesus Christ, and salvation by His rising again, that all who believe in Him should not perish, but have everlasting life.

We have seen before that redemption was to Israel, and in that also she received the means of salvation. Salvation was, however, by the same sacrifice, extended to the whole world, but the first offers of its grace were made to Judah. In other words, redemption secured to Israel those temporal blessings inherited by the seed of Abraham, Isaac, and Jacob, in which other nations of the earth have no lot or part; but the means of eternal salvation is given, by grace, through the blood of Christ, to all who believe, whether of the seed of the chosen race, or not.

By the great price paid, the redemption of Israel was secured, without waiting, according to the old Mosaic type, for the jubilee year in which all who had *sold themselves* were to be free. Salvation, however, has, and can have, no jubilee year, and is subject to no laws of anticipated enjoyment. Redemption, in its proper meaning, refers essentially to things temporal, whilst salvation has nothing to do with this world, but has reference entirely to things spiritual. When, therefore, we come to consider the times and seasons when certain prophecies, bearing on redemption, are to be fulfilled, it will of course be understood that salvation—being subject to no space or time—is in no way referred to.

It is now necessary to say a few words regarding Judah, in order to show that she has no part in this premature redemption, but is destined to share its benefits only upon the advent of the prophetic jubilee year, when she also will be free, and share with Israel special blessings from the most High, and the means of salvation, through faith, together with the rest of the world.

All the prophecies point to the restoration of Israel to God's favour at a time far antecedent to the end of Judah's punishments; and, so far as they can be under-

stood, it would appear that the end of Judah's affliction will be contemporaneous with the return of Israel to the promised land. If redemption were wrought for Judah by the same act as that by which redemption was secured to Israel, what justification could there apparently be for delaying the benefits of that redemption in the one case and not in the other? Redemption was most clearly raised up for Israel alone, by whom the rest of the world, both of Jews and Gentiles, is destined to be brought to a knowledge of the means of salvation.

It is true that in some few passages of the prophecies the name of Jacob is indirectly coupled with that of Israel with reference to the subject of redemption, and in one place we read, "The Lord hath redeemed his servant Jacob." It seems, however, highly improbable that the redemption of Jacob (which includes Judah) was to the same extent as the redemption of Israel, but rather that while the latter was to be redeemed by a sacrifice before her full time of punishment, to which she had rendered herself liable, had expired, all the sons of Jacob will receive redemption, by the grace of God, only upon the advent of a prophetic jubilee year. This will appear more clear in the following chapter, in which an attempt will be made to arrive at some understanding with regard to prophetic numbers and dates.

Before closing the present chapter, it may be as well to notice some of our Saviour's parables and miracles, and examine them briefly with reference to the apparent allusions they contain to Israel and Judah.

In the parable of the marriage feast there can be no difficulty in recognising the Jews as the guests who were first bidden to the banquet, but refused to go thereto; and, as clearly, those who subsequently filled the chambers with guests, gathered from the highways, were intended to apply to Israel, who was, at the time the parable was spoken, scattered in the highways of

the world; but who, as we have already seen, was to be gathered for God's own purpose, to do His will, for the which the Jews were not accounted worthy. Similarly, in the parable of the vineyard, the husbandmen to whom the vineyard was first let, were undoubtedly the Jews. They were destroyed, and the vineyard given to others, namely, to Israel. Mark xii.
Luke xx.

Next we have the parable of the lost sheep, in which we find Christ justifying His mission to earth to redeem His lost sheep Israel, by showing how a man, if he lose only one out of a hundred sheep, will search for it, and rejoice greatly upon the recovery of it; and also, in another parable, how a woman, if she lose a piece of silver, will also diligently seek for it until it be found. Again, in the prodigal son, we clearly recognise Israel departing from his father's home, and falling into sin and misery; but in time repenting, and being graciously received again by his father. The brother, who here seems to represent Judah, tarried longer with his father, but nevertheless the prodigal Israel received greater favours from his father's hands than did his brother Judah. Luke xv.

In the healing of the ten lepers there appears to have been a prefigurement of the healing of the ten tribes of Israel from their iniquities. One only returned to give glory to God when he found that he was healed; and this one appears to be the representative of Ephraim, for he was a Samaritan, a native of that place which was situated in the midst of the former possessions of Ephraim, and which was also the seat of Government of the kingdom of Israel. Luke xvii.

In our Lord's parable of the servants and the pieces of money we find a king having ten servants, to whom he delivered certain trusts until his return from a journey on which he was about to start. There, also, one of the ten, having exceeded his fellow servants in the manner in which he executed his trust, is commended by his Lord above his brethren and rewarded for his faithfulness. Luke xix.

In the above-mentioned parable and miracle it may be deemed a fair question for consideration whether the number of persons concerned in each case was intentional on the part of our Saviour, and meant as a typical representation of the ten tribes of Israel, or whether the similarity in numbers was a coincidence and nothing more? A little reflection leads one naturally to the conclusion that it was not merely a coincidence, for Christ was not in the habit of using words in His parables without they contained some meaning, and in almost every instance their purport is clear and unmistakable.

uke x. 30—

In the parable of the man who fell among thieves, the wounded man appears to represent the world in general, which was lying in an almost helpless state, covered with the bruises and marks of sin; to this one the Jew—here represented by the priest and Levite—disdained to offer help which was, however, willingly afforded by a Samaritan. If, without straining the meaning of words we may view this Samaritan as a type of Israel, there will be found in this parable a representation of the manner in which the healing gifts of salvation were destined to be communicated to the world at large. It was not the Jews who were to be God's agents in spreading the glad tidings throughout the earth, but to Israel that duty was assigned, as it is said, "Thou art my servant, O Israel, in whom I will be glorified. It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob and to restore the preserved of Israel; I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth."

aiiah xlix. 3
6.

hn, viii.

In the account given by St. John of the woman taken in adultery, who, according to the Mosaic law should have been stoned, we read that Christ confounded all her accusers, and sent her away with the comforting assurance, "Neither do I condemn thee; go, and sin no more." Here there seems to be a

remarkable type of Israel, who, after having committed whoredom with false gods, is subsequently justified before God, and destined to declare his glory into the ends of the world. In the blind man also whose restoration to sight by Christ led to his being turned out of the congregation of the temple, we see another type of Israel who, when recovered from her blindness confessed Christ, and became his disciple. The Jews, however, claiming to be Moses's disciple, cannot possibly have communion with those, the very essence of whose faith is that the typical ceremonials of the Mosaic law having now been superseded by the law of Christ, they no longer can have any meaning. Being thus turned out from the temple of the Jews, Israel became Christ's disciple, even as the man who had been blind became also His disciple. John ix. 1-38.

Further instances might be mentioned where the acts and sayings of our Saviour appear to have had a special meaning and import with reference to Israel; but sufficient has, it is hoped, now been written to direct attention to a subject of the deepest importance, as it tends to confirm most strongly the truth of the great love borne by Christ towards Israel, and to show how the redemption of Israel—the great and first object of his mission to earth—was ever present to His mind.

CHAPTER VII.

PROPHETIC DATES AND TIMES.

The most difficult passages for solution in the whole Bible are those in which certain periods are referred to in respect to unfulfilled prophecies. This arises from two reasons; firstly, because the times mentioned have rarely a literal meaning, but days are given for years, weeks for weeks of years, or even days for thousands of years, and it therefore becomes necessary to determine the relation of prophetic to actual dates before attempting to interpret the prophecy; and, secondly, because the date from which prophetic periods reckon is either omitted altogether, or referred to only in a somewhat obscure manner. It is, doubtless, easy enough to compute the period of any prophecy after its complete fulfilment, and in all cases where prophecy has been fulfilled the precision of prophetic figures is found to be very exact. In some instances a prophecy has been fulfilled more than once, the period of the commencement of its computation varying in each case. This is due to recurrence of events, which, as a principle, has such an important place in the economy of the world.

For some good reason, no doubt, it has evidently been decreed that, in the majority of cases, the date of the fulfilment of prophecies should not be known beforehand. This rule is, however, not without its exception, and although it has been distinctly declared that the time of the final judgment is hidden from human knowledge, it, nevertheless, behoves all men to read and study the Scriptures, and to endeavour to glean such light from them regarding the purposes of God towards mankind as may be within the scope of

revelation, or the capacity of the human mind to comprehend.

One of the most clearly defined dates given in prophecy is that contained in the book of Daniel, regarding the time of the Messiah's advent. This prophecy is contained in the following words: "Seventy ^{Dan. ix. 24} weeks are determined upon thy people and upon thy ^{26.} holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.

"Know, therefore, and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah, the Prince, shall be seven weeks, and three score and two weeks; the street shall be built again, and the wall, even in troublous times. And after three score and two weeks shall Messiah be cut off, but not for himself, and the people of the Prince that shall come shall destroy the city and the sanctuary, and the end thereof shall be with a flood, and unto the end of the war desolations are determined."

It was this prophecy which led the Jews to expect the advent of the promised Messiah at the time when Christ was born into the world, for, by reckoning one day for a year, the seventy weeks referred to would represent 490 years. The commandment to rebuild Jerusalem, from which the computation of the prophetic period dates, is supposed to be that given by Artaxerxes to Ezra, the scribe, in the seventh year of his reign, ^{Ezra vii. 1} 457 years before Christ. ^{26.} Our Saviour was crucified in the 33rd year of his age, and 33 added to 457 exactly makes up the 490 years, which form an equivalent to the seventy weeks of prophecy. The seven weeks and the three score and two weeks, also referred to in the prophecy, are but sub-divisions of the seventy weeks, and are contained within that period, but to what particular events they have reference it is not necessary now to inquire.

This period of seventy weeks appears also to bear some similarity to the jubilee year of the Mosaic dispensation, multiplied by ten; that is to say, the time determined on "to finish transgression and to make an "end of sins, and to make reconciliation for iniquity," was ten times forty-nine prophetic years, after which—in the fifth century, or decade of jubilee—the consequences of those events would naturally result in the freedom from sin of those to whom the prophecy had especial reference.

Reading further we find the prophecy declaring also that the same seventy weeks were determined upon the Jews and upon their holy city "to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy." These latter words appear to have reference to some still more remote event than the coming of the Messiah, and thus the prophecy assumes a double meaning.

The end of all prophecy will have been fulfilled when Israel and Judah shall have returned to their own land and "the Lord of Hosts shall reign in Mount Zion, and in Jerusalem, and before His ancients gloriously." Then also will the Most High be anointed King over His people, and the mysteries of God shall all be revealed. When that time shall come we know not, and it would be little short of presumption to attempt to fix a date for the accomplishment of those things; but it would appear from the prophetic period fixed for that purpose, that the anciently ordained jubilee year may be held to have been a type of this, as well as of other periods decreed concerning events in the history of God's elect people.

That the Messiah was expected at the time of Christ's advent appears clear from the remark made by Andrew, Simon Peter's brother, who said to his brother Simon, "We have found the Messias." And, again, the woman of Samaria, whom our Saviour met at Jacob's well, observed, "I know that Messias cometh, which is called "Christ." It is, therefore, evident that the Messiah

Isaiah xxiv.
b.

John i. 41.

John iv. 25.

was expected, and as that name occurs only once in the Old Testament writings, the expectation of his coming must have been due to Daniel's prophecy above quoted. It is not difficult to understand how the Jews in our Saviour's time, being in expectation of a great king to rule over them, should have rejected Christ, who came to them in so different a form to what they anticipated; but it seems almost incomprehensible how they still should remain bigoted and unbelieving, now that they can examine the Scriptures quietly and deliberately, and weigh the evidences of His identity with the Messiah, unbiassed by the heat of party strife or religious intolerance. In God's good time, however, the blindness shall be removed from their eyes, and they shall worship the Redeemer of Israel and the Saviour of the world.

Our Saviour's death and burial was essentially a type of the state of Israel, and its predestined career. Christ being crucified was buried, and so represented the helpless and desolate state of Israel in His days. After the second day from His death Christ rose from the dead, and in the third day He resumed His ministration and appeared again alive before the world. Thus also was it prophesied concerning Israel, "After Hos. vi. 2 two days will He revive us; in the third day He will raise us up, and we shall live in His sight."

Before attempting a fuller interpretation of this prophecy, it is necessary carefully to consider the prophetic periods referred to, with a view to discover the actual times intended to be conveyed by it. Now, it is clear that in the foregoing passage literal days are not intended to be understood, neither can any satisfactory interpretation be arrived at by reading years for days.

In the second epistle general of St. Peter, we find it stated that "one day is with the Lord as a thousand 2 St. Pet. years, and a thousand years as one day." Applying ^{8.} the key thus given, the prophecy of Hosea not only seems capable of reasonable interpretation, but its fulfilment will be found to have been already in part

accomplished. The date from which the prophetic days are to be reckoned is left entirely to the imagination, and the specific periods are so extensive that a very wide range of time is embraced within which the events referred to are to be accomplished. This is, however, no reason why the prophecy should be more difficult of interpretation than others apparently given in more minute detail.

This prophecy would apparently be wholly incomprehensible were it not already accomplished in part; but whilst it is possible to recognise what has been fulfilled, and to show the dates during which the partial fulfilment has occurred, it is wholly impossible to state to what time its final fulfilment extends, excepting that the whole prophecy is confined—according to the following interpretation—to 3,000 years. But not only is the period uncertain, but the event foretold is of such a nature that it would probably be impossible to fix any exact date for its accomplishment, even after it must have come to pass.

The words in the prophecy are supposed to be spoken by Ephraim, and from the context they appear to be addressed by Ephraim to Judah. As has been shown in a preceding chapter, according to the words of prophecy, Judah is, in the latter day, to be converted by Israel, or Ephraim; therefore, in the prophecy now under consideration, we find the latter addressing Judah, and saying, "Come, and let us return unto the Lord; for He hath torn, and He will heal us; He hath smitten, and He will bind us up. After two days will He revive us; in the third day He will raise us up, and we shall live in His sight."

The first question for consideration in examining this prophecy is the date from which it is to be reckoned. Now, if we are right in assuming that the words are spoken by Ephraim, it is probable that the three days of the prophecy should be calculated from the final dispersion of the kingdom of Israel, which occurred 721 years before Christ. Taking then that

date as our starting point, the first part of the prophecy, "After two days will He revive us," must refer to some date two thousand years, or more, from that time. Two thousand years added to 721 B.C. would bring us to the year 1279 A.D., and three thousand years to 2279 A.D., and between these two dates the prophecy should be accomplished. At the present time we are 2598 years from the date of Israel's captivity, and, therefore, past the middle of the third prophetic year; so that, if the interpretation above assumed be correct, it may reasonably be supposed that the first part of the promise, that was to take place "after two days," or, after two thousand years, having already been fulfilled is capable of being traced, and the following facts seem to afford strong evidence that it is so.

From the whole of the fifth and sixth chapters of Hosea it appears that the blessings expected in the prophecy have reference more particularly to spiritual, than to temporal, things, although the latter may not therefore necessarily be excluded. There is no doubt on this point; and we must consequently search for evidence of their bestowal in church history. There we find that eighty-one years after the completion of the second prophetic day, or the two thousand years—that is, in the year 1360—Wickliffe preached against the corruptions of Rome, and from that date may be reckoned the commencement of the great religious reformation, which had for its aim and object the rejection of superstition and corruption, and the establishment of purity of religion as it is taught in the holy Scriptures. The work was slow, but none the less certain, and 157 years later, or A.D. 1517, Martin Luther followed up the great work. The growth of the reformed religion naturally attracted the serious attention of Rome, and consequently the decree of the diet of Worms was passed in 1521 which would have crushed the new opinions, but the Lutherans boldly protested against its edict in 1529, and thenceforth they acquired the name of Protestants.

This last event only brings us to the year 2,250 after the dispersion of Israel, and all of the foregoing events occurred, therefore, strictly within the prophetic period of "after two days," or, as we have here interpreted it to mean, after two thousand years.

Israel having mixed with the people of the world, and followed in the steps of their idolatry, could only be brought again to a knowledge of the pure and true religion by means of a revolution having its origin in a divine source. The remarkable coincidence of the time when the errors of the Papacy were first con-founded with the date of God's promised visitation to His people, naturally leads the reflecting mind to consider whether the two have not some identity. There yet remain over 400 years within which the final event predicted must come to pass, and although the present state of religious society can hardly yet claim to be perfect or altogether pure, there doubtless exists a growing increase of faith in the Church, which can only reach its highest perfection when the blindness in part that hath happened to Israel shall be removed, and then shall God's people "live in His sight."

It has been observed that our Saviour's death and burial was typical of Israel's fate. Christ, as he lay dead in the grave till after the completion of the second day of his burial, represented figuratively the period of Israel's extreme punishment, and his rising early on the third day prefigured His promise to revisit His people "after two days." In the third day also He appeared again in the world, walking in God's sight and doing His will, even as Israel also in the third prophetic day, after suffering a political death, is destined to "live in His sight."

Another prophecy for consideration, with reference to the subject now before us, is that contained in the eighth chapter in the Book of Daniel. After the Angel had declared certain things in a vision, the prophet . viii. 13, heard one saint ask another saint, "How long shall " be the vision concerning the daily sacrifice, and the

“ transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.”

In this case the prophetic days doubtless mean years, and as such we shall now consider them; but it is not at all clear from what period the 2,300 days is intended to date. In the first place there is reference made to the ram with two horns, which, further on, it is explained signifies the two kingdoms of Media and Persia, and their being here represented as two horns on the same head, leads to the supposition that the union of the two empires under Cyrus, which occurred B.C. 536, is intended to be understood. If this be the date from which the 2,300 days is to be calculated, the period referred to would be about A.D. 1764, when the sanctuary was to be purified. We search, however, in vain for any occurrence in religious history that could be so referred to at that date; and the only cleansing of religious society about that time was the suppression of the Jesuits, in the year 1773, which was certainly a step in that direction.

The next event from which this cleansing might be reckoned is that of the goat with a notable horn between his eyes. This goat, we are told, is the King of Grecia, who “smote the ram and brake his two horns.” This apparently refers to the overthrow of the Persian empire by the Greeks under Alexander the Great, about B.C. 334; and taking that as the starting point, and calculating 2,300 years, it brings us to the year A.D. 1966. Again in the same chapter there appears to be also a reference to the Roman conquest of Greece, when the goat's great horn was broken. This event took place B.C. 146, and calculating, as before, the time of the prophecy reckoned from that date would be A.D. 2154.

There is a great deal of uncertainty about this prophecy; first, because the date from which the 2,300 years is to be calculated is hidden; and, secondly,

because it is not clear whether the cleansing of the sanctuary referred to the purification of religion from superstitious errors, or to the re-establishment of the worship of God in Jerusalem, and the cleansing of that place from defilement by the heathen Moslems who now claim possession of it. Under any circumstances, however, it appears that whichever of the events named in the chapter be taken as the starting point, any of the dates arrived at will be found to fall within the 3,000 years from the captivity of Israel, before the expiration of which time Israel will live in God's sight. It seems not at all impossible that this prophecy may have a threefold meaning, and that in one sense or other God's sanctuary will experience a cleansing at each of the periods referred to in it.

lev. xi. 3; xii. It may be instructive next to say a few words relative to the mystical 1,260 days referred to in
 lev. xii. 14. Revelation, and the corresponding period of "a time,
 dan. vii. 25; "times, and the dividing of time," mentioned also in
 ii. 7. Revelation, and in the Book of Daniel. Although different allegories are used in Daniel and Revelation, in reference to this prophetic period, it is clear that they all contemplate one and the same event. In considering them, therefore, it will not be necessary to quote more than one passage, and for this purpose the following has been selected as describing most fully and clearly the subject to which the prophetic number relates:—

dan. vii. 19— "Then I would know the truth of the fourth beast,
 7. "which was diverse from all the others, exceeding
 "dreadful, whose teeth were of iron and his nails of
 "brass; which devoured, brake in pieces, and stamped
 "the residue with his feet; and of the ten horns that
 "were in his head, and of the other which came up,
 "and before whom three fell—even of that horn that
 "had eyes, and a mouth that spake very great things,
 "whose look was more stout than his fellows.
 "I beheld, and the same horn made war with the
 "saints and prevailed against them, until the Ancient

“ of days came, and judgment was given to the saints
 “ of the most High; and the time came that the saints
 “ possessed the kingdom.

“ ‘Thus he said, the fourth beast shall be the fourth
 “ kingdom upon earth, which shall be diverse from all
 “ kingdoms, and shall devour the whole earth, and shall
 “ tread it down and break it in pieces. And the ten
 “ horns out of this kingdom are ten kings that shall
 “ arise, and another shall rise after them; and he shall
 “ be diverse from the first, and he shall subdue three
 “ kings; and he shall speak great words against the
 “ most High, and shall wear out the saints of the most
 “ High, and think to change times and laws; and they
 “ shall be given into his hand until a *time and times*
 “ *and the dividing of time*. But the judgment shall
 “ sit, and they shall take away his dominion, to consume
 “ and to destroy it unto the end. And the kingdom and
 “ dominion, and the greatness of the kingdom under the
 “ whole heaven shall be given to the people of the saints
 “ of the most High, whose kingdom is an everlasting
 “ kingdom, and all dominions shall serve and obey him.”

The fourth beast referred to in this prophecy has been proved by many writers to be the Pope; their arguments being based, not upon proof of fulfilled prophecy, but from a consideration of the circumstances mentioned in connection with it. The time and times, and the dividing of time, calculated according to the Jewish year, is equivalent to forty-two months, and each month, according to the Jewish calendar, having thirty days, the whole period is equivalent to 1,260 prophetic days, or years. Without indefinitely accepting the presumption that the beast here referred to does really represent the Pope, or the Romish Church, it may be instructive to endeavour to apply the test of the 1,260 days to ascertain whether in any way it can be substantiated that at the expiration of that time his dominion was taken away. Before doing so, however, it seems desirable to remark that, according to the prophecy, the destruction of the dominion of this beast

is to be gradual, for it is said, "they shall take away " his dominion, to consume and to destroy it unto the " end ;" or, in other words, to continue to consume it until it shall be destroyed. This is important, as it shows a very different state of things from the subjugation of one temporal kingdom by another. The Pope's assumed power, being both temporal and spiritual, would not be so easily deposed as any mere temporal power, and therefore his destruction might naturally be expected to be a work of time.

But to return to the prophetic 1,260 days. If this time be really allotted as the period of existence of the Papal power, it should reckon from the year 606 A.D., the date when Papal supremacy was first promulgated, and 1,260 years added to 606 brings us to the year 1866, at which date the dominion of the beast was to begin to be destroyed.

Now, it is a remarkable fact that in 1866, the year of the contest between Austria and Prussia on the one hand, and Italy on the other, the Emperor of the French, by whose bayonets the temporal power of the Pope had recently been maintained, in pursuance of a convention signed in September, 1864, withdrew the French garrison from Rome, leaving the Pope to be defended only by a small army of mercenaries, and by the engagements of the Italian Government, and practically from that date the temporal power of the Sovereign Pontiff began to decline. In the following year troubles commenced to fall upon the Pope, who, in consequence of the prohibition of ecclesiastical intercourse between the Russian Roman Catholic clergy and the Holy See, broke off diplomatic relations with Russia. A conflict also arose between the Romish prelates and the Austrian Government, whilst in Italy a Bill was brought before Parliament, for the disposal of Church property, and Garibaldi and his followers began preparations for an attack on Rome. In the autumn the attack was made, and but for the return of a French force would doubtless have proved *successful*.

In the following year, 1868, the rupture between the Pope and Austria appears to have reached a climax, and with the exception, perhaps, of France and Spain, every state in Europe had renounced the temporal supremacy of Rome, and these only gave a half support to the assumption. In this year the so-called Ecumenical Council was summoned to meet at Rome, the results of which are thus described in the annual summaries that appeared in the "Times" newspaper for the years 1869 and 1870:—

" The progress or change of opinion, both in Spain
 " and throughout Latin Christendom, is remarkably
 " illustrated by the indifference of all Catholic Govern-
 " ments to the assemblage of a General Council of the
 " Romish Church. Under the influence of pious enthu-
 " siasm and characteristic vanity, and encouraged by
 " the success of previous measures of innovation,
 " Pius IX. resolved a year ago to crown his long and
 " eventful Pontificate by the formal assumption, under
 " the sanction of the collective Episcopate, of semi-
 " divine attributes, which have hitherto only been
 " conferred on the Holy See in vague ecclesiastical
 " rhetoric, or by unauthorised popular belief. With
 " an influence over the community of priests and de-
 " votees growing in proportion to the relaxation of its
 " hold on the outer world, the Papal power had already
 " sufficed to add a new mystery to the Catholic creed,
 " and to promulgate, without provoking open resist-
 " ance, a detailed and elaborate contradiction of all the
 " truths which have been added to the sum of political
 " knowledge by modern study and experience. It only
 " remained to obtain from a Council which would,
 " according to old tradition, be itself infallible, the
 " sanction of the personal infallibility of the Pope,
 " and, consequently, the retrospective confirmation of
 " the validity of his previous decrees. After long
 " preparation, the summons to Rome was obeyed by
 " the Patriarchs and Prelates of the Roman Catholic
 " world, who, on the 8th of December, met in St. Peter's

“ with all the solemn ceremonies of the medieval
 “ Church. Nothing was wanting to the splendour of the
 “ occasion, except the concurrence or interference of the
 “ Governments which represent the entire Catholic com-
 “ munity, excepting priests and bishops. France, Spain,
 “ and Portugal, Italy and Austria, Belgium and Bavaria,
 “ stood aloof, after tacit or express notifications that no
 “ decree of the Council would affect the civil relations
 “ of the State. Half-a-dozen dethroned princes re-
 “ presented by their attendance the evil fortune which
 “ has of late seemed inseparable from political connec-
 “ tion with the Holy See. During the reign of the
 “ present Pope, Italy, Austria, and Spain have fallen
 “ away from his allegiance, and not a single Govern-
 “ ment in any part of the world now acknowledges
 “ his pretensions to temporal power beyond the limits
 “ of his own dominions. The dream of omnipotence
 “ into which he has been lulled by the adulation of
 “ priests and zealots has at last itself been rudely dis-
 “ turbed by opposition within the ranks of the clergy.
 “ The ablest Bishops of France, the most learned
 “ Catholic theologians of Germany, have denounced
 “ as ill-timed and mischievous the project of unsettling
 “ belief under pretence of developing it. It matters
 “ little to the Catholic laity, and not at all to the
 “ Protestant community, whether Pius IX. may be
 “ deterred from causing his majority to add an
 “ ostensible consecration to his inopportune pre-
 “ tensions ; but his rashness in convoking the Council
 “ may, perhaps, by the divisions which it will cause
 “ in the Church, indirectly produce important political
 “ results.”

This Council of the Pope's appears to have been the
 “ judgment ” referred to in the prophecy of Daniel,
 quoted in a preceding page, for it was immediately
 followed by the loss of all his temporal dominions, and
 thus also did they “ take away his dominion,” as
 had been foretold. On this subject the “ Times ” ob-
 served as follows :—

“ The most remarkable circumstance in the
 “ annexation of Rome and its territory to the kingdom
 “ of Italy is the languid indifference with which the
 “ transfer has been regarded by Catholic Christendom.
 “ A change which would once have convulsed the
 “ world has failed to divert attention from the more
 “ absorbing spectacle of the French and German war.
 “ Within the same year the Papacy *has assumed the*
 “ *highest spiritual exultation to which it could aspire,*
 “ *and it has lost the temporal sovereignty which it had*
 “ *held for a thousand years.* An assemblage of the
 “ prelates of the Latin Communion, calling itself an
 “ Œcumenical Council, commenced at the beginning
 “ of the year (1870) the discussions which by previous
 “ arrangement were to issue in proclaiming the infalli-
 “ bility of the Pope. In the absence of more impor-
 “ tant events, the debates in St. Peter’s attracted some
 “ external notice by the spiritual opposition of an intel-
 “ ligent minority to the novel demands of the Pope.
 “ The ablest English and American bishops, a section
 “ of the French Episcopacy, headed by the Archbishop
 “ of Paris and the Bishop of Orleans, the most learned
 “ bishops of Germany and Austria, and the collective
 “ hierarchy of Hungary, endeavoured to demonstrate
 “ the untenability of an impossible proposition which
 “ happened to be directly contradicted by history as
 “ well as by reason; but the Pope had anticipated
 “ opposition by largely adding to the number of pre-
 “ lates governing imaginary sees; and the crowd of
 “ subservient Italian bishops outnumbered the ecclesi-
 “ astical representatives of the centres of civilization.
 “ After much useless controversy, the doctrine of Infal-
 “ libility was proclaimed a few days after the French
 “ declaration of War. Many of the dissentients have
 “ since publicly acquiesced in the decision of the Council,
 “ and the dogma is now definitively added to the bur-
 “ den which appears to be borne without difficulty
 “ by the faithful. In his worldly affairs Pius IX.
 “ has been less fortunate. At the beginning of

“ the war the Italian Government facilitated the
 “ withdrawal of the French garrison from Rome by
 “ renewing the September Convention for the protec-
 “ tion of the Papal territories from invasion. The
 “ subsequent collapse of the military power of France,
 “ and the overthrow of the Empire, stimulated a
 “ formidable agitation in Italy for the acquisition of
 “ Rome. Shrinking from a conflict with the party of
 “ movement, which would have borne the character of
 “ a civil war, and expressly or virtually released by the
 “ new French Government from engagements contracted
 “ with the Emperor, Signor Lanza, and his colleagues,
 “ induced the King to order the occupation of Rome
 “ on the transparent pretext of protecting the Pope
 “ against revolutionary attacks. On the 12th Septem-
 “ ber (1870), the Italian Government announced the
 “ intention of entering the Roman States, and on the
 “ 20th a considerable Italian army appeared before the
 “ gates of Rome. The Pope, with laudible prudence
 “ and humanity, directed his troops, to make only a
 “ formal resistance, and after the ceremony of a
 “ popular vote, or *plébiscite*, the Roman State was
 “ publicly declared to have become a part of the
 “ Kingdom of Italy. A new Parliament, elected after
 “ a dissolution, has since confirmed the annexation,
 “ and voted that the seat of Government shall be
 “ transferred to Rome. The Pope still occupies the
 “ so-called Leonine City, on the right bank of the
 “ Tiber, including the Palace of the Vatican, the Castle
 “ of St. Angelo, and the Church of St. Peter.”

These events were followed by a conflict between
 the German Government and the priests of the Romish
 Church, which annually increased in severity until at
 length the Ecclesiastical Laws have become superseded
 by Civil Laws, and the priests themselves have been
 made amenable to the new laws, and been subjected
 both to fines and imprisonment for violation of them.

The dominion of the Pope, or fourth beast, has thus
been taken away, but his power has yet to be consumed

and destroyed, after which “the kingdom and dominion Dan. vii. 2
 “and the greatness of the kingdom under the whole
 “heaven, shall be given to the people of the Saints of
 “the Most High, whose kingdom is an everlasting
 “kingdom, and all dominions shall serve and obey
 “Him.”

Seeing, then, that already accomplished events point most unmistakably to the Pope, in his official capacity, as the beast that in the latter days is to be destroyed, it is desirable next to inquire briefly as to who are the saints of the Most High, to whom the kingdom and the dominion is to be afterwards given. The first allusion in the Bible to the saints of God is contained in Deuteronomy, when Moses blessed the children of Israel before his death, “And he said, The Lord came Dent. xxxi
 “from Sinai, and rose up from Seir unto them; he 2, 3.
 “shined forth from Mount Paran, and he came with
 “ten thousands of saints; from his right hand went a
 “fiery law for them. Yea, he loved his people, all
 “his saints are in thy hand: and they sat down at thy
 “feet; every one shall receive of thy words.” The saints here referred to are clearly the Israelites, to whom the same term is applied by Hannah in her song of thanksgiving when she exclaimed, “He will keep the feet of 1 Sam. ii.
 “His saints, and the wicked shall be silent in darkness; •
 “for by strength shall no man prevail.” Solomon also, in his prayer of dedication, made a similar reference when he said, “Now therefore arise, O Lord God, into 2 Chron. v
 “thy resting place, thou, and the ark of thy strength; 41, 42.
 “let thy priests, O Lord God, be clothed with salvation, and let thy saints rejoice in goodness. O Lord
 “God, turn not away the face of thine anointed; re-
 “member the mercies of David thy servant.”

From the foregoing quotations it is clear that the Israelites were, in former days, referred to as the saints of God. It has been shown that in the latter days the Israelites are to be collected from over the face of the whole earth, and gathered together unto their own land, and in the Revelation we find it further

v. xx. 9. stated that at the end of "the thousand years" (which is commonly spoken of as the millennium) Satan shall gather the hosts of the world together, "And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city; and fire came down from God out of heaven, and devoured them."

Here, then, we find the redeemed of the Lord, having returned to Zion, according to the promise, still called "the saints." There remains, therefore, no doubt that the power which is to succeed the Papacy upon the earth is none other than Israel, who, according to prophecy, has been commissioned in the latter days to declare God's glory among the nations, as it is written—
 isiah lxvi. —21. "And I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal, and Javan, to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles. And they shall bring all your brethren for an offering unto the Lord out of all nations, upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the Lord, as the children of Israel bring an offering in a clean vessel unto the house of the Lord. And I will also take of them for priests and for Levites, saith the Lord."

In the foregoing pages an endeavour has been made to prove, first, that the prophetic writings must be accepted literally and not figuratively, in so far as they refer to the future of Israel; secondly, that the redemption wrought by our Saviour Christ was for Israel alone; and, thirdly, that the days for the fulfilment of prophecy are close at hand when the long-lost "Lommi" shall be recognised, "and it shall come to pass,"
 is. i. 10, 11; I. "that in the place where it was said unto them, Ye are not my people, there it shall be said unto them,

“Ye are sons of the living God. Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land; for great shall be the day of Jezreel. Say ye unto your brethren, Ammi; and to your sisters, Ruhamah.”

The speedy accomplishment of God's promises being thus, to all appearances, near at hand, it is only reasonable to believe that evidences for the identification of Israel are even now capable of being found by any who may desire to do so, and it is therefore the object of the second part of this work to endeavour to trace from established facts the identity of that strangely interesting people, the Israelites, whose history we possess from its very earliest period, but its continuity to the present time is broken by a hiatus, such as is to be found in the annals of no other nation in the world.

PART II.

CHAPTER VIII.

THE MARKS OF IDENTIFICATION.

In endeavouring to trace the means for identifying Israel at the present day, it will be necessary to refer again to the promises to the patriarchs, Abraham, Isaac, and Jacob, and to the subsequent prophecies relative to their descendants, classifying them in such manner as may render their proof the more easy. In doing this it will probably be found necessary to repeat quotations that have already been given ; but, in the consideration of a subject of so great importance, it seems more desirable to be guilty of some repetitions, than to give the reader the trouble of referring back to previous pages.

In the following chapters the means of identification will be considered under the three following principal headings, viz.:

- I. Numerical importance, geographical position, and manner of dispersion;
- II. Political, commercial, and military supremacy;
- III. Religious and intellectual superiority.

Firstly, then, with regard to the numerical greatness of Israel, we have God's promise to Abraham, when He said, "Look now toward heaven, and tell the stars, if thou be able to number them; and He said unto him, So shall thy seed be." And again, "I will make thy seed as the dust of the earth, so that if a man can number the dust of the earth, then shall thy seed also be numbered." This promise was repeated on several occasions to Abraham, and, in order to prove the more conclusively God's purpose in this respect, He changed his name from Abram to Abraham, the

n. xv. 5.

n. xiii. 16.

former meaning "a high father," and the latter "a father of a great multitude;" for, said God, "a father of many nations have I made thee." Gen. xvii. 1

Had this promise not been confirmed to Isaac it might possibly be held to have been fulfilled through Ishmael. Before Isaac was born, however, God declared to Abraham, "Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac; and I will establish my covenant with him for an everlasting covenant, and with his seed after him." Gen. xvii. 1

When Rebekah left her home with Abraham's servant as the intended wife of Isaac, her friends in bidding her farewell, prophesied, saying, "Thou art our sister, be thou the mother of thousands of millions." God also, shortly afterwards, promised Isaac that He would make his seed "to multiply as the stars of heaven;" and again, on another occasion, He said, "I am with thee and will bless thee, and multiply thy seed for my servant Abraham's sake." Gen. xxiv. 1
Gen. xxvi. and 24.

When Isaac sent his son Jacob to Padan-aram he blessed him, saying, "God Almighty bless thee and make thee fruitful and multiply thee, that thou mayest be a multitude of people, and give thee the blessing of Abraham, to thee and to thy seed with thee." Gen. xxviii. 4.
This blessing was subsequently confirmed by God to Jacob in a dream as he journeyed towards his destination; and again, as he returned from Padan-aram, God again blessed him and said, "Be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins." Gen. xxviii. 14.
Gen. xxxv. 1

The blessings promised to Abraham, Isaac, and Jacob were, as has been already pointed out, to descend through Joseph, of whose sons Jacob prophesied, "Let them grow into a multitude in the midst of the earth." Manasseh truly shall be great, "but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations." Gen. xlvi. 16—19.

After the Israelites had come out of Egypt, God again confirmed his promises on this point to Moses,

v. xxvi. 3,
14, 22.

v. xxvi. 40
42.

ut. xxx. 1—

saying, "If ye walk in my statutes, and keep my commandments and do them, I will have respect unto you, and make you fruitful, and multiply you, and establish my covenant with you. But if ye will not harken unto me, and will not do all these commandments, I will send wild beasts among you, which shall rob you of your children, and destroy your cattle, and make you few in number." This revocation of God's promise was not, however, to be final, for He further added, "If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me, and that I also have walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity, then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember."

Now, Moses distinctly declared that both the blessings and the curses pronounced upon Israel according as to whether they obeyed God's commandments or not, should fall upon them, for he said, "And it shall come to pass, *when all these things are come upon thee, the blessing and the curse*, which I have set before thee, and thou shalt call them to mind among all the nations, whither the Lord thy God hath driven thee, and shalt return unto the Lord thy God, and shalt obey His voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul; that then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the Lord thy God hath scattered thee.

"If any of thine be driven out unto the outmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will He fetch thee, and

“ the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it, and He will do thee good, *and multiply thee above thy fathers.*”

From the foregoing quotations we learn that Israel originally inherited the promises of God made to Abraham, Isaac and Jacob, but that, for her sins, she was subsequently deprived, for a time, of the benefits conferred by them, but with a promise of a conditional restitution of them. Thus Israel, once a numerous kingdom, was diminished greatly by reason of God's punishments for her sins, and became few in number. The promise of a restoration to her former state has, however, been clearly foretold by Moses, whose predictions in that respect have also been confirmed by the prophets, for Jeremiah says, “ Thus saith the Lord Jer. xxiii. : God of Israel; I will gather the remnant of my flock “ out of all countries whither I have driven them, and “ will bring them again to their folds, and they *shall be fruitful and increase.*” And again, “ As the host Jer. xxxiii. of heaven cannot be numbered, neither the sand of “ the sea measured, so will I multiply the seed of “ David my servant and the Levites that minister unto “ me.” Ezekiel also says, “ Thus saith the Lord God; Ezek. xxxv 37. I will yet for this be enquired of by the house of “ Israel, to do it for them; I will increase them with “ men like a flock.” Hosea remarks, speaking for God to the house of Israel, “ I will sow her unto me in the Hos. ii. 23 “ earth.” And in Zechariah it is written, “ I will hiss Zech. x. 8-10. “ for them and gather them; for I have redeemed “ them; *and they shall increase as they have increased.* “ And I will sow them among the people, and they “ shall remember me in far countries; and they shall “ live with their children, and turn again. I will bring “ them again also out of the land of Egypt, and gather “ them out of Assyria, and I will bring them into the “ land of Gilead and Lebanon, *and place shall not be found for them.*”

However much some may desire to give to prophecy

a typical interpretation, the true meaning of these predictions seems to be too clear to admit of any doubt, except on the part of those who prefer to invest scripture with hidden and mysterious meanings. Read by themselves, and taken with reference to the times when they were written, and the people to whom they were addressed, it seems impossible to accept them otherwise than in a literal sense. This being so, it follows that the present descendants of Israel should be found amongst a people who had once been but few in number; and, as it has been shown that the latter days, when, according to prophecy, Israel is to be gathered again, cannot now be far distant, it follows that Israel should, even now, be capable of being recognised on account of her great numbers, although, by reason of dispersion, those numbers can probably only be very approximately ascertained. This, however, is immaterial, and the one point to be borne in mind whilst searching for the identification of Israel, is, that from being but few, her numbers show rapid powers of increase beyond those of other nations. This, indeed, is only one means of recognition, and must not, therefore be taken alone; for whilst it is quite possible that other nations may now show considerable increase over former years, it would probably, in the absence of other means, be very difficult, if not impossible, to recognise Israel by this one proof alone; and it is only by a combination of proofs that anything like certainty can be established in such a matter.

The second means of identification which it is proposed to consider is the dispersion, and geographical positions assigned in the Scriptures to the scattered Israelites.

The first intimation given to the Israelites that they should be dispersed throughout the world was conveyed to them by Moses, saying "And the Lord shall
 ut. iv. 27. "scatter you among the nations, and ye shall be left
 "few in number among the heathen, whither the Lord
 "shall lead you." This was repeated again on another

occasion, when Moses declared, "The Lord shall scatter thee among all people, from the one end of the earth even unto the other, and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone." This scattering formed part of the curse that was to fall upon God's people in consequence of their disobedience to His commands, which disobedience, as well as a future return from their rebellion in the latter days, was revealed by God to Moses, and by him communicated to the Israelites.

At a much later period, when the kingdom of Israel was fast approaching the time of its dispersion, a warning note was sounded by the prophets, in which they were again apprised of their speedy dispersion. Isaiah exclaimed, "Thou hast increased the nation, O Lord, thou hast increased the nation; thou art glorified; thou hast removed it far unto all the ends of the earth." And again, with regard to the subsequent return to their own land, the same prophet exclaims, "Fear not, for I am with thee. I will bring thy seed from the east, and gather thee from the west; I will say to the north, give up; and to the south, keep not back; bring my sons from far, and my daughters from the ends of the earth; even every one that is called by my name; for I have created him for my glory, I have formed him; yea, I have made him."

This threat of dispersion was not conveyed to the Israelites by one prophet only, for Jeremiah says, "I will scatter them also among the heathen, whom neither they nor their fathers have known." And in Zechariah we read of the promised regathering, as follows: "Ho, ho, come forth, and flee from the land of the north, saith the Lord; for I have spread you abroad as the four winds of the heaven, saith the Lord."

It is impossible to read the foregoing and not believe that the Israelites were destined to be completely

Deut. xxvi
64.

Isaiah xxv
15.

Isaiah xliii
—7.

Jer. ix. 16

Zech. ii. 6

scattered over the face of the whole earth; and this we shall find presently was decreed, not only as a punishment to themselves, but also that they might be the instruments in God's hands of declaring His glory unto all people, and that they might be His salvation unto the ends of the earth.

The mere fact of being scattered over the world, however, is of itself scarcely sufficient to enable us to recognise in any people the lost tribes of Israel; for, at the present time, when people run to and fro from all nations, their representatives are to be found in most places of the earth, and we must search for further evidences before presuming to identify any particular people as the seed of the heirs to the promises.

Isaiah xli. 1;
i. 4, 10.

Isaiah, referring to Israel, says, "Keep silence before me, O Islands." And again, "The isles shall wait for His law." And, "Sing unto the Lord a new song, and His praise from the end of the earth, ye that go down to the sea, and all that is therein; the isles, and the inhabitants thereof." Jeremiah also

r. xxxi. 8.

says, "Behold I will bring them from the north country, and gather them from the coasts of the earth." In another place Isaiah says of Israel,

Isaiah xlix. 12.

"Behold, these shall come from far; and, lo, these from the north and from the west."

Taking these passages as referring to Israel, we learn from them that her people are to be found inhabiting the islands and sea-coast, a seafaring nation, and called to return from the north and from the west, in which direction, therefore, we may expect to find their principal habitation.

Notwithstanding that the Israelites were to be so scattered, it would appear that they are destined to maintain their individuality amongst the nations where they are driven; for Balaam, in his parable to Balak, observed, "Lo, the people shall dwell alone, and shall not be reckoned among the nations." And Moses

Num. xxiii.

Deut. xxxiii.

also remarked, "Israel then shall dwell in safety alone."

As one of the consequences of the numerous seed of the Israelites, it has been predicted, "Thy waste Isaiah lxix
 " and thy desolate places, and the land of thy destruc- 19, 20, 22, 2
 " tion, shall even now be too narrow by reason of the
 " inhabitants, and they that swallowed thee up shall be
 " far away. The children which thou shalt have, after
 " thou hast lost the other, shall say again in thine ears,
 " The place is too straight for me; give place to me
 " that I may dwell. Thus saith the Lord God, Behold,
 " I will lift up mine hand to the Gentiles, and set up
 " my standard to the people; and they shall bring thy
 " sons in their arms, and thy daughters shall be car-
 " ried upon their shoulders. And kings shall be thy
 " nursing fathers and queens thy nursing mothers; they
 " shall bow down to thee with their face toward the
 " earth, and lick up the dust of thy feet; and thou
 " shalt know that I am the Lord; for they shall not
 " be ashamed that wait for me."

The latter part of this quotation appears to imply that Israel shall rule over many nations; but, besides this, room is to be found elsewhere in the earth for her teeming multitudes, "For," says Isaiah, "thou shalt Isaiah liv.
 " break forth on the right hand and on the left; and
 " thy seed shall inherit the Gentiles, and make the
 " desolate cities to be inhabited." And again, "Thus Isaiah xlix
 " saith the Lord: In an acceptable time I have heard
 " thee, and in a day of salvation I have helped thee;
 " and I will preserve thee and give thee for a covenant
 " of the people to establish the earth, to cause to in-
 " herit the desolate heritages."

The particular points to be observed from the foregoing prophecies are, that Israel is to be scattered over the earth, from one end of it to the other; that she will be found inhabiting chiefly islands and the sea coast; that the lands of the Gentiles are to be inherited by her seed; that her surplus population shall be the means of bringing into a state of civilisation the waste places of the earth, and that many nations and kings shall be subject to her authority. These, then, are the second means of identification from which an endeavour

will be made to recognise the long-lost people of God. The records of these points are widely scattered through the Bible, and it is only by carefully collating them and setting them side by side that it is possible to bring out their true meaning and importance.

Having now briefly considered the evidences regarding the first of the three means of identification proposed, namely, the numerical importance, geographical position, and manner of dispersion of Israel, the next evidences to be produced are those which refer to her political, commercial, and military supremacy.

- God's earliest promise to Abram was that He would
- n. xii. 2, 3. make of him a great nation, for He said, "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 him that curseth thee." This promise was repeated to Jacob at Beer-sheba, where God met him, and said,
- n. xlv. 3. "Fear not to go down into Egypt, for I will there make of thee a great nation." That this promise was not destined to meet its complete fulfilment in Egypt in the days of Jacob is clear from the prophecy of Balaam, after the Israelites had returned from their
- m. xxiv. 7. bondage, for he prophesied of Israel, "He shall pour the water out of his buckets, and his seed shall be in many waters, and his king shall be higher than Agag, and his kingdom shall be exalted."

Not only was the seed of Abraham, Isaac and Jacob thus to become a great nation, but many of its individual members were to be great, for God promised

l. xvii. 6;
v. 11. both to Abram and Jacob, "Kings shall come out of thee."

Again, it was clearly promised that the chosen race should have supremacy over the other nations of the

l. xxvii. 29. world. Isaac, in blessing Jacob, said, "Let people serve thee, and nations bow down to thee, be lord over thy brethren, and let thy mother's sons bow down to thee; cursed be every one that curseth thee, and blessed be he that blesseth thee."

When Moses rehearsed the law to Israel before they passed over Jordan, he declared unto them, "Thou shalt reign over many nations, but they shall not reign over thee." And further, "The Lord hath avouched thee this day to be His peculiar people, as he hath promised thee, and that thou shouldest keep all His commandments, and to make thee high above all nations which He hath made, in praise, and in name, and in honour; and that thou mayest be an holy people unto the Lord thy God, as he hath spoken." Again Moses declared, "And the Lord shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the Lord thy God, which I command thee this day, to observe and to do them." But he continued, "It shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his commandments and his statutes, which I command thee this day, the stranger that is within thee shall get up above thee very high, and thou shalt come down very low; he shall be the head, and thou shalt be the tail."

Deut. xv.

Deut. xxv
18, 19.Deut. xxv
13, 15, 43,

It has already been pointed out that, according to the foreknowledge of the Most High, it was predestinated that both the blessings and the curses pronounced by Moses should, in their turn, fall upon Israel, but that the latter should give place again in course of time to blessings greater than had been previously enjoyed. The latter glories are chiefly declared by the prophets, and on the subject now under consideration, Zephaniah declares, "Behold at that time I will undo all that afflict thee, and I will save her that halteth, and gather her that was driven out; and I will get them praise and fame in every land where they have been put to shame. At that time will I bring you again, even in the time that I gather you; for I will make you a name and a praise among

Zeph. iii. 1
20.

“ all people of the earth, when I turn back your captivity before your eyes, saith the Lord.”

So much for the general political supremacy of Israel over other nations ; but besides the promises quoted above, one most important means of supremacy is given in detail, by which we shall be enabled to trace a very strong evidence of identification for Israel, and this is with regard to foreign loans. Twice

ut. xv. 6—
viii. 12.

Moses declared to the people of Israel, “ Thou shalt lend unto many nations, but thou shalt not borrow.” This was pronounced as one of the blessings to follow upon obedience to God’s commands, which was, however, to be reversed in the event of the Israelites falling away again into sin and rebellion. But, after the

ut. xxx. 2—

curse had fallen upon Israel, Moses declared, “ When thou shalt return unto the Lord thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul ; that then the Lord thy God will put all these curses upon thine enemies, and on them that hate thee, which persecuted thee.”

Here then we have briefly sketched out the promises with regard to the political position promised to Israel, the seed of Abraham, in this world. The early history of the kingdom of Israel clearly records how completely those promises were fulfilled when that kingdom was in the zenith of its power. Subsequently to its dispersion we know nothing of how the curses were wrought upon her descendants, but inasmuch as she ceased to be a nation, there can be little reason to doubt that the once favoured people were trodden down by their enemies, and that upon them was reproduced a captivity ten times more galling and more piteous than their forefathers had endured in Egypt after the days of Jacob. The latter days of the existing dispensation in the world cannot, however, pass by without a restitution of Israel to all her former glories, and this being so, few will fail to be enabled without difficulty to name that nation which alone in the present day

occupies a position at all comparable to that promised to Israel.

The first reference made in the Bible to the essentially earthly, or commercial prosperity, that was destined to fall to the lot of Israel, occurs in Isaac's blessing wherewith he blessed Jacob, when he said, "See, the smell of my son is as the smell of a field Gen. xxvii 28. which the Lord hath blessed; therefore, God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine." This, or rather a somewhat similar blessing, was declared by Jacob with reference to his son Joseph, saying, "The Almighty shall bless thee with blessings of heaven Gen. lxix. above, blessings of the deep that lieth under, blessings of the breast and of the womb; the blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills."

These blessings declared by the patriarchs of old were, however, entirely eclipsed in their extent and comprehensiveness by those promised by God to Israel in the event of their obedience to His commands, as he said, "And all Dent. xxv. 2-6, 8-1 these blessings shall come on thee, and overtake thee, if thou shalt hearken to the voice of the Lord thy God. Blessed shalt thou be in the city, and blessed shalt thou be in the field. Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep. Blessed shall be thy basket and thy store. Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out. The Lord shall command the blessing upon thee in thy storehouses, and in all that thou settest thine hand unto; and he shall bless thee in the land which the Lord thy God giveth thee. And the Lord shall make thee plenteous in goods, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which the Lord sware unto thy fathers to give thee." And

again Moses addressed an earnest exhortation to the
 ent. xxix. 9. people, "Keep therefore the words of this covenant,
 "and do them, that ye may prosper in all that ye
 "do."

From the blessings pronounced by Moses, before his
 death, upon the children of Israel, it appears that the
 fulness of these promises of temporal welfare was
 destined to fall to the share of the sons of Joseph, for
 we read, "And of Joseph he said, Blessed of the Lord
 ent. xxxiii. "be his land, for the precious things of heaven, for
 1-16. "the dew, and for the deep that coucheth beneath, and
 "for the precious fruits brought forth by the sun, and
 "for the precious things put forth by the moon, and
 "for the chief things of the ancient mountains, and
 "for the precious things of the lasting hills, and
 "for the precious things of the earth and fulness
 "thereof, and for the goodwill of him that dwelt in
 "the bush; let the blessing come upon the head of
 "Joseph, and upon the top of the head of him that
 "was separated from his brethren."

These promises had, no doubt, reference in the first
 instance to Israel when they entered into possession of
 the promised land; but, as has been before pointed out,
 although these blessings were suspended for a time,
 yet they were promised to be renewed whenever Israel
 should again turn unto the Lord their God. The hope
 of a return of these blessings is indeed held out by the
 prophets, for in Ezekiel we read, "I will also save you
 ek. xxxvi. "from all your uncleannesses; and I will call for the
 , 30. "corn, and will increase it, and lay no famine upon
 "you. And I will multiply the fruit of the tree, and
 "the increase of the field, that ye shall receive no
 "more reproach of famine among the heathen." And
 el ii. 19. again the prophet Joel writes, "Yea, the Lord will
 "answer and say unto His people, Behold, I will send
 "you corn, and wine, and oil, and ye shall be satisfied
 "therewith; and I will no more make you a reproach
 "among the heathen." Again, it is promised to Israel
 in Isah 1x. 16. in Isaiah, "Thou shalt also suck the milk of the

“Gentiles, and shalt suck the breasts of kings.”
 And again, “Ye shall eat the riches of the Gentiles,
 “and in their glory shall ye boast yourselves.” Isaiah lxi. 6

We see, then, that to Israel the promise is given that she shall be free from famines; that to her shall be given abundance of corn, and wine, and oil; that her cattle shall fruitfully increase, and that besides innumerable other blessings of the sun and of the moon, to her has been reserved “the chief things of “the ancient mountains and the precious things of the “lasting hills,” by which words it is presumed that the mineral wealth of the world is intended to be inferred.

When we come to examine the means of identification with reference to these subjects, statistics will furnish trustworthy evidence as to which nation upon the earth can lay claim to the blessings upon Israel, by reference to established facts.

The possession of all temporal, as well as spiritual, blessings, such as are described in the foregoing quotations, must of necessity give the nation principally concerned the leading place in commercial pursuits, and, therefore, it is only reasonable to expect that when the true Israel, of the seed of the patriarchs, shall be recognised, she will be found occupying the principal commercial position in the world. It does not at all necessarily follow that the fruit of the earth promised to Israel should be grown upon her own soil; indeed, considering that the land is to become too small even for the occupation of her children, it may reasonably be inferred that much of the “corn, and wine, and oil,” with which she is to be blessed must come from abroad. This seems also the more probable when we consider that Israel is to “lend unto many nations,” and that therefore the produce of the soil would be forwarded by those nations towards payment of their obligations, whilst Israel being freed from similar obligations would not have to return payment in kind under similar circumstances, and thus the wealth of the heathen

nations must necessarily flow to Israel and increase her store.

One of the earliest promises made by God to
 n. xxii. 17. Abraham was, "Thy seed shall possess the gate of his
 "enemies," and we find Rebekah's relatives—when she
 was leaving them to become Isaac's wife—exclaiming
 n. xxiv. 60. to her in prophetic terms, "Let thy seed possess the
 "gate of those which hate them." The promise that
 this should come to pass was of God, and although it
 was not repeated to Isaac and Jacob as other promises
 had been, there seems to exist little reason to doubt
 that, if not actually expressed, it was implied in those
 blessings which were thereafter pronounced upon
 Abraham's descendants.

When Jacob blessed his sons he particularly re-
 marked, concerning Joseph (to whom the promises
 n. xlix. 23, descended), "The archers have sorely grieved him,
 "and shot at him, and hated him; but his bow abode
 "in strength, and the arms of his hands were made
 "strong by the hands of the mighty God of Jacob." Similarly Moses prophesied of the tribe of Joseph,
 ant. xxxiii. "His glory is like the firstling of his bullock, and his
 "horns are like the horns of unicorns; with them he
 "will push the people together to the ends of the
 "earth; and they are the ten thousands of Ephraim,
 "and they are the thousands of Manasseh." Here
 then, as also with reference to other promises, we find
 their chiefest glory descending upon the head of
 Ephraim.

Upon the delivery of the Israelites from their
 Egyptian bondage, when God appeared unto Moses at
 k. xxiii. 27. Mount Sinai, He promised "I will send my fear before
 "thee, and will destroy all the people to whom thou
 "shalt come, and I will make all thine enemies turn
 "their backs unto thee." Again it is recorded in
 Leviticus that God declared unto Moses, with regard
 xv. xxvi, 7, 8. to Israel, "Ye shall chase your enemies, and they shall
 "fall before you by the sword; and five of you shall
 "chase an hundred, and an hundred of you shall put

“ ten thousand to flight, and your enemies shall fall before you by the sword.”

Balaam, when he was desired by the wicked Balak to curse God's people, blessed them altogether, and prophesied, saying, “ Behold, the people shall rise up Num. xxiii. 1 as a great lion, and lift up himself as a young lion; he shall not lie down until he eat of the prey, and drink the blood of the slain.” And again, the same prophet exclaimed, “ God brought him forth out of Num. xxiv. 1 Egypt; he hath, as it were, the strength of an unicorn; he shall eat up the nations, his enemies, and shall break their bones, and pierce them through with his arrows.”

In Deuteronomy also we find Moses declaring to Israel, “ There shall no man be able to stand before you, Deut. xi. 21 for the Lord your God shall lay the fear of you and the dread of you upon all the land that ye shall tread upon, as he hath said unto you.” The reason of this is explained further on, when Moses said, “ For the Deut. xx. 4 Lord your God is He that goeth with you, to fight for you against your enemies, to save you.” Again, Moses declared, “ The Lord shall cause thine enemies Deut. xxviii that rise up against thee to be smitten before thy face; they shall come out against thee one way, and flee before thee seven ways.” Not only was Israel to vanquish all that rose up against her, but she was also destined to destroy the strongholds of her enemies, for, in blessing the twelve tribes before his death, Moses declared, “ The eternal God is thy refuge, and under- Deut. xxxii 27, 29.neath are the everlasting arms; and He shall thrust out the enemy from before thee, and shall say, Destroy them. Happy art thou, O Israel; who is like unto thee, O people saved by the Lord—the shield of thy help, and who is the sword of thy excellency! and thine enemies shall be found liars unto thee, and thou shall tread upon their high places.”

The fulfilment of these promises in former times was testified by Joshua, who declared unto Israel, “ The Josh. xxiii. 10. Lord hath driven out from before you great nations

“ and strong; but as for you, no man hath been able to
 “ stand before you unto this day. One man of you
 “ shall chase a thousand, for the Lord your God, He it
 “ is that fighteth for you, as He hath promised
 “ you.”

Thus we find that, in the early days of Israel's strength, God fought for his people, and gave them the victory over their enemies, and, had prophecy been altogether silent upon this subject, it might have been contended that this promise, having been fulfilled, was annulled. Happily, however, there is every reason to believe that this is not the case. Israel still lives, and God hath not altogether cast off His people. The promises are yet in full force, and will remain so until the fulfilment of all vision; for God, speaking by the prophet Isaiah, declares, “ But thou, Israel, art my
 sh xli. 10
 “ servant. Fear thou not; for I am with thee; be not
 “ dismayed; for I am thy God; I will strengthen thee;
 “ yea, I will help thee; yea, I will uphold thee with
 “ the right hand of my righteousness. Behold all they
 “ that were incensed against thee shall be ashamed and
 “ confounded; they shall be as nothing; and they that
 “ strive with thee shall perish. Thou shall seek them,
 “ and shall not find them, even them that contend with
 “ thee; they that war with thee shall be as nothing,
 “ and as a thing of nought. For I the Lord thy God
 “ will hold thy right hand, saying unto thee, Fear not;
 “ I will help thee. Fear not, thou worm Jacob, and
 “ ye men of Israel; I will help thee, saith the Lord,
 “ and thy redeemer, the Holy One of Israel. Behold,
 “ I will make thee a new sharp threshing instrument,
 “ having teeth; thou shalt thresh the mountains,
 “ and beat them small, and shalt make the hills as
 “ chaff. Thou shalt fan them, and the wind shall
 “ carry them away, and the whirlwind shall scatter
 “ them; and thou shalt rejoice in the Lord, and shalt
 “ glory in the Holy One of Israel.” And again, in
 h liv. 14
 “ *righteousness* shalt thou be established; thou shalt

“ be far from oppression; for thou shalt not fear; and
 “ from terror; for it shall not come near thee. Behold,
 “ they shall surely gather together, but not by me;
 “ whosoever shall gather together against thee shall
 “ fall for thy sake. Behold, I have created the smith
 “ that bloweth the coals in the fire, and that bringeth
 “ forth an instrument for his work; and I have created
 “ the waster to destroy. No weapon that is formed
 “ against thee shall prosper; and every tongue that
 “ shall rise against thee in judgment thou shalt con-
 “ demn. This is the heritage of the servants of the
 “ Lord, and their righteousness is of me, saith the
 “ Lord.”

Now, with reference to those commentators of the Bible who declare that Israel has entirely perished from off the face of the earth, and that the promises to the patriarchs are to be inherited by the spiritual Israel, or the Church of Christ, it must be clear to any thinking person that the words last above quoted cannot have reference to a church, but to a great and warlike nation, before whom no enemies, however powerful, shall be able to stand; and the whole revealed word of Scripture leads us to expect that, in the latter days, Israel shall be re-established as a collective people, and endowed, not only with spiritual wisdom, but also with great power and influence over the rest of the earth. The very reference to “the smith that bloweth the
 “ coals in the fire, and that bringeth forth an instru-
 “ ment for his work,” precludes the supposition that a mere spiritual power is here referred to. Seeing also, as has been already shown, that temporal powers have already destroyed the presumptions of an apostate Church, it seems only reasonable to suppose that the strength of God’s Church must be preserved, not merely by its own truth, but also by being placed in the care and keeping of the most powerful of all military nations. The strength of the lion and of the unicorn, with which it is declared Israel shall be endowed, cannot mean only the strength of pure doctrine

and truth, which must always confound error. In these types something approaching to a brute strength, and power over adversaries, is most clearly implied, which would be wholly at variance with the operations of religious development. God has already, in former times, broken the strength of Israel by captivity, and established the kingdom again in great power and affluence; and if it should be His will that His people, after a longer and more severe trial than before, should again reunite and form themselves into a great kingdom, with power above that of her adversaries, who will presume to question His power to deal with the people according to His own will? God's promise was established with Abraham, Isaac, and Jacob for ever; and although he has seen fit to punish His people temporarily for their sins, yet is His hand not shortened that he cannot save, or His power restricted that His words should come to nought.

We now come to the last means of identification which it is proposed to consider in the present volume, viz., the religions and intellectual superiority of Israel over the other nations of the earth.

God's promise to Abram, when he first selected him as the father of a chosen race, has already been referred to, and it will be remembered that God then said, "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 in thee shall all the families of the earth be blessed." And again, on another occasion, God promised, "I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee." Now it would appear to be but a natural conclusion to draw that those people who have the only true God as their God—and that by special covenant—should be endowed with a knowledge of that form of religion—or means of service to their Maker—most acceptable to God, and that they therefore should be entrusted with the

special commission of making known the ways of salvation to the world at large. These conclusions, I say, naturally arise from a consideration of the passages above quoted ; but we are happily not called upon to base our interpretation of them without further aid from the Bible itself ; but, as will be presently shown, these promises to the seed of Abraham are corroborated in numerous other passages of the sacred writings. It is repeatedly declared of Abraham and his descendants that God would be their God, and that all the nations of the earth should be blessed in Abraham.

Gen. xviii.
xxii. 18.
Gen. xxvi.

Further, we are not left in doubt as to which of Abraham's descendants these blessings should fall. God instructed Moses to tell Pharaoh, "Israel is my son, even my firstborn ;" and to the Israelites Moses was commissioned by God to declare, "I will take you to me for a people, and I will be to you a God." Again, when Israel had come out of Egypt, God promised unto them, "If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people, and ye shall be unto me a kingdom of priests, and an holy nation."

Ex. iv. 22.

Ex. vi. 7.

Ex. xix. 5,

Before entering the promised land God was particularly careful to warn the Israelites against being captivated by the false religions of the heathen nations, and He further instructed them, not only to avoid, but to destroy, all signs of idolatry, for, said He, "Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee; but ye shall destroy their altars, break their images, and cut down their groves; for thou shalt worship no other god, for the Lord, whose name is Jealous, is a jealous God." The law to Israel further was, that the religion enjoined upon them by God should also be observed by the people of any other nation who should dwell amongst them, for it was ordered by God through Moses, "If a stranger sojourn with you, or whosoever be among you in your generations, and will offer an offering

Ex. xxxiv.
—14.

Num. xv.
—16.

“ made by fire, of a sweet savor unto the Lord; as ye do, so he shall do. One ordinance shall be both for you of the congregation; and also for the stranger that sojourneth with you, an ordinance for ever in your generations; as ye are, so shall the stranger be before the Lord. One law and one manner shall be for you, and for the stranger that sojourneth with you.”

Here we distinctly have the decree laid down, that Israel was to proselytise all who came to dwell among them, but the law was not yet given to them to extend their religion all over the earth, for the ceremonial law under which they then lived being destined only to endure for a short space, and to be then superseded by another form of religion, it was obviously not desirable that the former should be extended indefinitely at that time.

Hitherto we have considered the promises and laws given to Israel only in the early stage of their existence, and we have seen that God unmistakeably chose them to Himself as a peculiar people; made known to them an acceptable form of service to Himself, and instructed them not only to destroy other forms of religion with which they came in contact, but to teach strangers dwelling with them how to serve the true God as He would have them to do. In the earlier part of this work we have seen that Israel soon forgot her religion, and followed after the gods of the heathen; that they were repeatedly punished for their idolatry; and that, through the everlasting mercies of the Most High, they were promised, after enduring His vengeance for a season, restoration to their former high state and a return to the land of their inheritance. Of this latter state prophecy speaks, and to it we must therefore turn to find out Israel's future destiny in regard to the points now specially under consideration.

God has most distinctly declared by the prophet Isaiah, that Israel should be restored to their former

position of favour in the latter days, when He said,
 “Thou art my servant, O Israel, in whom I will be glorified. Then I said, I have laboured in vain, I
 “have spent my strength for nought, and in vain, yet
 “surely my judgment is with the Lord and my work
 “with my God. And now, saith the Lord that formed
 “me from the womb to be His servant, to bring Jacob
 “again to Him: Though Israel be not gathered, yet
 “shall I be glorious in the eyes of the Lord, and my
 “God shall be my strength. And He said, It is a
 “light thing that thou shouldest be my servant to
 “raise up the tribes of Jacob, and to restore the pre-
 “served of Israel: I will also give thee for a light to
 “the Gentiles, that thou mayest be my salvation unto
 “the end of the earth.” Here there is unquestionably a
 distinct reference to our Saviour, through whom the
 redeemed are to be brought again to their God, and by
 the instrumentality of the latter, God will be glorified
 and the means of salvation conveyed unto the end of
 the earth. Isaiah xlix
—6.
Acts xiii. 4

The last seven chapters of the prophecy of
 Isaiah dwell, in most poetic and beautiful language,
 upon the glorious future of God’s chosen people.
 The prophet, in the power of inspiration, calls
 upon Israel—having declared God’s everlasting love
 towards them—“Arise, shine; for thy light is come,
 “and the glory of the Lord is risen upon thee. For,
 “behold, the darkness shall cover the earth, and gross
 “darkness the people; but the Lord shall arise upon thee,
 “and His glory shall be seen upon thee. And the Gentiles
 “shall come to thy light, and kings to the brightness
 “of thy rising. Lift up thine eyes round about, and
 “see; all they gather themselves together, they come
 “to thee; thy sons shall come from far, and thy
 “daughters shall be nursed at thy side. Then thou
 “shalt see and flow together, and thine heart shall fear
 “and be enlarged; because the abundance of the sea
 “shall be converted unto thee, the forces of the Isaiah lx. 1
5.

- iah lx. 9, “ Gentiles shall come unto thee. . . Surely the
 “ isles shall wait for me, and the ships of Tarshish
 “ first, to bring my sons from far, their silver and
 “ their gold with them, unto the name of the Lord thy
 “ God, and to the Holy One of Israel, because he hath
 “ glorified thee. And the sons of strangers shall build
 “ up thy walls, and their kings shall minister unto
 “ thee; for, in my wrath I smote thee, but in my
 iah lx. 15. “ favour I had mercy on thee. . . Whereas thou
 “ hast been forsaken and hated, so that no man went
 “ through thee, I will make thee an eternal excellency,
 iah lx. 18 “ a joy of many generations. . . Violence shall no
 1. “ more be heard in thy land, wasting nor destruction
 “ within thy borders; but thou shalt call thy walls
 “ Salvation, and thy gates Praise. The sun shall be
 “ no more thy light by day; neither for brightness
 “ shall the moon give light unto thee; but the Lord
 “ shall be unto thee an everlasting light, and thy God
 “ thy glory. The sun shall no more go down, neither
 “ shall thy moon withdraw itself; for the Lord shall
 “ be thine everlasting light, and the days of thy mourn-
 “ ing shall be ended. Thy people also shall be all
 “ righteous; they shall inherit the land for ever, the
 “ branch of my planting, the work of my hands, that I
 iah lxi. 5— “ may be glorified.” “ Strangers shall stand and feed
 “ your flocks, and the sons of an alien shall be your
 “ ploughmen and your vinedressers. But ye shall be
 “ named the Priests of the Lord; men shall call you
 “ the ministers of our God: ye shall eat the riches of
 “ the Gentiles, and in their glory shall ye boast your-
 “ selves. For your shame ye shall have double; and for
 “ confusion they shall rejoice in their portion; therefore
 “ in their land they shall possess the double: everlast-
 “ ing joy shall be unto them. For I the Lord love
 “ judgment, I hate robbery for burnt offering; and I
 “ will direct their work in truth, and I will make an
 “ everlasting covenant with them. And their seed
 “ shall be known among the Gentiles, and their off-
 “ spring among the people; all that see them shall

“ acknowledge them, that they are the seed which the Lord hath blessed.”

Who is there that will venture to declare that Israel is not still the chosen of God; that her sons are not His elect people, in whom He will be glorified, and that unto them hath He not given command to declare His glory among the Gentiles? Turning, however, from the Old Testament, let us see how far this view of the matter is corroborated by the writings of the New Testament.

Our Saviour, when He appointed His disciples and sent them forth into the world, commanded them to preach the Gospel, and to teach all nations, as He said, “ Go ye therefore, and teach all nations, baptizing Matt. x. 27
xxviii. 19, 1
Mark xvi. 1 them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world.” The Gospel was to be preached, not only to the Israelites, although to them—after the Jews—Matt. x. 6. it was first sent, but to the Gentiles also. Nowhere do we find the preaching of the Gospel committed to the Gentiles. This was the special work reserved for God’s own people, and it was foretold to them by Christ Himself that they “ shall not have gone over Matt. x. 23 the cities of Israel, till the Son of man be come.” From this it may be gathered that the commission to preach the Gospel was to last until Christ’s return again.

Throughout the writings of St. Paul there is constant evidence of the preaching of the Gospel being specially committed to him, and to the disciples of Christ. Some confusion may at first sight appear from the fact that, according to his own testimony, Paul was Acts xxii. 3
2 Cor. xi. 1 “ a Jew of Tarsus, a city in Cilicia.” In another place he claims to be an Israelite, whereas, as has been already shown, the Jews certainly are not, and were not in Paul’s time, entitled to call themselves Israelites. This apparent discrepancy is, however, explained by

- m. xi. 1. St. Paul in another place, where he declares himself a Benjamite, the Benjamites being Israelites, but mixed up with, and, at the time, forming part of, the kingdom of Judah. We have, however, the evidence of St. Paul himself that the covenants and the giving of the law belonged to Israel; for, in his Epistle to the
- m. ix. 3—5. Romans, he declares, “I could wish that myself were
 “accursed from Christ for my brethren, my kinsmen
 “according to the flesh; who are Israelites; to whom
 “pertaineth the adoption, and the glory, and the cove-
 “nants, 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.”

It has been shown, in a former chapter, that not only did the promises here referred to not belong to the Jews, but that they were not even equally given to the several tribes of Israel; but to Ephraim do they belong as a birthright. It does not, however, at all follow that in the early days of Christianity some Jews may not have been found amongst the earnest proselytisers of that religion, even as some may even now be found amongst the ministers of Christ; this, however, is not in any way antagonistic to the truth that the service of God, and the dispensation of the Gospel, was, and is now, committed to the chosen race of Israel with divine orders to make its truths known throughout the world.

- The spread of the Gospel all over the earth, though the highest, is not the only duty committed to Israel by God. In more ways than one shall Israel show forth God's glory upon earth. Charity, one of the highest jewels that man can adorn himself with, was specially enjoined by God upon Israel, particularly
- t. xv. 7, 8, towards those who might be in their midst. “If there
 “be among you a poor man of one of thy brethren
 “within any of thy gates in thy land which the Lord
 “thy God giveth thee, thou shalt not harden thy heart,
 “nor shut thine hand from thy poor brother; but thou

“ shalt open thine hand wide unto him, and shalt surely
 “ lend him sufficient for his need in that which he
 “ wanteth. For the poor shall never cease out of the
 “ land; therefore I command thee, saying, Thou shalt
 “ open thine hand wide unto thy brother, to thy poor,
 “ and to thy needy, in thy land.”

From Isaiah we learn what God demands of his people. He commanded the prophet to declare unto his people their transgressions, and, after condemning their method of fasting, He declares by the mouth of his prophet, “ Is it such a fast that I have chosen? a ^{Isaiah lviii.}
 “ day for a man to afflict his soul? Is it to bow ^{—14.}
 “ down his head as a bulrush and to spread sackcloth
 “ and ashes under him? Wilt thou call this a fast, and
 “ an acceptable day to the Lord.

“ Is not this the fast that I have chosen? to loose
 “ the bands of wickedness, to undo the heavy burdens,
 “ and to let the oppressed go free, and that ye break
 “ every yoke? Is it not to deal thy bread to the
 “ hungry, and that thou bring the poor that are cast
 “ out to thy house? When thou seest the naked,
 “ that thou cover him; and that thou hide not thyself
 “ from thine own flesh? Then shall thy light break
 “ forth as the morning, and thine health shall spring
 “ forth speedily; and thy righteousness shall go before
 “ thee; the glory of the Lord shall be thy rereward.
 “ Then shalt thou call, and the Lord shall answer; thou
 “ shalt cry, and he shall say, Here I am.

“ If thou take away from the midst of thee the yoke,
 “ the putting forth of the finger, and speaking vanity;
 “ and if thou draw out thy soul to the hungry, and
 “ satisfy the afflicted soul, then shall thy light rise in
 “ obscurity, and thy darkness be as the noonday, and
 “ the Lord shall guide thee continually, and satisfy thy
 “ soul in drought, and make fat thy bones; and thou
 “ shalt be like a watered garden, and like a spring of
 “ water, whose waters fail not. And they that shall
 “ be of thee shall build the old waste places; thou
 “ shalt raise up the foundations of many generations,

“ and thou shalt be called The repairer of the breach,
 “ The restorer of paths to dwell in.

“ If thou turn away thy foot from the Sabbath, from
 “ doing thy pleasure on my holy day, and call the
 “ Sabbath a delight, the holy of the Lord, honourable;
 “ and shalt honour him, not doing thine own ways, nor
 “ finding thine own pleasure, nor speaking thine own
 “ words; then shalt thou delight thyself in the Lord ;
 “ and I will cause thee to ride upon the high places
 “ of the earth, and feed thee with the heritage of Jacob
 “ thy father, for the mouth of the Lord hath spoken
 “ it.”

To sum up the foregoing pages, it may briefly be stated that wherever Israel may be found, it may be expected that she will be distinguishable from other nations by the purity of her religion, the charity of her disposition, the respect in which the Bible is held by her people, the general philanthropy of her disposition, by her eagerness to impart to others the religious truths entrusted to her care, by her intellectual superiority over other nations, and by the respect in which she is held by the rest of the world. Added to these signs must be found a general supremacy in political, commercial, and military affairs. For who can prevail against that nation for whom the Lord of Hosts condescends to fight? What nation can excel in wealth the one endowed from on high with blessings on his land “ for the precious things of heaven, for the dew,
 “ and for the deep that croucheth beneath, and for the
 “ precious fruits brought forth by the sun, and for the
 “ precious things put forth by the moon, and for the
 “ chief things of the ancient mountains, and for the pre-
 “ cious things of the lasting hills, and for the precious
 “ things of the earth and fulness thereof, and for the
 “ goodwill of Him that dwelt in the bush.” And what
 nation shall excel in political importance that one
 which the Lord has destined to make “ high above all
 “ nations which He hath made, in praise, and in name,
 “ and in honour.” Finally, we have special signs

Deut. xxxiii.
 13—16.

Deut. xxvi. 19.

whereby to recognise Israel, in the fruitfulness of her increase of population, in the peculiarities of her foreign possessions, and in the geographical position assigned to her amongst other nations, whence she will one day be called to return to Palestine, to rebuild the ancient cities, and to cause to inhabit the desolate places now for many years past given to the wild beasts of the field, the owl, the coney and the bittern.

CHAPTER IX.

THE IDENTIFICATION.

Few of those who may read this book will, I think, be able to come to any other conclusion, after reading the preceding chapter, than that, if Israel be now a nation, that nation can be none other than Great Britain, and that the English are therefore the true descendants of the ancient Israelites. What other nation upon the face of the whole earth fulfils the conditions necessary for her recognition as Israel, but England? Some may argue, and not without reason, that if the English are the descendants of Israel, then must all the Anglo-Saxon race be included in the same denomination; whilst others may probably go even further, and claim a similar descent for the whole of the Teutonic race, from which the English have most certainly sprung. That the Teutonic race is superior to all other races of people cannot be denied, and there is a very strong probability that they are all the lineal descendants from the patriarchs. But it will be remembered that different blessings were bestowed severally upon the sons of Jacob, of whom Joseph and his son Ephraim obtained the most exalted promises, and upon the latter were bestowed all the richest blessings conferred by God upon Abraham, Isaac, and Jacob, and it would therefore appear probable that the Anglo-Saxons represent, not Israel as a whole, but the tribe of Ephraim only.

Before applying the points of recognition, proposed in the preceding chapter, to England as a means of her identification with Israel, some few particulars which have been noticed by former writers, may with advantage be discussed. The most important inquiries

which will naturally occur to any student of this subject are—Whence came the ancestors of the Anglo-Saxon race? and—Is there any means of connecting them with the lost tribes of Israel? These questions are, I think, satisfactorily answered by Sharon Turner, who, with regard to the Teutonic stock of the European population, observes:—

“ It is peculiarly interesting to us, because from its
 “ branches not only our own immediate ancestors, but
 “ also those of the most celebrated nations of modern
 “ Europe, have unquestionably descended. The Anglo-
 “ Saxons, Lowland Scotch, Normans, Danes, Nor-
 “ wegians, Swedes, Germans, Dutch, Belgians, Lom-
 “ bards, and Franks, have all sprang from that great
 “ fountain of the human race which we have distin-
 “ guished by the terms Scythian, German, or Gothic.
 “ The first appearance of the Scythian tribes in Europe
 “ may be placed, according to Strabo and Homer, about
 “ the eighth or, according to Herodotus, in the seventh
 “ century before the Christian era. The first scenes
 “ of their civil existence and of their progressive power
 “ were in Asia, to the east of Araxes. Here they
 “ multiplied and extended their territorial limits for
 “ some centuries, unknown to Europe.”

According to Diodorus, “ the Scythians, formerly
 “ inconsiderable and few, possessed a narrow region on
 “ the Araxes; but by degrees they became more
 “ powerful in numbers and in courage. They ex-
 “ tended their boundaries on all sides, till, at last, they
 “ raised their nation to great empire and glory. One
 “ of their kings becoming valiant and skilful in the art
 “ of war, they added to their territory the mountainous
 “ regions about Caucasus, also the plains towards the
 “ ocean and the Palus Mœotis, with the other regions
 “ near the Tanais. In the course of time they subdued
 “ many nations between the Caspian and Mœotis, and
 “ beyond the Tanais, or Don. In the time of Hero-
 “ dotus they had gained an important footing in Europe
 “ They seem to have spread into it from the Tanais to

“ the Danube, and to have then taken a westerly direction; but their kindred colonies in Thrace had extended also to the south. They have become best known to us, in recent periods, under the name of Getœ, or Goths, the most celebrated of their branches.”

With regard to the Saxons, Sharon Turner states that “they were a German or Teutonic—that is, a Gothic or Scythian tribe; and of the various Scythian nations which have been recorded, the Sakai, or Sacae, are the people from whom the descent of the Saxons may be inferred with the least violation of probability. They were so celebrated that the Persians called all the Scythians by the name of Sacae. They seized Bactriana and the most fertile part of Armenia, which from them derived the name of Sakasena. They defeated Cyrus, and they reached the Cappadoces on the Euxine. That some of the divisions of this people were really called Sakasuna (from which we have our word Saxon, or Sacson) is obvious from Pliny; for he says that the Sakai who settled in Armenia were named Sacassani, which is but Saka-suna, spelt by a person who was unacquainted with the meaning of the combined words, and the name Sacasena, which they gave to the part of Armenia they occupied, is nearly the same sound as Saxonia. It is also important to remark, that Ptolemy mentions a Scythian people sprung from the Sakai, by the name of Saxons.”

The river Araxes, above referred to, is in close proximity to where the Israelites were located when they were carried away captives to Nineveh; and hence we have it as a recorded fact that the ancestors of the Anglo-Saxon race sprang from the very regions where Israel was last heard of. But this is not all; the very period of the first appearance of the Scythian, or Gothic race, coincides so nearly with the date of the Ninevite captivity—according to the writings of our earliest historians—that there remains little reason for

doubting that the Israelites and Scythians were one and the same people, and, if so, then the identity of the Anglo-Saxon race with God's chosen seed is so far established.

But it may be said that the early historians may have erred, and that their records, from whence the line of descent has been traced, are not therefore unimpeachable. If, however, it can be shown—as we propose to show—that the descendants of these very people are unquestionably a peculiarly blessed people, to whom, and to whom alone, all the promises made by God to the patriarchs are at this very time vouchsafed, then it must be admitted that the testimony borne by early historians to the origin of our race, may not only be accepted without further testimony, but must be acknowledged as furnishing at least one link in the chain of evidence required to prove the correctness of our proposition.

In accepting this historical proof, one difficulty, it must be admitted, presents itself; and, that is, how it could have come to pass that within so short a period as that allowed by history, between the captivity of Israel and the appearance of the Scythian race, the former should have changed their name, and, apparently, even forgotten their origin. Humanly speaking, such an event would have been impossible; but it seems to have been part of the incomprehensible mystery in connection with God's chosen people that it should even be so. Neither are we left in any doubt as to the certainty of this having been the case; for it was clearly foretold in prophecy—"Thou shalt be called Isaiah lxii
"by a new name, which the mouth of the Lord shall
"name"; and, again, addressing Judah, God says, by His prophet, "Ye shall leave your name for a curse Isaiah lxx
"unto my chosen; for the Lord God shall slay thee,
"and call his servants (Israel) by another name":
and also of Israel it is said, "I will take away the Hos. ii, 17
"names of Baalim out of her mouth, and they shall
"no more be remembered by their name."

From the foregoing passages it seems evident that Israel was to be called by a new name, and the very fact of giving up their ancient name would seem to imply that it must have been forgotten by them, and the origin of the people who came out from captivity as a strong nation appears to have been unknown even to themselves. The veil of obscurity is drawn over those comparatively few years which intervened between the second Ninevitic captivity and the exodus of the strong and warlike Scythians, who merged from the very place of Israel's bondage; and who shall venture to depict the awful trials through which God's once favoured people must have passed during that period, that they should even have lost all record of their former nationality. It would even seem that David by inspiration foresaw this very event when he wrote

xxxiii. his eighty-third Psalm, wherein he exclaimed, "Keep not thou silence, O God: hold not thy peace, and be not still, O God. For, lo, thine enemies make a tumult; and they that hate thee have lifted up the head. They have taken crafty counsel against thy people, and consulted against thy hidden ones. They have said, Come, and let us cut them off from being a nation, that the name of Israel may be no more in remembrance." The name of Israel is indeed lost, probably never to be again restored; but the people—the chosen seed of God—still live to whom the Almighty has vouchsafed a new name, and has in store for them blessings and honour far exceeding what our ancestors ever enjoyed. Thanks be to God, who has brought us through the fiery trials, and bestowed upon us blessings innumerable, and hath remembered His promises to our forefather Abraham, for His name's sake.

Another subject which may not inappropriately be here referred to is the emblems by which the English are known, that is to say, the Bull, the Lion, and the Unicorn. It may be that the comparison drawn between these animals and the Israelites by Balaam

and by Moses is a coincidence merely; but if the theory upon which the proposition now under consideration be correct, it must be admitted as one further link in the chain of evidence as to the identity of the English with the Israelites, or rather with the tribe of Ephraim.

The lion was apparently an emblematic type of Jacob's descendants generally. First we have Balaam's prophecy regarding Jacob and Israel, wherein he said "He couched, he lay down as a lion, and as a great lion; who shall stir him up?" When Jacob blessed his sons, he said of Judah, "Judah is a lion's whelp; he stooped down, he couched as a lion, and as an old lion." Again in Revelations we read of the "lion of the tribe of Judah." Next we find Israel as distinct from Judah compared to a lion, as when God declares in Jeremiah, "Mine heritage is unto Me as a lion in the forest." And also in Micah we read: "And the remnant of Jacob shall be among the Gentiles in the midst of many people, as a lion among the beasts of the forest, as a young lion among the flocks of sheep; who, if he go through, both treadeth down and teareth in pieces, and none can deliver." Finally, in the prophecy of Hosea, the same emblem is ascribed to Ephraim. "I will not return to destroy Ephraim; they shall walk after the Lord: He shall roar like a lion." To Ephraim, however, as the heir, would necessarily belong, in a peculiar manner, the particular emblem of Israel; and therefore it can be no matter of surprise to find the lion as one of the emblematical insignia of the descendants of that particular tribe.

When Moses was blessing the children of Israel, he said of Joseph, "His glory is like the firstling of his bullock, and his horns are like the horns of unicorns." In the prophecy of Jeremiah also Ephraim is likened to a bullock, as it is written, "I have surely heard Ephraim bemoaning himself thus: Thou hast chastised me, and I was chastised as a bullock unaccustomed

Num. xxiv

Gen. xlix. 1

Rev. v. 5.

Jer. xii. 8.

Mic. v. 8.

Hos. xi. 9,

Deut. xxxi

Jer. xxxi. 1

“to the yoke.” Nowhere do we find in the Bible any of the other tribes likened to a bullock, and that animal may therefore be considered to be peculiarly a type of Ephraim.

We have seen above that Moses likened the horns of Joseph to the horns of unicorns, and when Balaam was blessing Israel, he said, “He hath, as it were, the strength of an unicorn.” From this latter prophecy it might be supposed that the unicorn, as the lion, was an emblem of Judah as well as of Israel, but in the 22nd Psalm, David, writing prophetically of our Saviour, makes the latter exclaim, “Save me from the lion’s mouth, for thou hast heard me from the horns of the unicorns,” as if he had written, “Save me from *Judah’s* mouth, for thou hast heard me from the *strength of Ephraim.*”

The three animals, the lion, the bull, and the unicorn, were undoubtedly used in reference to Israel on account of their great strength, and what more suitable animals could be found to be applied as emblems by that nation which has received the everlasting promise of God that He would go forth with their armies, and ever shield them with his arms, as he hath said, “Fear thou not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee, yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness. Behold, all they that were incensed against thee shall be ashamed and confounded: they shall be as nothing; and they that strive with thee shall perish. Thou shalt seek them, and shalt not find them, even them that contended with thee; they that war against thee shall be as nothing, and as a thing of nought. For I, the Lord thy God, will hold thy right hand, saying unto thee, Fear not, I will help thee.”

Whether the use of the lion, the unicorn, and the bull as national emblems by the English be really in consequence of her descent from the seed of Abraham, Isaac, and Jacob, or whether it is only a coincidence

that she has chosen those very animals to which the Israel of old was likened, are questions of no little interest in considering the subject under discussion. As has been already remarked, provided the other proofs of England's identity with Israel be satisfactorily made out, these national emblems employed by the former must necessarily add one further link to the chain of testimony, and so tend to establish the truth of the identity.

Viewing these emblems in their symbolical sense, we find further that they are especially adapted to represent Israel; for, in the first place, we have the lion which typifies kingly rule; the unicorn, strength; and the bull, or ox, the emblem of her pastoral character, for it is declared that Israel shall be used as the humble instrument in God's hands for the spread of the Gospel amongst the heathen, and for a light unto the gentiles.

It would be impossible to state the actual numbers at present living in the world who have derived their origin from the same stock whence the Anglo-Saxon race have sprung. Any attempt to give figures claiming to represent the numbers living of the most energetic, enterprising, and widely-dispersed people in the world, whose representatives, hailing from different parts, and belonging to different nationalities, are to be found wherever adventure—commercial or speculative—is possible, must at best be the result of guess work, and, being void of reliable authority, could not help forward one iota the object of the present work. England is but one part of that great company of nations whom we believe to be the true lineal descendants of the lost tribes of the house of Israel, and whilst occupying the smallest amount of territory in the land of her supreme government, is nevertheless greatest amongst the nations of the earth; is foremost in commercial enterprise; has sent forth her sons and daughters to inherit the waste places of the earth to a greater extent than any other people; and, though perhaps somewhat luke-

warm in faith herself, has nevertheless spread the glad tidings of the Gospel to the uttermost boundaries of the earth. If the promise of God to the patriarchs of old are not void, and if any nation in a marked degree now inherits the blessings promised, that nation is England, and for her therefore it is claimed that she is indeed the living representative of the tribe of Ephraim.

The only proof obtainable of the superior increase in population of the British people when compared with that of other races, is by reference to statistical evidence. This, however, is only ascertained for a few of the leading European countries, and even then it does not make corrections for increase or decrease of territory, so that the results arrived at cannot be considered wholly trustworthy, though sufficiently so for our present purpose.

In the twenty-sixth annual report of the Registrar-General of births, deaths, and marriages in England, the following is given as the annual rate per cent. of increase of population in the following European states:—

State.	Census Intervals.	Annual rate per cent. of Increase of Population.
England and Wales .	1861—1871	1·23
Denmark	1860—1870	1·05
Sweden	1860—1870	0·77
Austria	1857—1869	0·80
Prussia	1867—1871	0·69
The Netherlands .	1859—1869	0·80
France	1866—1872	(Decrease) 0·16
Spain	1857—1860	0·45

Thus we see that, irrespectively of the number of emigrants annually leaving this country for the colonies, and elsewhere, the rate of increase of population is greater than that of any of the other States mentioned above.

On this subject we may also quote from a French *author* (*M. de Candolle*) who has remarked that

nations vary greatly as to the relative quickness with which they double themselves, and he has calculated that in England the population doubles itself in every 56 years; in the new world the Anglo-Saxons double in every 25 years; the Dutch double in 106 years; the Turks in 555 years; the Italians in 135 years; the Swedes in 92 years; the Russians in 100 years; the Spaniards in 112 years; the North Germans in from 50 to 60 years, and the South Germans in 167 years, whilst the French population takes about 140 years in which to double.

But besides the annual rate of increase, it is necessary for our present purpose to prove also the density of the population in England compared with other countries. It was prophesied concerning Israel in the latter times, that her children should complain "The place is too strait for me; give place to me that I may dwell." This need not of necessity imply that in the land of her desolation there was not room by reason of the actual density of population, but by reason of the relative proportions of demand and supply of labour. Thus, for instance, the population of England at the present day could not have found a living in the land 100 years ago; and, no doubt, in future ages the land will, by reason of extensions of trade and manufactures, be capable of sustaining a population far in excess of its present numbers. Even now, however, England is, with the single exception of Belgium, the most densely populated country in Europe, as is shown in the following table:—

	Population per square mile.		Population per square mile.
Belgium ...	447	Ireland ...	169
England ...	422	Bavaria ...	167
England and Wales	390	Austria-Hungary ...	158
Saxony ...	377	France ...	150
Netherlands ...	291	Denmark ...	111
Italy ...	237	Scotland ...	109
German Empire ...	193	Portugal ...	108
Prussia ...	180	Spain ...	90
Switzerland ...	175	Greece ...	73

That the supply of human labour in England is in excess of the demand must be a fact patent to all, particularly to fathers of families. The one universal cry of the upper middle and middle classes is, "What shall we do with our sons?" Whilst amongst the working classes the establishment of trades unions, by whom every endeavour is made to limit the numbers of apprentices admitted, to shorten the hours of labour, to raise the rates of wages, and to encourage emigration, prove conclusively that the labour market would soon become overstocked but for these precautionary measures. Every year the need becomes more pressing, but there is still consolation to be found in the fact that many of the "waste places of the heathen," the heritages of our surplus populations, are still unoccupied; that countless millions of acres, in various parts of the world, still await the hand of the English emigrant to bring into profitable use its neglected pastures, and to break the clod on its virgin soil; and that the power which has so wonderfully preserved God's people from the days of old to the present time, can and will continue to do so unto the end. Surely with David, we may faithfully exclaim, "We have heard with our ears, O God, our fathers have told us, what work Thou didst in their days, in the times of old. How Thou didst drive out the heathen with thy hand, and plantedst them; how Thou didst afflict the people and cast them out; for they got not the land in possession by their own sword, neither did their own arm save them, but Thy right hand and Thine arm, and the light of Thy countenance, because Thou hadst a favour unto them."

liv.

A few particulars seem necessary here with regard to the emigration which has hitherto taken place from the shores of England.

Emigration from this country of some description, and on a limited scale, began in the early part of the seventeenth century. Virginia, Massachusetts, the Bermudas, and Barbadoes were the fields in

which our first successful attempts at colonisation may be said to have commenced. On the 13th May, 1607, the first colony in Virginia was planted under a patent granted in the preceding year by James I. to a London Company. Previous attempts by Sir Richard Grenville, Sir Walter Raleigh, and others, had failed. Subsequently settlements in the Bermudas and Barbadoes were effected in 1612 and 1625 respectively.

There are no records extant of the numbers of emigrants who left the kingdom previously to 1815, when the great war, in which England had been for many years engaged, came to an end. After the conclusion of peace in 1815 the emigration re-opened, and in that year 2,081 persons left the country. The number increased annually, with some fluctuations, until 1852, when it reached 368,764, or at a rate of more than 1,000 a day, an exodus unparalleled in the history of any civilised country. During the 58 years, 1815 to 1872 inclusive, the total emigration from England to all places out of Europe, amounted to 7,561,285 persons. Commencing with the year 1842, record has been kept of the nationalities of people emigrating from England, distinguishing the English, Scotch, and Irish emigrants, and since 1853 further particulars have been kept of the number of foreigners and of those whose nationalities were not distinguished. Referring to the figures given in Appendix No. 7 of the "Colonisation Circular," No. 33, of 1874, we find that between 1842 and 1852 inclusive, 2,271,030 emigrants were recorded, of whom 1,633,096 were English, 125,334 were Scotch, and 512,600 were Irish. In the following twenty-one years the numbers of emigrants were 4,408,305, of whom there were 1,403,572 English, 329,697 Scotch, 1,782,833 Irish, 604,132 foreigners, and 288,071 whose nationalities were not distinguished.

The foregoing figures do not, however, represent the full number of those who leave this country to seek their fortunes in other parts. For, in the first instance, the records of the Colonial Office give no account of

those who are to be found scattered all over Europe; nor, secondly, of emigrants who do not proceed to their destination in emigrant vessels.

With reference to the wonderful increase of the English people, the following extract from the census report for 1871 is very apposite:—

“ It is not for us here to tell how this Empire subsists, or has been built up; yet the census will show its essential parts in their relations to each other, constituted not only for continuance, but for growth, for it is growing, increasing, and multiplying still. And this development of the nation is the characteristic of its life. How a few shiploads of hardy adventurers from the other side of the North Sea, settling among and mingling with a scanty population of Celts and Gaels, multiplied, and became seven millions in the year 1600, sixteen millions in 1801, and thirty-two millions in 1871, is the problem, to the solution of which the series of facts in the census must essentially contribute. For the evolution of such a nation is not the result of chance, and although it cannot be traced to the policy or the genius of one man, it will be found to be the result of an elaborate and skilful organisation acting under constant forces regulated by wiser, diviner laws than Plato gave his Commonwealth. Under its political organisation the numbers and the forces of England have increased, and the stability of the population is not only secured, but its development is proceeding uninterruptedly. Besides increasing at home, it sends out every year swarms of emigrants, and as yet there is no sign of diminution in the flow of the stream. . . . Dr. Price, who had technical skill, and was an authority before the French revolution (1769 and 1783), contended that the population was falling to decay; and Malthus, who wrote about the time of the first census (1801), and had a profound knowledge of the subject, held that England was oppressed by its population. Since he wrote

“ increase in geometrical progression has still gone on,
 “ and still the harvest-fields of industry are calling for
 “ more arms. The population contains within itself all
 “ the elements of an unlimited expansion, and so long
 “ as England has valour, virtue, industry, and inven-
 “ tion left, there is no ground for despair ; facts in this
 “ report afford every prospect of increase of population
 “ at home, and of a still greater increase of the English
 “ race in the colonies, which offer to agriculture
 “ millions of acres of fertile land, and to industry coal,
 “ iron, gold, copper, and all precious metals.”

Here we may not inappropriately quote the magni-
 ficent prophecy of Shakespeare, contained in the end of
 “ Henry VIII.,” as it not only embraced the actual,
 but bodied forth the coming, greatness of this
 country:—

“ Wherever the bright sun of heaven shall shine,
 “ His honour and the greatness of his name
 “ Shall be, and make new nations: He shall flourish,
 “ And, like a mountain cedar, reach his branches
 “ To all the plains about him; our children’s children
 “ Shall see this, and bless heaven.”

Besides the populations at home and in our colonies,
 there were, in 1871, so far as could be ascertained,
 3,182,199 British-born subjects residing in foreign
 countries. In the following Table it will be seen, that
 for some countries no figures are given, not it may be
 assumed, because they contain no British subject, but
 because no approximation could be arrived at, on
 authoritative grounds, of the numbers resident in
 them:—

Country.	Total.	Country.	Total.
France	5,895	Austria	1,528
Switzerland	2,297	Hungary	460
Spain	2,369	Belgium	3,003
Portugal	1,819	Holland	1,007
Italy	5,344	Denmark	269
Greece	528	Norway	—
Turkey and Egypt	3,275		
Germany	6,969	Carried forward	34,763

Country.	Total.	Country.	Total.
Brought forward ...	34,763	Equador ...	—
Sweden ...	355	Peru ...	79
Russia ...	2,432	Bolivia ...	—
Persia... ..	118	Hayti ...	112
China	949	Chili	2,614
Japan	800	Argentine Con- } federation ... }	10,533
Siam	130	Uruguay, Republic of	3,500
Morocco	580	Venezuela	—
Algeria	132	Brazil... ..	1,709
United States of } America ... }	3,112,823	Hawaiian Islands ...	—
Mexico	—		
Central America ...	—		
Columbia, the Re- } public of the }	500		
United States of }			
			<u>3,182,199</u>

In order to show, at one glance, the actual dispersion of the English people over the face of the earth, a map of the world is appended, on which is exhibited all the possessions of the British empire, and also all other places where British-born subjects are to be found. Even if England be not in any way connected with Israel, it surely cannot be denied that the prophecy addressed to Israel, "I have spread you abroad " as the four winds of the heaven, saith the Lord," might with at least equal appositeness have been written of the English.

ch. ii. 6.

The greatest empire known within historic periods was the Roman, which, according to Gibbon, at the time of its greatest glory, comprised 1,600,000 square miles of territory, with a population of about 120,000,000. Vast as these figures may appear, they are dwarfed into insignificance when compared with similar statistics relative to the British Empire.

At the date of the last census (1871) the population of the entire British Empire, including the Feudatory States in the East Indies, was 285,286,012, or nearly one-fourth of the supposed population of the entire world, which, according to one authority, has been set down at about 1,215,697,526. The territorial extent

of the empire was, at the same time, 8,489,789 square miles, comprising in the two hemispheres, Great Britain and Ireland, the surrounding islands in the British seas, parts of Europe, America, Africa, Asia, and Australia. The population, exclusive of Feudatory States, was living in 44,142,651 different habitations—including palaces, mansions, common houses, cottages, huts, and tents—whilst the number of towns and cities in the empire exceeded 2,200, many of them being cities of great size and importance.

The British Empire has since been slightly enlarged, and, at the present day, it is more than six times the extent of the Roman Empire in the days of its greatest glory, whilst its population is more than double in number of that which acknowledged the authority of Imperial Rome. In aggregate area the Russian territory is indeed nearly equal to that belonging to the British Empire, but its population is only between one-third and one-fourth of the population of the latter. The following Table shows the extent and populations of the principal nations of the world:—

Empire.	Area in square miles.	Population.
Great Britain	8,604,229	285,536,012
Russia	7,974,349	81,745,307
United States	3,603,884	38,558,371
Austria and Hungary ...	239,034	35,812,307
Germany	209,640	41,058,641
France	204,031	36,102,921
Spain	195,716	16,798,925
Sweden	171,698	4,168,525
Norway	122,244	1,701,756
Italy	114,374	26,801,154
Portugal	32,100	3,995,153
Greece	19,381	1,457,894
Switzerland	15,987	2,669,147
Denmark	15,218	1,794,733
Holland	12,687	3,579,529
Belgium	11,386	4,827,833

The foregoing figures are taken chiefly from printed

Parliamentary papers, the numbers having in most cases been ascertained by census. They may therefore be accepted as tolerably accurate. The following figures are obtained from* another source, and some of them are clearly mere estimates:—

Empire.	Area in square miles.	Population.
Chinese Empire, including } Thibet }	5,300,000	415,000,000
Turkey and Egypt... ..	1,051,302	37,615,000
Persia	552,500	10,000,000
Japan	266,500	35,000,000

According to the authority last quoted from, the entire area of the habitable world is 51,906,988 square miles, and the population 1,215,697,526. The British Empire, therefore, comprises about one-sixth of the entire area of the earth, and, as has been already stated, nearly one-fourth of the entire human race. The Chinese Empire is estimated to comprise a larger population but a less area. As regards area and population combined, however, the British Empire may fairly claim to stand first of all nations of the earth.

Few people, probably, know much about the true extent of the colonial and other possessions of Great Britain; the following particulars, therefore, derived for the most part from authoritative sources, will, doubtless, be read with interest:—

Possessions.	Area. Square miles.	Population.
<i>Europe.</i>		
British Isles	122,550	33,089,237
Heligoland	5	1,899
Gibraltar	2	16,454
Malta and Gozo	115	141,918

* "Elements of Geography," Blackwood's class books, 1869.

Possessions.	Area. Square miles.	Population.
<i>Asia.</i>		
British India	897,004	189,613,238
India—Feudatory States	589,315	50,325,457
Ceylon	24,702	2,418,741
Straits Settlements	1,225	308,097
Hong Kong	32	121,985
Aden	3	3,418
<i>Africa.</i>		
Gambia	21	14,190
Sierra Leone... ..	468	55,373
Gold Coast and Lagos... ..	6,000	468,291
Transvaal	114,440	250,000
Cape Colony	200,610	566,158
Natal	18,750	307,241
Griqua Land West	17,800	
Mauritius, Amirantes, and Sey- chelles	1,000	339,371
St. Helena	47	6,241
Ascension	35	
<i>America.</i>		
Nova Scotia	21,731	387,800
New Brunswick	27,322	285,594
Quebec	193,355	1,191,516
Ontario	107,780	1,620,851
Manitoba	14,340	11,853
North-West Territory	2,750,000	28,700
British Columbia and Vancouver's Island	220,000	50,000
Prince Edward Island... ..	2,156	94,021
Newfoundland	40,200	145,536
Bermudas	18	12,121
Honduras	13,500	24,710
* West India Islands	9,421	550,039
† Windward Islands	777	286,967
‡ Leeward Islands	640	118,068
Trinidad	1,754	119,638
British Guiana	76,000	193,491
Falkland Islands	7,600	933

* Bahamas, Turk's Island, Caicos Island, Jamaica.

† St. Lucia, St. Vincent, Barbadoes, Grenada, Tobago.

‡ Virgin Islands, St. Christopher, Anguika, Nevis, Antigua, Montserrat, Dominica.

Possessions.	Area. Square miles.	Population.
<i>Oceania.</i>		
New South Wales	325,000	584,278
Victoria	88,198	808,437
South Australia	914,730	204,623
Western Australia	978,299	26,209
Queensland	678,600	163,517
Tasmania	26,215	104,176
New Zealand	105,000	341,860
Auckland Isles	10	
Norfolk Isles	10	
Labuan	45	4,898
Fiji	7,404	142,286

Exclusive of India and the Channel Islands, Great Britain possesses fifty-three dependencies, having distinct local governments. These may be divided into three classes, as follows:—

1. Crown Colonies, twenty-three in number, in which the Crown has entire control of legislation, and the administration is conducted by officers under the control of the Home Government. These are Gibraltar, Heligoland, Malta, St. Helena, Ceylon, Hong Kong, Labuan, Honduras, Virgin Islands, Montserrat, St. Lucia, Trinidad, British Guiana, Jamaica, Western Australia, Falkland Islands, Straits Settlements, Sierra Leone, Gambia, Gold Coast, Lagos and Fiji.

2. Colonies possessing representative institutions and responsible government, thirteen in number. In these the Crown has only a veto on legislation, but the Home Government retains the control of the public officers. These are, Barbadoes, Grenada, Tobago, Bermuda, Bahamas, Antigua, St. Kitts, St. Vincent, Nevis, Dominica, Turk's Island, Natal, and Griqua Land West.

3. Colonies possessing representative institutions and responsible government, in which the Crown has only a veto on legislation, and the Home Government

does not exercise any direct authority over any public officer except the governor. These are the provinces of Canada, Newfoundland, Cape of Good Hope, New Zealand, New South Wales, Queensland, Victoria, South Australia and Tasmania.

Had all these vast territories been acquired by force of arms, they might reasonably be held forward as a proof of the great military power of Great Britain. A large portion of them have, however, fallen to Great Britain in a manner which may be, perhaps, better described as "an heritage from the Lord" than in any other terms, even as it was prophesied of old concerning Israel, "Thus saith the Lord, In an acceptable time Isaiah xlii " have I heard thee, and in a day of salvation have I " helped thee; and I will preserve thee, and give thee " for a covenant of the people, to establish the earth, to " cause to *inherit* the *desolate heritages*." And again, " For thou shalt break forth on the right hand and on Isaiah liv. " the left; and thy seed shall *inherit* the gentiles, and " make the desolate cities to be inhabited."

The British colonial possessions may be classified under two heads; viz., those obtained by right of conquest or by treaty, and those *inherited*, or obtained by the establishment of settlements within them. In order that the extent to which these desolate places have been inherited may be better appreciated, a brief account is here given of the manner in which the different territories have been obtained by Great Britain, and it may be stated that out of all the foreign territories now possessed by her, considerably more than one-half in total area have been obtained by settlement, and the rest by conquest or cession. So far, however, as any territories obtained from the French, either by conquest or cession, are concerned, they might perhaps more properly have been included under the heading of inherited possessions, since it has been proved only too clearly that the French are wholly incapable of colonising any foreign land, and to such an extent is this the case, they have on more

than one occasion seriously contemplated the abandonment of their Algerian possessions, which, though held by them, they are incapable of establishing as a colony except in name. Had the French nation then not made early attempts at the attainment of foreign possessions, there can be no reasonable doubt that they would have fallen to the inheritance of Great Britain in the natural course of events by settlement instead of being ceded to her by France.

THE DOMINION OF CANADA.—Canada is said to have been discovered by Sebastian Cabot in 1497. In 1525 the French took possession of the country in the name of the King of France, and ten years later Cartier explored the St. Lawrence, so naming that splendid river from having entered it on St. Lawrence's Day. In 1608 Quebec, the first settlement, was founded; in 1759 that place succumbed to the British forces under General Wolfe; and in 1763 the whole territory of Canada was ceded to Great Britain by the Treaty of Paris of that year. The Dominion of Canada occupies about half the continent of North America. It stretches from east to west, from the Atlantic to the Pacific Ocean, and its extreme southern point reaches a little below the 42nd parallel of latitude.

Nova Scotia was discovered by John Cabot in 1497; it was colonised by the French in 1598; was taken by the English, and a grant of it made to Sir W. Alexander by James I., in 1627. In 1632 it was restored to France, but again ceded to England at the peace of Utrecht, in 1713. After the peace of Aix-la-Chapelle, in 1748, a settlement of disbanded troops was formed there by Lord Halifax.

New Brunswick in the early part of the last century belonged to the French, and was called by them New France. It was first colonised by British subjects in 1761, and in 1783 by disbanded troops from New England. At the peace of 1763, New Brunswick, with the rest of Canada, was ceded by France to Great Britain, from which period to 1785 it was annexed to

Nova Scotia, when it was erected into a separate colony.

Prince Edward Island was discovered by Sebastian Cabot in 1497. It was first settled by the French, but was taken from them in 1758. It was annexed to the Government of Nova Scotia in 1763, but subsequently, on the petition of its inhabitants, it was constituted a separate colony in 1771.

British Columbia comprises that part of British territory on the north-west coast of North America, previously known as New Caledonia. It includes Vancouver's and Queen Charlotte's Islands and all other adjacent islands. Until the year 1858 British Columbia formed part of the territory over which the Hudson's Bay Company possessed, by license from the Crown, the exclusive right of trading ; but in that year, the license having terminated, the country was formed into a separate colony. In 1866 Vancouver's Island was united with British Columbia, and from the 20th July, 1871, the two have formed one of the provinces of the Canadian Dominion.

The first British settlement in Vancouver's Island was made at Nootka Sound, on the north-west coast, about the year 1778. Until the year 1849 the island was only occasionally resorted to by the servants of the Hudson's Bay and Puget Sound Companies, but in that year a lease of the island was granted to the former Company for ten years. The Imperial Government, however, reserved to itself the right of resuming it at the expiration of that period, and, accordingly, in 1859, it was resumed, and made a British colony.

Newfoundland was discovered by John Cabot, in 1497, and was, as early as 1500, frequented by the Portuguese, Spanish, and French, for its fisheries. Sir Walter Raleigh and others, in the reign of Queen Elizabeth, attempted, but without success, to colonise the island. In 1623, Sir G. Calvert, afterwards Lord Baltimore, established himself in the south-east part of the island, and appointed his son Governor. In 1634,

a party of colonists was sent over from Ireland; and, 20 years after, some English colonists arrived, having emigrated by means of a Parliamentary grant. The French, about 1620, established a station at Placentia, and for many years the French and English settlers were constantly annoying each other. At the peace of Utrecht, in 1713, subsequently ratified by the Treaty of Paris, the exclusive sovereignty of Newfoundland was ceded to Great Britain.

AUSTRALIA.—The vast island which forms the continent of Australia was discovered early in the seventeenth century, whether by the Dutch, Spanish, or French, seems not yet settled. The whole of the continent belongs to the British Crown, and five colonies have as yet been established in it, and one on the neighbouring island of Tasmania. In January, 1788, the first settlement in Australia, consisting of upwards of 1,000 persons, chiefly convicts, was formed at Port Jackson, New South Wales.

Subsequently, in 1803, a convict settlement was formed at Port Philip, which was, however, shortly afterwards abandoned, as was also a similar settlement formed at Western Port in 1826. The actual settlement of Port Philip was commenced by colonists from Tasmania in 1835, but in the previous year a whaling and farming establishment had been formed at Portland Bay by the Messrs. Henty, from that colony. The first exploration of this part of Australia was by Sir Thomas Mitchell in 1836. The first emigrants from this country to Port Philip sailed in 1838. The colony was separated from New South Wales on the 1st of July, 1851, and called Victoria.

Queensland is believed to have been first visited by Europeans in the beginning of the seventeenth century. Its eastern coast was explored by Captain Cook in 1770. The interior was first explored by Mr. Oxley and Sir T. L. Mitchell, Surveyors-General of New South Wales, in 1818 and 1846 respectively, and between 1843 and 1846 by Dr. Leichhardt. On the 10th

December, 1859, it was formally proclaimed a separate colony. The islands within 60 miles of the coast were annexed to Queensland on the 30th May, 1872. This colony alone is more than five times larger than the United Kingdom in area, and three times larger than France.

South Australia was constituted a colony by Letters Patent, dated 19th February, 1836. The first ship despatched to the colony with emigrants was the "John Price," which sailed from London on the 22nd February, 1836, and it was followed in the course of the same year by thirteen other vessels.

Tasmania is an island 'divided from Australia by Bass's Straits, 102 miles wide. It was discovered by Tasman in 1642, and partially explored by Captain Cook. It was used as a penal settlement from 1803 to 1853, when transportation to it ceased. Belonging to it are fifty-five smaller islands, situated chiefly in Bass's Straits.

Western Australia was first settled in 1829.

New Zealand was discovered by Tasman, the Dutch navigator, in 1642, and was visited by Captain Cook in 1769, and subsequently during his three voyages of discovery. He quitted it for the last time in 1777. The island subsequently became the resort of runaway convicts from New South Wales, and sailors from the whaling ships which touched there for such supplies as the islands produced. These persons, for the most part, led dissolute lives among the natives, and formed a society requiring the check of competent authority. In 1825 a commercial Company was formed in London, under the auspices of the late Earl of Durham, which despatched two vessels to New Zealand, but no settlement was established at that time. In consequence of representations from the Government of New South Wales, a British Resident at New Zealand was appointed in 1832. In 1839 a number of emigrants, under the auspices of the New Zealand Company, sailed from this country, and in 1840 New Zealand

was separated from New South Wales, and erected into a distinct colony.

Fiji.—The Fiji, or Viti Viti Islands, were discovered by Tasman in 1643. They number 255, and vary in size from Viti Leon and Vanua Leon, each about 220 miles in circumference, to a mere coral islet. In 1859, Cakoban, or Thakomban, the most powerful chief of Fiji, offered the sovereignty of the islands to Great Britain; but the offer was declined, by the Duke of Newcastle, in 1862. In June, 1871, certain Englishmen set up a parliamentary government with Thakomban as king; but the Parliament and Government, not agreeing, the ministry at last governed without the Parliament. The question of annexation to Great Britain again revived, and in August, 1873, Lord Kimberley, then Secretary of State for the Colonies, issued a commission to investigate the matter on the spot. The result was a deed of cession to Her Majesty, dated 10th October, 1874; and on the 2nd January, 1875, a charter was issued erecting the islands into a separate colony and providing for its government.

AFRICA.—The Cape of Good Hope was discovered by Bartholomew de Diaz, a Portuguese commander, in 1486. Vasco de Gama doubled it eleven years later, from which time it appears to have been resorted to by European navigators of all nations, but chiefly by English, Dutch and Portuguese. In 1620 two English East India commanders, by a proclamation dated from Saldanha Bay, took possession of the Cape in the name of Great Britain, but no settlement was formed. In 1652 it was colonised by the Dutch East India Company, under Van Riebeeck, and remained in possession of the Dutch till the year 1795, when the British Government took possession of the Cape, but ceded it at the peace of Amiens, 1802, to its former possessors. In 1806 it was again taken by the English, to whom it was confirmed at the general peace in 1815, and it has since continued a British colony. Holland supplied

the first settlers, and it was not until after 1819 that the first British settlers arrived. The following territories have, from time to time, been annexed to the colony of the Cape, viz., Basutoland, Transkeian, the Idutgroa Reserve, Krelis Country, Tambookie Land, Gangelyive's Country, St. John's Territory, and Griqua Land East.

Griqua Land West was ceded by the Griqua people, a race of half-castes, and was declared to be British territory by proclamation, dated 27th October, 1871. In February, 1873, it was formed into a province, under its present designation, and a constitution conferred upon it.

Natal was discovered by Vasco de Gama, on Christmas Day (hence its name), 1497. The first English settlers entered Natal in 1824, but it was not proclaimed a British colony until 1845, when it was made subordinate to the Cape of Good Hope. It was constituted a separate colony in 1856.

THE TRANSVAAL.—The Orange River Free State and the Transvaal Republic were founded in 1836 by Emigrant Boers, who were dissatisfied with the British Government. It was annexed to the British Colonies in South Africa by proclamation dated the 12th April, 1877. The area of the Transvaal is 114,440 square miles, and it has, according to President Burgess, a population of 250,000, of whom 50,000 are said to be whites.

Sierra Leone was ceded by the native chiefs to Great Britain in 1787, and the Island of Lagos and its territories were ceded by Docemo in 1861. In February, 1865, Sierra Leone, and the Gambia, the Gold Coast, and Lagos, were by Royal Charter united in one general Government, but were again separated into two Governments in 1874. The first of these Governments, known as "The West African Settlements," comprises Sierra Leone (including the large district of Sherbro', annexed by treaty in 1862), and the Gambia. The second of the Governments, under

the name of the "Gold Coast Colony," includes the settlements of the Gold Coast and Lagos.

BRITISH GUIANA.—This colony was first partially settled by the Dutch West India Company in 1580, and was held successively by Holland, France, and Great Britain, to which latter power it was ceded by the Dutch in 1814.

TRINIDAD.—This island was discovered by Columbus on the 31st July 1498, and first colonised in 1588, by the Spaniards. In 1676 the French held it for a short time, but it was soon restored to Spain; and on the 18th February, 1797, it capitulated to the British, and was finally ceded to them by the Treaty of Amiens, of the 29th March, 1802.

JAMAICA was discovered by Columbus on the 3rd of May, 1494. This island came finally into the possession of Great Britain on the 3rd May, 1655. After its capture from the Spaniards, and until the restoration of Charles II., it remained under military jurisdiction. In 1660 the first establishment of a regular civil government was made by Charles II., and in 1670, upon the conclusion of peace with Spain, Jamaica was ceded to the English by the Treaty of Madrid.

ST. LUCIA was originally a French colony, but passed by conquest to Great Britain in June, 1803.

GRENADA was ceded to Great Britain by the French in 1763, but was retaken by them in 1779, and finally in 1783 was restored to Great Britain by the Treaty of Versailles.

NEVIS.—This island was discovered by Columbus in 1498, and colonised by the British in 1628.

MAURITIUS was discovered by the Portuguese in 1507; first settled by the Dutch in 1598, who abandoned it in 1700. It was afterwards taken possession of by the French. It was captured by the British in 1810, and was confirmed to them by the Treaty of Paris in 1814. There are 74 islands, dependencies of the Mauritius.

CEYLON.—The Portuguese settled in Ceylon in 1505

They were afterwards dispossessed by the Dutch, who, in their turn, were dispossessed by the British in 1795-6.

STRAITS SETTLEMENTS.—These settlements comprise Singapore, Penang or Prince of Wales' Island, and Malacca.

Singapore was taken possession of by Sir Stamford Raffles in 1819. Penang was the first British settlement on the Malayan Peninsula. It was ceded to the English by the Rajah of Kedah in 1785. Malacca is one of the oldest European settlements in the East, having been taken possession of by the Portuguese in 1511, and held by them till 1641, when it was taken by the Dutch, who retained it until 1795, when the English took and held it till 1818. It was then restored to the Dutch, but was finally ceded to England by the treaty with Holland in March, 1824.

ANTIGUA is the seat of Government of the six Leeward Islands. It was discovered by Columbus in 1493, and was first inhabited by the English in 1632. It subsequently passed into the hands of the French, and was finally declared to be a British possession by the treaty of Breda in 1666.

BARBADOES is the chief of the five Windward Islands. The exact date of its discovery is not known; but it was marked in charts of 1600. It has always remained in the possession of Great Britain.

DOMINICA was discovered by Columbus on the 3rd November, 1493. It has been in the alternate occupation of the English and French; but since 1805 it has remained in the undisturbed possession of the English.

TOBAGO was discovered by Columbus in 1498. It has been in the possession of the Dutch, French, and English, to the latter of whom it was finally ceded by the French in 1814.

The **BAHAMAS** group consists of about 20 inhabited islands and a large number of islets and rocks. St. Salvador was the first land discovered by Columbus on his first voyage in 1492. These islands have been

in the possession of the English, Spaniards and French, and were finally confirmed to Great Britain at the peace of Versailles in 1783.

HONG KONG was ceded to Great Britain in January, 1841, and the opposite peninsula of Kowloon in 1861.

The FALKLAND ISLANDS were discovered by Davis, in 1592, and visited by Hawkins in 1594. In the early part of the 18th century they were visited by many French vessels, and in 1763 they were taken possession of by France. They were subsequently held by the Spaniards till 1771, when they were for a time abandoned, and the sovereignty of them was given up to Great Britain. In 1820 the Republic of Buenos Ayres established a settlement in the islands, which was destroyed by the Americans in 1831. In 1833 they were taken possession of by the British Government, for the protection of the whale fishery, and since then have remained a British Colony.

LABUAN was ceded to Great Britain in 1846 by the Sultan of Bruni, from which place it is about 30 miles distant.

MALTA.—The Maltese Islands consist of Malta, Gozo, and Comino. Malta was held by the Knights of St. John from the middle ages to the year 1798, when it was taken by the French. In 1800 it was taken possession of by the English, to whom it was confirmed at the peace of 1815.

GIBRALTAR was captured from Spain by the English in 1704, and has belonged to Great Britain ever since.

ST. HELENA was first discovered by Cavendish in 1586. Formerly this Island belonged to the Dutch, by whom it was ceded to the East India Company in 1673, but is now a regular Colony of the British Crown.

HELIGOLAND was anciently a stronghold of Saxon paganism, being the seat of worship of the goddess Phoseta, from which circumstance its name (holy land) was derived. It was in the possession of Denmark till 1807, when it was taken by the English, who have since retained it.

ADEN has been a British possession since 1849. In consequence of a vessel wrecked on the coast of Aden in January, 1837, having been plundered by the Arabs, redress was demanded by the Bombay Government for the outrage. A treaty for the transfer of the peninsula of Aden to the British having been agreed upon, the Sultan's son attempted to evade the execution of it by treachery. The place was consequently soon afterwards attacked and captured on the 17th January, 1849.

Not only was it foretold of Israel that her seed should "inherit the Gentiles," but they were "to *cause* "to inherit the desolate heritages," and to "make the "desolate cities to be inhabited." Both these commandments are even now, in the strictest sense, fulfilled by the English; for—besides sending forth her own surplus population to inhabit and people those colonies well suited for Europeans—as we have already seen, the British Government has established systems of emigration from tropical countries of coloured people to those of the colonies which are not adapted for the residence of Europeans. This was brought about in the following manner:—

Isaiah xl:
Isaiah liv

The abolition of slavery in 1834 throughout the British possessions was the first step taken in the matter, and gave rise to a necessity which perhaps had hardly been anticipated. The natural indisposition of the emancipated negroes to work, except in an uncertain and desultory manner, and their aversion to any system of long contracts, compelled the planters to look abroad for a supply of that steady and continuous labour which they could no longer command at home, and which they found to be indispensable for the successful management of sugar establishments. The principal quarters to which they at first directed their attention were Africa, China, and the East Indies. In 1838, British Guiana imported 91 Africans, but it was not until the year 1840 that formal permission was given by the Home Government to take labourers

willing to emigrate from the British possessions in Africa. Between that year and the end of 1872 free and liberated Africans to the number of 32,838 were imported into the West Indies. They came indirectly from Sierra Leone, St. Helena, Havannah, Rio de Janeiro, and, directly, from captured and wrecked slavers. The suppression of the Brazilian slave trade in 1852 put an end to the supply of captured Africans, but importations of free negroes from Sierra Leone and St. Helena continued on a small scale till 1867, since which year no Africans have been introduced into the West Indies, but they have continued to be imported into the Mauritius and the Seychelles to a small extent.

Emigration from China to the West Indies commenced in 1852; and, in the early part of the following year 647 Chinese landed in British Guiana, and 988 in Trinidad. In the succeeding year 267 arrived in Jamaica. No further immigration from China took place until 1859, when it recommenced, and continued without interruption until 1866. It was then suspended in consequence of a convention entered into by the British and French ministers at Pekin with the Chinese Government, which the British and French Governments declined to ratify, as it contained provisions rendering the emigration too costly to be acceptable to the planters. Previously to 1866 it had been carried on under an arrangement concluded in 1860 between the allied English and French Commanders and the Chinese authorities. Early in 1874, however, under an arrangement between the British Consul at Canton and the Governor-General of the two Kwang provinces, a ship was again despatched from Canton by the agent there of British Guiana with 388 Chinese. In the 23 years from 1853 to 1875 inclusive, 16,710 Chinese were introduced into British Guiana, Trinidad, Jamaica, and Honduras; whilst between 1843 and 1856 the Mauritius received 840 Chinese, but none since the latter date.

British India has been the great source of our sugar colonies for labour since the abolition of slavery. In 1838 emigration from thence to all colonies was prohibited; but the interdict has since been removed, and emigration from India is now lawful to 15 British and foreign colonies. The total emigration from India to the British and foreign colonies between 1834 and 1872 was, so far as can be ascertained, 558,596.

To sum up the foregoing particulars regarding emigration it may briefly be stated that, so far as particulars are available, the total number of emigrants known to have left the United Kingdom, between the years 1815 and 1875 inclusive, was 8,286,720, of whom 5,391,542 emigrated to the United States of America, 1,536,683 to British North America, 1,132,437 to Australasia, and 226,058 to other colonies. Analysing these figures still further, it appears that the average annual emigration during the whole of the above-named period was 135,848, and for the last ten years it was at the rate of 238,521 per annum, or over 650 per day, including Sundays. Since the year 1853, the nationality of each emigrant has been recorded, and the following table shows the percentage of total of English, Scotch, and Irish amongst the persons of British-born origin leaving the United Kingdom:—

Period.	English.	Scotch.	Irish.
Three years, 1853-55	30	9	61
Five years, 1856-60	39	10	51
” ” 1861-65	33	9	58
” ” 1866-70	43	10	47
” ” 1871-75	56	10	34
Total	42	9	49

From this it will be seen that, while at the beginning of this period, in 1853-55, the Irish emigration was 61

per cent. of the total, and the English emigration only 30 per cent., the proportions in the last quinquennial period have been almost exactly reversed, the English proportion being now 56 per cent., and the Irish 34 per cent. The emigration is thus no longer so much as it was a special exodus from Ireland.

In addition to the above there exist records of 691,658 immigrants and liberated Africans introduced into the West India Colonies and Mauritius since the abolition of slavery. On the whole, therefore, the British Government has been instrumental in introducing into her colonies, and to other sparsely inhabited territories, some ten millions of people, which have now become, by the natural law of increase, a "company of nations" scattered all over the face of the globe.

It cannot be said that this wonderful result has been merely by chance. That one nation—which was once almost the smallest on the face of the globe—should have so multiplied as to have not only become possessed of, but to have peopled nearly one quarter of the habitable globe (including America) is an event which can only be attributed to one cause, and that a supernatural and divine one.

When Israel was come out of Egypt, God promised to give to them the land of Canaan, and that He would drive out the existing inhabitants from before them; but He said, "I will not drive them out from before thee in one year, lest the land become desolate, and the beast of the field multiply against thee. By little and little I will drive them out from before thee until thou be increased and inherit the land." Subsequently, a similar promise was made to Israel with regard to the latter days; for God declared, by the prophet Jeremiah, "Fear thou not, O my servant Jacob, saith the Lord; neither be dismayed O Israel, for, lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid. For I am with thee, saith the

xiii. 29.

xx. 10.

lvi. 28.

“ Lord, to save thee; though I make a full end of all
 “ nations whither I have scattered thee, yet will I not
 “ make a full end of thee; but I will correct thee in
 “ measure, and will not leave thee altogether un-
 “ punished.”

We have seen before that God’s pupose was to scatter Israel among the nations, and now we read that God would make a full end of all those nations amongst whom Israel should be scattered; and, presuming that God’s care for his chosen people is as great now as it was of old, it is only reasonable to conclude that this destruction of the nations should be gradual, and that the land should not be allowed to become desolate, or wild beasts to multiply, by reason of a want of inhabitants, but that their extinction should take place by degrees so as to afford time for the emigrants of Israel to increase and multiply.

Now, in this respect, as in others, there is a marked similitude between the promises to Israel, and the facts as they pertain to England and the English. In the General Report on the Census of England and Wales for the year 1871 we read:—“ The people are of three
 “ races—Angles or Saxons, Scandinavians, and Celts,
 “ all of the Aryan stock, and speak two distinct
 “ languages, divisible into Gaelic, Welsh, or Irish, and
 “ English with its various provincial dialects. No
 “ *traces of aboriginal or of Roman blood are visible.*”

The total eradication of the aborigines from Great Britain may thus be said to be an ascertained fact. How it has come to pass we know not, but doubtless the cause by which it has been brought about has been a gradual and subtle one. If the English race be indeed the lineal descendants of Israel, then we recognise in the above facts the unerring finger of God, and the immutability of His decrees. This coincidence of events with regard to the English people with the promises made to Israel of old is, however, not confined to Great Britain, for wherever the English have established themselves amongst the waste places of the

earth, a similar gradual extinction of the aborigines is surely taking place. This is assigned by people generally to diseases, habits of intemperance, and other evils introduced into their country by the English, as well as, in some measure, to the unsuitability of European habits to the native races. There is, however, in this, as well as in all other events of the world, an Omnipotent and Omniscient Power whose ways are past man's understanding.

Evidences of how the aborigines of our colonies have been driven out from before the British settlers are given in painful truth in an early report of the Aborigines Protection Society, published in 1839, and in their subsequent proceedings extending to the year 1851. In an "Outline of a system of legislation for securing protection to the aborigines of British Colonies," drawn up in 1840, it is remarked:—

"Hard indeed has been the lot of the poor untutored aboriginal inhabitant—suddenly invaded by a race of men whose very name and existence, in many cases, were previously unknown, he has been hunted as a wild beast, driven from his fatherland, and obliged to seek amongst a warlike and perhaps hostile tribe that home which the civilized usurper denies him, until he finds a refuge in death by the hand of his enemies, or in misery pines away his existence. Is he permitted to remain near the white man?—the picture is still more melancholy; he is treated as a creature of inferior nature, unable to cope with civilized habits—without property, no respect is paid to him; without knowledge, he becomes the dupe of his civilized neighbour; he is fostered only to be defrauded of his land, his labour, or his liberty. Is he wronged?—he has no redress; without experience in our laws and customs, he is expected at once to conform, or to suffer punishment, no allowance is made for his laws, his customs, or his prejudices; and, lastly, without knowledge, education, moral restraint, or self-control, he is subject to every temptation

“ which cupidity can invent, or the vices of artificial society can propagate.”

This is not the place to indulge in expressions of sentiment with regard to the treatment to which these poor aboriginals have been subjected. The present object is to deal with facts merely. The greater portions of the following evidences of the heathen being “ driven out ” before the English settlers are taken from the published proceedings of the Aborigines Protection Society; and many of the statements contained therein are borne out and corroborated by the evidences taken before Committees of the House of Commons, and by other official publications and reports.

At the conquest of Canada in 1759, powerful tribes of Abenacud, Algonquin, Iroquois, Mississagua, and Huron Indians, occupied the country from below Quebec to the furthest point then held by the French to protect their traders beyond Lake Erie. In 1721, Charlevoix, a high authority, estimated the population of *some* of Algonquin tribes at 6,000 souls, but they were then diminishing daily under the influence of spirituous liquors, diseases, and other causes. Some of the tribes of the Iroquois, with whom the French had many disastrous wars, were then estimated at 60,000 souls; and the Hurons, who were settled in parts of Upper Canada, were extensive agriculturists, and a denser population. The peculiar injuries done to the Indians by both French and English exciting them to take part in wars in which they had no interest, but which aggravated all their natural passions of a dangerous and warlike tendency, ceased in 1763. At the same time the English had no longer motives to conciliate them until the wars with the United States.

The ravages of diseases among the Indians, in consequence of communication with Europeans, is undeniable. It is, however, a notorious fact that the Indians of Canada were generally healthy, and that the small-pox in particular has often been introduced by the

English amongst them with fatal effects. The Aborigines Protection Society, in their seventh annual report, in 1844, remark that the Indians of Canada “ have exhibited a valour and fidelity of which scarcely a parallel can be found. During every trial, whether of external danger or internal commotion, they have been ready at a call to defend the State, and as prompt to meet the invader from without as to repel seduction from within. Well might it be the pride of England to possess such subjects; and yet of the innumerable tribes, which a few years since hunted upon their plains, and lived in their forests, numbers have been swept away; of others, the only trace that remains is in tradition, or in the person of some solitary wanderer, the last of his tribe, who hovers like a ghost amidst the sepulchres of his fathers.”

Estimates of the number of Indians remaining in Canada have been made at various dates. Thus McTaggart placed their numbers at 43,000 at the outside, viz., 15,000 for Lower Canada, and 28,000 for Upper Canada. The officially estimated population of Lower Canada in 1831 was 3,437 souls, but in the latest published statistical abstracts relating to our colonial possessions, no estimate is given of the numbers of aborigines, although the number of European population is stated. This omission certainly seems significant of the unimportant numbers of the former at the present day.

In North America we perceive the utter destruction and extinction of many tribes, the depopulation of others. It is supposed that, in round numbers, the numerous tribes, many of which practised agriculture when the early settlers first colonized North America, and then amounting to probably one million and a-half of people, were by 1840 reduced to less than 200,000.

In Newfoundland, where, when first settled, the Indian race was formerly very numerous, having, according to report, at one time “ run up frames for 30 miles to secure their game,” were reduced in 1810

to about 400 or 500, and they are now totally extinct. Of the Carib nations, the native inhabitants of the West Indies, there remains only the tradition of their existence. In Australia many of the tribes are extinct. In 1840 it was stated that in some cases two or three were occasionally to be seen begging in the streets of Sydney, the remnant of tribes consisting of several hundreds. The native population within the limits of New South Wales, notwithstanding the ravages of European diseases, was still estimated at 10,000. Where are these now? The history of the Aborigines of Van Diemens Land is one of bloodshed, cruelty, and oppression, until the last remains of the race, becoming infuriated by the conduct of the colonists, it became necessary to remove them from the island, and in 1834 the whole of the aboriginal inhabitants, excepting four persons, were removed and domiciliated on Flinder's Island. The islands of the Pacific, and especially New Zealand, appear to have been the scenes of most atrocious crimes and acts of inhumanity. The runaway convict, the whalers' crews, the grog-shop keepers, and the adventurers upon these islands, brought about evils which required the remedy of severe discipline and authority. From a population supposed to extend to nearly a million inhabitants in New Zealand, the tribes rapidly decreased, and 200,000 is supposed to have been the remnant of the population left in 1840. According to the latest returns the number of Maories in New Zealand was estimated at 56,049 in 1860, 38,540 in 1867, and 37,502 in 1871.

With reference to South Africa, the population of the Hottentot nation, formerly supposed to have exceeded 200,000, was reduced in 1840 to 32,000. The British colony, which, in the beginning of the last century, was confined to within a few miles of Cape Town, now comprises a larger district than Great Britain, formerly thickly peopled by aboriginal inhabitants; and, at the time of the Dutch settlement in

1652, filled with natives and cattle. In the words of a report written about 1832 on this region, "Any traveller who may have visited the interior of this colony little more than twenty years ago, may now stand on the heights of Albany, or in the midst of a district of 42,000 square miles on the north side of Graaff Reinet, and ask the question, 'Where are the aboriginal inhabitants of this country which I saw here on my former visit? without anyone being able to inform him where he is to look for them.'"

The aboriginal population of the Fiji Islands was estimated in 1859 at 200,000, in 1868 at 170,000, and in 1874 at 140,000. In February, 1875, the islands were visited by a terrific epidemic of measles, which carried off about 40,000 persons, so that at the end of 1875 the number had been reduced to about 103,000.

We now have to consider England with regard to her political, commercial, and military supremacy with a view to show how she stands in those respects in the position assigned by prophecy to Israel. In the present day it is an unquestionable fact that that nation which holds the first place in wealth, commerce, and external possessions must of necessity take the lead, at its own will, in matters and questions of political importance. The absolute political supremacy of any one nation is, perhaps, a question not easily demonstrated *per se*, and we shall therefore content ourselves now with proving the supremacy of England in other respects, assuming that that nation which stands first in all other essential points must, from that fact alone, be in a position to command respect to her counsels, and some attention to her expressed will.

The British Isles are, as was remarked by Humboldt, the centre of the largest habitable hemisphere of the globe, and this advantage of situation they cannot lose by efflux of time, whilst it gives to them peculiar advantages in respect of trade, and they are thus in an especially favourable position with reference to the commerce of the world. As will be seen when we *come to consider* the question of trade, England is the

chief emporium for the greater part of the globe, and her citizens are the principal merchants by whom the trade of the world is carried on. The wealth accruing from such a situation has naturally made England the richest country in the world, as is shown by the following table of statistics regarding the public revenues of the principal countries of the world according to the latest published returns:—

Nation.	Gross amount of public revenue.
	£
British Empire	154,360,836
Great Britain	77,131,693
France	103,001,140
Russia (including railways)	72,437,000
Italy	47,226,000
Austria	37,419,000
Prussia	28,059,000
Hungary	25,937,000
Spain	21,502,000
Holland (including railways)	8,936,000
Belgium	8,534,000
Portugal... ..	5,766,000
Sweden (including railways)	3,847,000
Denmark (including railways)	2,782,000
Norway (including railways)	1,569,000
Switzerland	1,374,000
Greece	1,275,000

From these figures it will be seen that the public revenues of the British Empire are nearly equal to those of France and Russia combined, and that the revenues of the United Kingdom alone are higher than those of any other European nation, excepting France.

So much for the wealth of the British Nation in its aggregate, or collective capacity. If we refer next to the gross amount of the annual value of property and profits assessed to the income tax in Great Britain during a period of fifteen years, some idea may be formed of the vast and rapidly increasing wealth of the people of these islands. From the absence of similar information regarding other nations it is impossible to draw any comparison with them in this respect. The

total value of property and profits assessed in the year 1860 was £335,188,318. In 1864 it had risen to £371,102,842; in 1868 to £430,368,971; in 1872 to £482,338,317, and in 1874 to £543,025,761. Contemporaneously with the great increase in the incomes of the better classes, we find that the estimated aggregate annual value of house property in England and Wales alone had risen from £58,013,181 in 1862 to £72,176,365 in 1871.

Reviewing next the external trade of different countries, it will be seen from the following statement that England again takes the lead, and, excepting as regards France, whose trade very closely approaches to that of England in total value, is far in advance of any other country in her commercial transactions with the rest of the world. With regard to the total trade shown below of the British Empire, it must be remarked that it includes the trade passing between different parts of the Empire.

Nation.	Imports.	Exports.	Total foreign trade.
	£	£	£
British Empire .	528,921,349	437,549,171	966,470,520
United Kingdom .	373,939,577	281,612,323	655,551,900
France	317,208,000	336,128,000	653,336,000
Belgium	153,902,720	132,937,640	286,840,360
Austria	139,160,200	115,272,800	254,433,000
Italy	108,229,720	98,493,400	206,723,120
Russia.	65,308,700	54,761,000	120,069,700
Holland	54,284,250	42,288,750	96,573,000
Spain	22,760,280	17,682,280	40,442,560
Sweden	14,478,100	12,157,000	26,635,100
Denmark	11,095,200	9,813,260	20,908,460
Norway	9,280,300	6,677,560	15,957,860
Greece	7,360,785	4,950,678	12,311,000

Analysing the foreign trade of the United Kingdom, it will be found that of the amounts given in the foregoing table, £289,515,606 represents the value of imports from, and £204,957,512 that of exports to, foreign countries, whilst the value of our imports from

and exports to British possessions were respectively, £84,423,971 and £76,655,011. Of the above sum of £204,957,312, representing the value of exports to foreign countries, the value of British produce amounted to £152,373,800, leaving £52,583,512 as the value of foreign and colonial produce re-exported from these shores—an amount nearly equal in value to that of the entire export trade of Russia. England, indeed, has become the *entrepôt* of the whole world, and the wealth of all nations in consequence flows unto this country; and whether—humanly speaking—this fact may be accounted for by the honesty of English traders, or by their superior energy and business habits, it cannot be doubted that He who ruleth all things has for His own purpose placed England and the English upon so high a pinnacle of commercial prosperity.

In addition to causing the land to yield her increase for the good of Israel, God also promised, “ I will send Joel i. 19. you corn, and wine, and oil,” by which I think we may understand is meant abundance of food. Now, if Great Britain be the present habitation of Israel, since the land is too limited to grow enough food for her use, this “ corn, and wine, and oil ” must of necessity be obtained from foreign lands. Let us see, therefore, from the statistical tables published by Government, how England procures her food supplies. There were in the United Kingdom, in 1875, the following areas under crops directly serviceable for man’s food, but some of the produce of which was probably used for the food of cattle, viz., 11,399,030 acres of various kinds of corn crops, and 4,573,212 acres of green crops, such as potatoes, turnips, carrots, &c. As regards live stock, there were in this country on the 25th of June, 1875, the following numbers, viz.: 10,162,787 cattle, 33,491,948 sheep, and 3,495,167 pigs. In addition to the store of food thus provided for the inhabitants of these isles, there were imported during the year, 263,684 head of cattle, and 985,652 sheep and lambs, besides 7,913,398 cwts. of animal food; 114,258,137 cwts. of corn and rice; 4,696,132 cwts.

of potatoes, and 34,516,603 gallons of wine and spirits. The total weight of solid food imported was sufficient to give at the rate of upwards of 1 lb. in weight per diem to every one of the population of Great Britain; whilst the quantities of wines and spirits obtained from abroad were about equal to the entire water supply to London for a whole day, at the rate of over 10 gallons a head of the population, or to the entire annual water supply to a town of 30,000 inhabitants at the rate of about 20 gallons per head per day. The rate at which food is poured into the different ports around our coasts is as follows:—14,730 tons of corn; 920 tons of rice; 640 tons of potatoes; 1,000 tons and upwards of dead meat and fish; over 700 head of cattle, and 2,700 sheep. All these are, on an average, received from abroad each of 365 days throughout the year, wherewith the people of this land are nourished and sustained.

Besides being blessed with abundance of corn and wine, Israel also was promised peculiar blessings in the “chief things of the ancient mountains,” “precious things of the lasting hills,” and in “precious things of the earth;” it is, therefore, necessary, in order to complete the identity of England with Israel, to see whether she also is similarly blessed in respect of mineral wealth, as we have already seen she is in “corn and wine.”

In the United Kingdom, besides vast quantities of the baser minerals, or building materials, the “ancient mountains” and the “lasting hills” produce coal, iron, copper, lead, tin, zinc, silver and gold, the total value of the quantities of all these raised annually has gone on gradually increasing from £34,602,853 in 1861, to £41,521,705 in 1868, and to £65,388,264 in 1874.

If we turn to our colonies we find there not only abundant stores of food, in the shape of corn, cattle, vegetables and fruit, but we find also that with few exceptions, wherever important British Colonies have been founded, there also has been found a local supply *of coal*; thus the colonists of that race which, above all

others, has attained great national prosperity by means of its vast mineral wealth, find in their new countries the same agents whereby to build up a like greatness. With the exception of in our Island of Trinidad, true coal exists hardly anywhere else in the West Indies, if we omit Panama and Venezuela, where it is believed it has recently been discovered. It is a singular fact that, with the exception of British territory, there is a general absence of true coal fit for marine purposes, and also conveniently situated near the coast. This fact is not only remarkable, but significant of the destiny of our race as the great maritime power of the world. During the whole voyage from England to India, up the Mediterranean, the Red Sea, and along the coast of Arabia, no native coal is to be found, and until India is reached none but English coal is to be met with, and there British coal from our colonies at the anti-podes meets ours in the market.

Gold also is distributed in like manner with coal far more largely in countries occupied by our race than in all the rest of the world put together.

These two minerals, coal and gold, may be said to be essentially, at the present day, the principal elements of wealth, and, when combined as they are in the British Empire, they constitute a force which can compete, without fear of results, with any other known earthly power.

Besides these, however, the British Colonies abound in copper, tin, iron, zinc, antimony, lead, and other minerals; also diamonds and other precious stones. The principal pearl fisheries are off our coasts of India and Ceylon, whilst the important whale fisheries off Newfoundland and New Zealand may be said truly to be in British waters, and they are principally worked by means of British wealth and enterprise. Surely, then, it may be claimed for England that upon her has been bestowed, in a full measure, the blessing pronounced of old concerning Joseph, of whom Moses said, "Blessed of the Lord be his land, for the precious

“ things of heaven, for the dew, and for the deep that
 “ coucheth beneath, and for the precious fruits brought
 “ forth by the sun, and for the precious things put
 “ forth by the moon, and for the chief things of the
 “ ancient mountains, and for the precious things of the
 “ lasting hills, and for the precious things of the earth
 “ and fulness thereof, and for the good will of him that
 “ dwelt in the bush; let the blessing come upon the
 “ head of Joseph, and upon the top of the head of him
 “ that was separated from his brethren.”

The statistics published relative to the British Colonies do not, in the majority of cases, furnish information relative to the areas under cultivation, or the numbers of cattle and sheep contained in them, otherwise it would have been interesting to have ascertained the actual food-producing powers of the entire nation. Turning, however, to another subject, let us endeavour to trace the relative position held by England towards other nations in respect of her mercantile marine and international trade. The following statement shows the number of merchant vessels, sailing and steam, owned by different nations so far as that information is furnished by the statistical tables published by Parliament:—

Kingdom.	Sailing Vessels.		Steamers.		Total.	
	No.	Tons.	No.	Tons.	No.	Tons.
United Kingdom	17,221	4,044,504	2,970	1,847,188	20,191	5,891,692
Norway	7,248	1,205,998	199	39,295	7,447	1,245,293
France	15,043	882,866	516	185,165	15,559	1,068,031
Italy	10,712	997,866	133	48,573	10,845	1,046,439
Holland	1,747	440,879	80	71,101	1,827	511,980
Sweden	3,335	382,717	565	51,594	3,900	434,311
Greece	5,411	329,661	11	5,240	5,422	334,901
Austria	5,649	217,255	99	55,966	6,648	273,221
Denmark	2,723	185,219	123	27,381	2,846	212,600
Hamburg	335	123,099	82	78,413	417	201,512
Bremen	219	121,517	33	52,748	252	174,265
Belgium... ..	41	16,434	28	30,005	69	46,439

An analysis of the foregoing table shows that the mercantile shipping of Great Britain exceeds in tonnage capacity that of the whole of the other kingdoms put together by no less than 342,700 tons. It is true that particulars of some European kingdoms are wanting, but enough is here shown to prove the vast pre-eminence of Great Britain over other nations in the means at her disposal for conducting the trade of the world. The figures given in the preceding page, it must be remarked, are for Great Britain alone, and do not include the shipping owned by any of her colonies.

The total tonnage of vessels (sailing and steam) entered and cleared at ports in the United Kingdom, from and to foreign countries and British possessions, amounted in 1875 to 46,276,838 tons, of which no less than 30,944,744 tons were carried in British vessels, and 15,332,094 tons in foreign ships. Thus, of all the foreign trade with this country, two-thirds was carried in English-owned vessels. Similarly, the total import and export trade of all our colonies amounted, according to the latest returns, to over 37,000,000 tons, of which nearly 30,00,0000 tons were carried in British, and under 8,000,000 tons in Foreign vessels.

From the foregoing figures, it will be seen how very large a proportion of the trade of the world is carried by English vessels, a proportion considerably in excess of the relative tonnages of English and foreign vessels. In consequence of this, the wealth of other nations is caused to flow towards England, the commercial activity of whose merchants must ever maintain for her a position of no inconsiderable importance in the eyes of the rest of the world.

It was promised to Israel of old, by the mouth of Moses, "The Lord shall open unto thee His good Deut. xx
 "treasure, the heaven to give the rain unto thy land 12.
 "in his season, and to bless all the work of thine hand;
 "and thou shalt lend unto many nations, and thou shalt
 "not borrow."

It is a well-known fact that all foreign nations come to England when they want to raise loans, and there

are, at the present time, but few nations that are not, to a greater or less degree, encumbered with a national debt. The following statement shows the amounts of the public debts of the several nations of the world, according to the latest returns, all of which are quoted on the London Stock Exchange:—

Name of State.	Amount of Debt.	Name of State.	Amount of Debt.
	£		£
Argentine Confederation ... }	15,803,984	Cuba	277,600
Austria	199,420,132	Denmark	1,804,000
Belgium	27,270,000	Danubian Princi- } palities... }	1,944,772
Bolivia	1,666,000	Ecuador	1,824,000
Brazil	19,397,100	Egypt	54,879,280
BRITISH EMPIRE:—		France	756,741,160
United Kingdom	776,970,544	Greece	4,749,900
Antigua	30,300	Guatemala	551,600
Australasia	44,134,928	Holland	79,801,440
British Columbia	40,000	Honduras... ..	3,224,450
Canada	22,138,412	Hungary	23,062,200
Cape of Good Hope	934,000	Italy	33,807,582
Ceylon	600,000	Japan	2,900,700
India (exclusive } of capital of } guaranteed rail- } ways) ... }	118,333,794	Liberia	100,000
Jamaica	367,600	Mexico	27,471,450
Mauritius	1,000,000	Morocco	150,000
Natal	436,400	Paraguay	2,915,700
Trinidad	97,900	Peru	31,840,220
Total British Empire	865,083,578	Portugal	77,304,710
Chili	7,818,320	Russia	147,549,130
China	627,675	San Domingo	728,500
Colombia	2,041,400	Sardinia	2,621,640
Costa Rica	3,310,000	Spain	165,506,300
		Sweden	3,958,100
		Turkey	146,511,010
		United States	338,576,803
		Uruguay	3,208,600
		Venezuela	6,691,350

The foregoing figures do not represent the total public debt of each nation or state, for besides the amounts given above, many of them have internal *debts* which are not dealt in in this country. This list

contains the names of almost every nation or state of any importance throughout the world, the only exceptions being, in Europe, Germany, Norway and Switzerland; and, in Asia, Persia, Burma, and Siam. Thus, then, England has lent to many nations, and, although herself possessing a larger debt than any other power, it is purely an internal debt, and none of it has ever been raised in foreign countries, although of course some small part of it is held by foreigners, who invest in the English funds, as affording the best security for their money, notwithstanding that they yield a lower rate of interest than any other national debt. Whilst the English Three per Cents. Loan is at 96-97, Russian Three per Cents. are at 64, French Three per Cents. at 71, Italian Six per Cents. at 102, Portuguese Three per Cents. at 54, and Swedish Four-and-a-Half per Cents. are at about 97 per £100 stock. These figures speak for themselves, and show that, whilst high rates of interest are offered by other nations, preference is given to the lower interest and greater security offered by the English Funds. The ease with which any country can raise a loan shows the public appreciation of its credit, and tried by this test we find that England stands first amongst the nations of the earth in this respect, as in all others, to which we have already referred. Blessed with wealth, trade, credit, and possessions above any other people throughout the whole world, the English are by commerce and arts of peace fast obtaining a position which is nowhere to be found better described than in the benedictions pronounced by Moses over Israel, saying: "And it shall come to

Deut. xxv
1-13

" pass, if thou shalt hearken diligently unto the voice
 " of the Lord thy God, to observe and to do all His
 " commandments, that the Lord thy God will set thee
 " on high above all nations of the earth, and all these
 " blessings shall come on thee, and overtake thee, if
 " thou shalt hearken unto the voice of the Lord thy
 " God.

" Blessed shalt thou be in the city, and blessed shalt
 " thou be in the field.

“ Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep.

“ Blessed shall be thy basket and thy store.

“ The Lord shall command the blessing upon thee in thy storches, and in all that thou settest thine hand unto; and He shall bless thee in the land which the Lord thy God giveth thee.

“ And the Lord shall make thee plenteous in goods, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground.

“ The Lord shall open unto thee his good treasure, the heaven to give the rain unto thy land in his season, and to bless all the work of thine hand, and thou shalt lend unto many nations, and thou shalt not borrow.

“ And the Lord shall make thee the head and not the tail, and thou shalt be above only, and thou shalt not be beneath.”

As regards the position held by England at the present day in the councils of the nations of the world there can scarcely be a doubt. What nation besides England has kings and other powerful princes as tributaries as she has? In India, and in other heathen lands, kings and princes have not only willingly yielded submission to her sway, but have, in more than one instance, voluntarily surrendered their lands and possessions to England, and they have been incorporated as parts of the great British Empire. So of England, as was prophesied to Jacob, “ People serve” her, “ and nations bow down to” her. England, as Moses foretold of Israel, reigns over many nations, but no nation reigns over her. These things cannot be said of any other nation, neither is there any other kingdom that in these respects fulfil the conditions necessary to qualify them to claim identity with the lost house of Israel.

xxvii.

xv. 6.

It is not, I think, claiming too much to say that England has “ a name and a praise among all people of the earth;” it could not well be otherwise, seeing that

.iii. 20.

she is foremost in possessions, wealth, and commercial activity. For this very cause, however, she is hated with the hatred of envy, and it would perhaps be too much to expect that her enemies should publicly confess the pre-eminence of England, even though to themselves they cannot deny it. Why is it that England, with a mere handful of soldiers for an army, undisturbedly retains valuable possessions all over the face of the earth when—if numbers alone could effect it—almost any one European nation possesses troops enough to sweep away her very existence as a nation; and certainly she would not be consulted in matters of general European interest if the numerical power of forces alone constituted her claim to be heard and to give an opinion regarding them. What, then, I would ask, is it to which may be ascribed the fact that England not only holds a position in Europe apparently not justifiable by her insular situation, by the extent of her European possessions, or by the numbers of her standing army? It cannot be denied as a fact. It may be said, as of old by David in the 118th Psalm, "Let Israel now say, that His mercy endureth for ever. The Lord is my strength and song, and is become my salvation. I shall not die, but live, and declare the works of the Lord. The Lord hath chastened me sore, but he hath not given me over unto death. I will praise thee, for thou hast heard me, and art become my salvation. The stone which the builders refused is become the head stone of the corner. This is the Lord's doing; it is marvellous in our eyes."

These words were spoken by the psalmist concerning Israel, and they contain a record of the punishments and blessings promised to Israel in an excessively condensed form. The blessings to Israel were not to be obtained through their own might, but being bestowed by a Divine Power, were well calculated to excite wonder and surprise. It is the same with England. May there not be, then, in truth, an identity between the two?

Each step as we advance in considering this question

only seems the more fully to justify an affirmative answer to the above question. But there remains still to be reviewed the similarity between the present position of England and the promises to Israel with regard to their military supremacy.

Whilst other nations in warring with each other, have suffered tides of alternative victory and defeat, England alone can claim an unbroken chain of victories and conquests. Though she may have suffered defeat in occasional isolated battles, the tide of war has ultimately invariably turned in her favour. Since the Norman conquest, no enemy has ever dared to assail our coasts, and England has never been vanquished. There was, however, something exceptional in the case of the Normans, for they not only were *not* of a different race to the inhabitants of England at that time, but they had both sprung from that one great family by whom the whole of northern Europe was at that time peopled, some of whom went out and conquered Normandy whilst others directed their resistless arms to the shores of Great Britain. The advent, then, of the so-called Normans to England was but the re-uniting of a family that had been for a short time separated.

The victories won by the British armies have rarely, if ever, been capable of being attributed to superiority in numbers. Whatever cause may be assigned by people to the invincibility of British arms there remains the fact which is universally believed in, if not always admitted, that the fate of wars is decided by "the God of Battles;" and He is that same God who declared to Israel of old, "No weapon that is formed against thee shall prosper."

liv. 17.

The enormous possessions of the British Empire, scattered as they are all over the world, would, one would think, necessitate the maintenance of an enormous army to protect them from assault, and the evil designs of her enemies. Such, however, is not the case, as will be seen from the following list of the principal armies of the world. In this list is not

included the numbers of volunteers where reserve forces of that class are maintained:—

Nation.	Standing Army.	Navy.	
		Ships.	Guns.
Austria-Hungary	278,470	57	542
Belgium	40,000		
Denmark	52,610	31	314
France	430,703	391	2,978
Germany	419,733	77	478
Great Britain, including En- glish troops in India ... }	183,949	341*	2,633*
Native troops in India ...	123,862		
Greece	14,063	14	
Italy	189,541	95	1,256
Netherlands	88,966	67	474
Norway	43,000	20	149
Portugal... ..	36,185	24	170
Russia	846,424	29	184
Spain	151,668	89	814
Sweden	132,775	131	394
Switzerland	201,257		
Turkey	459,360	20	159
Argentine Confederation ...	26,050	26	78
Brazil	20,000	59	193
United States	25,000	122	824

It will thus be seen that in proportion to her extensive possessions, and to the liability of their being attacked by enemies, England maintains ridiculously small forces, when compared with those of other nations. For, be it remembered, not only does she claim sovereignty over vast territories in other parts of the world, but she also possesses the very "gates of her enemies," viz., Heligoland towards the Baltic, the Channel Islands off the coast of France, the Rock of Gibraltar, which commands the entrance to the Mediterranean Sea; Malta, St. Helena, and Ascension Islands in the South Atlantic Ocean; the Cape Colonies and possessions on the Gold Coast in Africa; Aden and Perim, which command the entrance to the Red Sea;

This comprises only the vessels and guns included in the "Navy List."

Hindustan off Persia, Tartary and Thibet; British Burmah, adjoining Siam; the Straits Settlements in the Malay Peninsula; Sarawak and Labuan in Borneo; Hong Kong in China; the Falkland Islands off the extreme south, and the West India Islands to the north of South America. Not only do we continue to hold possession of territories on foreign soil, and forming parts of the former possessions of England's enemies, but no agitation, even of a popular nature, is ever seriously got up with a view to drive her from them. Situated as England's possessions are, in immediate contiguity to those of every other nation in the world almost, and often constituting the most advantageous positions from a military point of view, it may well be said that she has inherited what was promised to Israel, viz, the gates of her enemies. Other nations are not similarly scattered abroad; neither of any other people but the English can it be said that their flag constantly floats on land in the eyes of almost every other nation, and by sea in every ocean, port, and harbour where foreign trade is carried on.

1-3. Surely children of our race yet to be born may well take up the words of David, and exclaim, "We have heard with our ears, O God, our fathers have told us what work thou didst in their days, in the times of old. How thou didst drive out the heathen with thy hand, and plantedst them; how thou didst afflict the people, and cast them out. For they got not the land in possession by their own sword, neither did their own arm save them; but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favour unto them."

Perhaps the most marvellous of all the British possessions is East India, which has a total area of 1,486,319 square miles, of which 897,004 square miles are immediately under British administration, and 589,315 square miles belong to feudatory states. There are in all upwards of 200 native states in India, each with its own Nazim, Maharajah, Rajah, or other titular chief, some of whom hold "sunnuds," or royal

warrants from the Queen of England and Empress of India, the right to grant which is inherited by Her Majesty from the Emperors of Delhi, to whose empire she has succeeded, and whose confirmation was always necessary to the succession of their feudatories, the Nazims of Hyderabad and others. Of these native states no less than 79 have their own armies, the numbers of which are, of course, subject to the sanction of the ruling power. These native armies amount to no less in number in the aggregate, than 324,631 men, and 3,778 guns. The forces consist of 135,948 cavalry, 186,478 infantry, and 2,205 gunners.

To maintain order throughout these vast possessions in India, and to keep the rest of the empire in subjection, the British troops number only 62,849 men. It is true that there is, in addition, a native force of 122,862 men, but their sympathies might reasonably be supposed to be more with their own race, and with their co-religionists, than with the conquerors of their land. In the trying times of 1857, however, many of them were found to be faithful to their employers. The total British force in India is thus 186,711 all told—Europeans and natives—or 137,920 less than the numbers of troops maintained by the several native states collectively.

The main'enance of British power in India is thus clearly due to a force other than that of mere numbers. or of the numerical superiority of military forces, Nowhere else in the world, and of no other nation besides the English can it be said that upward; of two hundred chiefs—several of them possessed of vast dominions, and of great power—continue to exist as rulers of their states at her will and pleasure, and actually hold royal warrants from her as their titles to their estates, and many of them pay tribute to the ruling power.

In this great Empire of India appear to be fulfilled more than one of the prophecies concerning Israel; or, at least, the position of England towards India might well be described in precisely similar words. Whether

these help to prove the identity of England with Israel the reader must judge for himself.

David, in prophecy, foresaw the future greatness of his nation, when he exclaimed in his 47th Psalm, "O clap your hands all ye people; shout unto God with the voice of triumph. For the Lord Most High is terrible; He is a great King over all the earth. He *shall subdue the people under us, and nations under our feet.*"

. xli. 1, 2.

In Isaiah there is a very remarkable prophecy, in which a call is made to the "Islands," which, read with its context, shows also that the words were addressed to Israel. It is as follows: "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?*" Then, after a few verses in continuation, the prophecy breaks out in the 8th verse, "But thou, Israel, art my servant, Jacob, whom I have chosen, the seed of Abraham, my friend." Again, in the 60th chapter of Isaiah, and the 12th verse, it is also declared of Israel, "The nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted."

So has it been in respect to England in India. She now rules over kings, and the fate of those who refused to serve her has been uniformly the same; their kingdoms have perished. Witness the fate of the Nizam of Bengal, of the Ameers of Sind, of Tippoo Sultan, and of the Kings of Delhi and Oudh, besides others of less power and distinction, the very name of whose kingdoms is now preserved but in history, though sometimes still attached to the territories over which they once bore sway.

We come now to the third means of identification between England and Israel proposed in a previous chapter.

lix. 3 & 6.

In Isaiah the 49th we read, "The Lord said unto

“ me, Thou art my servant, O Israel, in whom I will be glorified. It is a light thing that thou shouldst be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel. I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.”

Whatever the words “raise up the tribes of Jacob” may be intended to convey in their full prophetic meaning, there can, I think, be little doubt that they include the tribe of Judah, which is clearly not included in the words “the preserved of Israel.” The words that follow, viz., “I will *also* give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth,” show unmistakably that the expressions “raise up,” and “restore,” must be taken as having reference—not to temporal restorations only, but also to scriptural or spiritual enlightenment. In that sense this passage has, I believe, always been interpreted; and its meaning, consequently, must be, that Israel is destined to convey the knowledge of salvation not only to the Jews, as well as to the other tribes generally, but also to the scattered Israelites, wherever they may be found, and to the Gentiles—or other nations—even unto the end of the earth.

How far England is doing this work may be judged from the following particulars of the operations of her several foreign missionary societies. Besides the societies named below, there exist also a still greater number having for their object the spread of the Gospel at home. These home missions are, however, probably too well known to need any further reference to them here.

As regards the efforts now being made for the conversion of the Jews (or Judah) to Christianity, there are in existence two societies, namely, the “London Society for Promoting Christianity amongst the Jews,” and the “British Society for the Propagation of the Gospel among the Jews.” These two societies between them spend some £50,000 a-year in endeavouring to “raise up,” from the sleep of Judaism to the light of

Christianity, the tribe of Judah—one only of the tribes of Jacob.

The “London Society” was formed on the 15th February, 1809, and was for many years the only society in the whole of Christendom which *specially* sought the conversion of Judah to the faith of Jesus Christ. Since 1815 it has been exclusively a Church of England institution, having a distinctly missionary object. The “British Society” was established in 1842 for the purpose of carrying the Gospel to the scattered millions of Jews throughout the world. These two societies, by devoting their attention exclusively to the Jews, undertake a work beyond the aim and capabilities of ordinary missionary societies.

To a great extent, and as far as may be practicable, the operations of the societies are carried on by Christian Jews, who, being familiar with the languages, history, special difficulties and objections of their brethren, are consequently best calculated to attain the great object in view.

Including Great Britain, these societies have between them 53 stations scattered over Europe, Asia, and Africa, where are employed 67 Missionaries, besides a still greater number of colporteurs, scripture readers, schoolmasters, &c., &c. This truly is not a great array of agencies employed specially for the conversion of some ten millions of Jews supposed to be in existence in different parts of the world. The operations of these, as of all other societies depending upon voluntary subscriptions, must, however, necessarily be limited by the means placed at their disposal, and it is to be hoped that as soon as the high duty and privilege of England to convert Judah is fully appreciated, as it ought to be, funds will be forthcoming sufficient to meet the exigencies of this mission work, in order that its means may be in proportion to the scope of the work comprised by it.

The places where mission stations now exist are in *England*: London, Liverpool, Birmingham, and *Manchester*. Abroad they are to be found at Amsterdam,

Rotterdam, Königsberg, Dantzic, Hamburg, Berlin, Leipzig, Posen, Breslau, Lemberg, Cracow, Kischineff, Frankfort-on-the-Maine, Carlsruhe, Strasbourg, Crefeld, Cologne, Vienna, Paris, Marseilles, Rome, Adrianople, Botushany, Nuremberg, Odessa, Prague, Rutschuk, Warsaw, Wurtemberg, Trieste, Bucharest, Constantinople, Smyrna, Jerusalem, Damascus, Algiers, Mogador, Tunis, Alexandria, and Abyssinia. The stations form the head-quarters of the missions, but visits are also paid by the missionary to neighbouring districts, and thus several millions of Jews are brought within the range of missionary enterprise.

Probably the true amount of conversion that has already taken place can never be known. The obstacles thrown in the way of Jewish converts by their unconverted brethren is believed to have caused many to withhold a public acknowledgment of their faith in Christianity, and that this is the case to a large extent is firmly believed by the Missionaries, and sometimes proof of the existence of secret believers is manifested when Jews, themselves still clinging to Judaism, take their children to the missionary, desiring that they may be instructed in the Christian religion.

It is stated that at the beginning of the present century the most diligent search could only discover thirty-five Christian Jews in England. Since that time more than a hundred Jews have been ordained as clergymen of the Church of England. It is believed that there are now some 2,000 Christian Jews in London, and probably 1,000 more in the English provinces, and it is stated by one of the societies' missionaries, that "you may travel through Germany, "and you will not find a town where there are not "some proselytes."

The "Moniteur," as quoted by the "Times," has asserted that the societies for promoting the conversion of the Jews have made, since the commencement of the present century, some 20,000 proselytes, and those best acquainted with the missionary field consider this to be an under-statement of the actual truth. Many

of these converts occupy high and important positions as pastors, professors in universities, physicians, lawyers, schoolmasters, journalists, consuls, military officers, and governors of various public establishments.

In addition to the cases of actual conversion, the Jew has become less bigoted in his religion, has lost many of his ancient prejudices and superstitions, and has become more tolerant of other creeds, and thus his mind is better prepared to receive the truths of Christianity.

In 1809, it is stated, a Hebrew Bible cost some guineas. One of the works of these missionary societies has been the putting into the hands of the Jews their own scriptures which can now be obtained by them at one shilling and sixpence a copy. Hebrew translations of the New Testament have also been published, and many thousand copies of these publications have been distributed amongst the Jews. Formerly Jews would not accept copies of the New Testament as a gift, whereas now they readily purchase them, and thousands are acquainted with its contents. A missionary in the principalities has testified that the New Testament is increasingly studied, and that it is seldom a Jew is met with, at all able to read, who is not acquainted with its contents, whilst another missionary states that the New Testament may be found in the library of almost every Jew, and that not to have read it is considered a mark of ignorance amongst the Jews themselves.

The work thus commenced is growing in its operations year by year. “ And it shall come to pass in
 x. & xxix. “ that day shall the deaf hear the words of the book,
 “ and the eyes of the blind shall see out of obscurity
 “ and out of darkness. And such as are escaped of
 “ the house of Jacob, shall no more again stay upon
 “ him that smote them, but shall stay upon the Lord, the
 “ Holy One of Israel, in truth. The remnant shall
 “ return, even the remnant of Jacob, unto God.”

Before entering more particularly into details regard-

ing the general spread of the Gospel throughout the world by England, and of the operations of the several societies formed for that purpose, it may be interesting to review briefly the origin of missionary work and its early history in this country. The following account is taken partly from the "Encyclopædia Britannica."

Although missionary work in modern days is of no very old existence, it is itself nevertheless an institution of a very ancient character. It has exercised its influence at the dawn of every civilization on the face of the globe, and has done more to change the features of national life than the sword of kings or the scourge of conquerors. The civilization of Egypt can be traced upwards to sacerdotal colonies, slowly effecting a religious revolution and prosecuting missionary work from the centres of religious influence. From religious schools thus established swarms of colonists, chiefly priests, migrated into other lands and planted a sacerdotal civilisation wherever they went. In the traditions of many barbarous nations there is a floating recollection of religious change, and of a time when their present worship was adopted by their ancestors as an improvement, at the suggestion of teachers from some other clime. Unlike the forms of worship that rose and fell around it, Judaism seems to have made few converts in the days of its prosperity, and when its doctrines became known in the western world by means of the dispersions it was the internal tenacity of the system, and not its expansive power, that gave it a missionary character. The Israelitish colonies, though they commanded respect from their heathen neighbours, served as little more than stepping stones conveniently placed for the spreading of Christianity when it should be revealed.

Great missionary efforts were, we know, made by the Apostolic founders of the early Christian Church, and from the Greek tongue and the Greek race Christianity borrowed the great machinery of its speedy diffusion. When errors crept into the Church missionary work languished, and the attention of the

early Popes was too much distracted by the quarrels of nominal Christendom, and the more tempting opportunities of increasing their power at home, at the expense of Christian kings, to enable them to look steadily and far abroad, or to form any settled plan for extending their spiritual dominion over foreign nations. The Reformation, however, gave an impetus to Popery, and the Roman Catholics endeavoured to counterbalance the loss of the third of Europe by extending the spiritual dominions of the Church over the regions of the populous East.

Of all religious revivals the Reformation least abounded in missionary efforts, because in its origin and spread it was least of all dependent on the personal exertions of missionaries. It is true that so early as September, 1556, fourteen Swiss missionaries took their departure from Geneva for Brazil, and the example was followed by many of the Reformed Churches; but not till the Reformed faith had suffered a long eclipse, and been again restored to vigour, were any commensurate efforts made to carry the gospel to heathen territory.

The art of printing having been invented (A.D. 1450) about half a century before the Reformation, placed in the hands of the Reformed Church wonderful aid for the purposes of missionary work. For some time, no doubt, individual efforts did their best, but in order completely to fulfil such an object as the spread of the Gospel truth combined efforts were necessary.

The first missionary institution in England was formed in 1649, under the title of "The Corporation for the Propagation of the Gospel in New England and the adjacent parts of America." It is not known how long this missionary body continued its labours, or under what circumstances it ceased to exist. In 1701 was established the "Society for the Propagation of the Gospel in Foreign Parts." The first objects of this society consisted of—"1. The care and instruction of our own people settled in the colonies. 2. The conversion of the Indian natives; and—3. The con-

“ version of the negro slaves.” Since then the operations of the society have from time to time been extended, and its missionaries are now to be found in North America, the West Indies, Asia, Africa, and Australasia. The Methodist Missionary Society was established in 1786, the Baptist Missionary Society in 1792, the London Missionary Society in 1795, the Scottish and the Glasgow Missionary Societies in 1796, and the Church Missionary Society in 1799. Since the commencement of the present century numerous missionary societies have also been established, all having in view the one great end of spreading abroad the knowledge of the Gospel of Jesus Christ. And thus does England, if not alone, at least foremost of all nations, fulfil the divine injunction of preaching the Gospel to the heathen, steadfastly labouring to prepare the world for His second advent. It is unfortunately true that some of the present missions do not work together, but rather in rivalry. There are the so-called High Church missions, Evangelical missions, Presbyterian missions, and Dissenting missions, each and all engaged upon one work, having the same end in view, and yet, on account of some doctrinal differences, refusing to act together, forgetful of the very simple injunction of our Lord himself, that “ God is a spirit, “ and they that worship Him must worship Him in “ spirit and in truth.” If rival sections of Christendom would but teach as Christ taught, and bear in mind His rebuke to the Scribes and Pharisees, “ But in vain “ they do worship me, teaching for doctrines the commandments of men,” how much more efficacious would the missionary work of this country prove.

Naturally enough, the first mission work of England was directed towards those lands where Englishmen had established themselves in colonies; next it seems to have sought the salvation of the negroes, and then gradually to have extended itself to heathen nations, China and Japan having apparently been the last fields entered upon. But whilst thus seeking for the salvation of the heathen nations, those European lands

which did not share in the glorious work of the Reformation have not been neglected by England. In London there exists a committee for the Waldensian Missions in Italy, which have mission stations at Naples, Rome, Florence, Venice, Milan, and at numerous other places both in Italy and Sicily, thus invading the very strongholds of the Papacy. Then there is the Foreign Aid Society, whose declared object is, "to collect funds in aid of the Sociétés "Évangéliques of France and Geneva, and such other "institutions as may be formed upon similar principles "within the limits of the French Protestant Churches; "and generally to promote the religious principles of "the Reformation beyond the limits of the Continent "and Islands of Europe."

The Freedmen's Mission Aid Society is auxiliary to the American Missionary Association in New York, by whom more than 10,000 emancipated slaves are being prepared for teachers and missionaries to their own race. The Turkish Mission Aid Society was formed during the Crimean war, for the simple object of publishing the Gospel throughout the Turkish Empire. The missions aided by the funds of this Society are as follows: the Western, Central, and Eastern Turkish Missions; the Bulgarian Mission, which was established in 1859; the Nestorian, or Persian Mission, directed primarily to the scattered remnant of the ancient Nestorian Church, is the eastern outpost of the line of stations extending from the frontiers of Europe, through the Turkish dominions, into Persia; and, lastly, the Syria Mission. "To send back the Gospel to the very "lands of the Bible—to the birthplace of the human "race, to the scene of redemption and early civilisation "—to return from the west to the east the light we "ourselves thence derived of old—to evangelise thirty- "seven millions of souls lying in Mahommedan dark- "ness, or under the bondage of corrupted forms of "Christianity; to draw closer the cords of brotherly "love among Christians of different churches at home, "*and to unite with our Christian brethren of America*

“ in extending Protestantism and liberty where the Russian-Greek Church, or the Jesuits and Popery, would otherwise prevail—these are the objects of the Turkish Missions’ Aid Society.”

Lastly, we may notice the Spanish and Portuguese Church Missions, established in 1868, which were commenced by the formation of a Protestant church at Seville, and of an Anglo-Saxon day and Sunday school. Since then several stations have been established both in Spain and Portugal, through the agency of which pure religion and the Gospel are preached amongst the most priest-ridden people in Europe.

It would be impossible to give here a complete account of English mission work abroad, but enough has been said, it is hoped, to show to what an extent it is now being carried on. The accompanying map will show at a single glance to what extent the Gospel is now being preached in foreign lands, and, at the same time, how much yet remains to be accomplished by England if she aims at occupying the position promised to Israel that she should be “ the salvation of God unto the end of the earth.”

Missionary work must have failed to a great extent in its object, had it not been aided by such societies as the “ British and Foreign Bible Society,” and the “ Bible Translation Society.” It would have been but little use probably preaching the Gospel to the heathen unless they could also be taught to read the Scriptures for themselves in their own language. This the above named societies have now enabled them to do. The British and Foreign Bible Society was founded in the year 1804. According to its own account of itself, “ It was not designed to supplant or enfeeble institutions of a kindred character, but rather to occupy a place which none of them filled. The difficulty of obtaining an adequate supply of Scriptures for Wales was the cause of enquiry being made in other parts of the United Kingdom and on the Continent, and each fresh investigation brought more clearly to light the painful fact that the Bible was, compara-

“ tively speaking, a scarce book, even in those countries
 “ where the principles of the Reformation had struck
 “ their earliest and deepest roots. Accordingly, it was
 “ proposed that a new society should be formed, which
 “ should add its endeavours to those of other societies
 “ for circulating the Scriptures through the British
 “ Dominions, and that it should, according to its ability,
 “ extend its influence to other countries, whether
 “ Christian, Mahommedan, or Pagan. The proposal
 “ was carried out, and the British and Foreign Bible
 “ Society was formed, its one principle and exclusive
 “ object being to promote the circulation of the Holy
 “ Scriptures without note or comment, both at home
 “ and abroad.”

This society has had a direct or indirect share in the translation, printing, or distribution of Scriptures in 210 languages or dialects, which have been distributed throughout the various countries in Europe, Asia, Africa and America, and in the islands of the Pacific. During the seventy years of its existence, the society has put into circulation more than seventy-one million Bibles, Testaments, and portions of Scripture, and its expenditure for this purpose has exceeded seven millions and a-half sterling.

Thus has England taken up the universal missionary work entrusted of old to Israel, but the work is not yet finished, or the fields of labour fully occupied. Pray ye, therefore, the Lord of the Harvest that He will send forth more labourers into His harvest, and that He will hasten the glorious time when the kingdoms of this world shall become the kingdoms of our Lord and of His Christ, and He shall reign for ever and ever.

CHAPTER X.

FURTHER PROOFS OF IDENTIFICATION.

To enter completely and fully into an examination of every passage in the Scriptures relating to Israel, which might also be, with some show of reason, made applicable to England at the present day, would of itself occupy more space than could well be contained within the bounds of a single volume. In order to prevent the present work from extending beyond moderate limits, the proofs of identity between Israel and England have been confined to a few only; its object being more to raise up a spirit of inquiry than to exhaust the subject, and to point out how it may properly be studied, rather than to discourage further research by tracing out the theory in all its bearings. The limits prescribed for the present work have in a measure been reached in the foregoing pages; but it seems impossible to close the book without some reference to the remarkable words contained in the 58th chapter of the prophecy of Isaiah. In this chapter God rebukes His people for their insincere religion, and shows them the vanity of the ordinances observed by them; He then shows them what is the true and acceptable religion, and how He would be served; and the chapter winds up with a promise for the restoration of all good things to His people so soon as they shall turn from their errors and false sacrifices, to do Him acceptable service. The words of this chapter are as follows:—

“Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins.

“Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook

“ not the ordinance of their God; they ask of me the
 “ ordinances of justice; they take delight in approach-
 “ ing to God. Wherefore have we fasted, say they,
 “ and thou seest not? Wherefore have we afflicted
 “ our soul, and thou takest no knowledge? Be-
 “ hold in the day of your fast ye find pleasure, and
 “ exact all your labours. Behold, ye fast for strife
 “ and debate, and to smite with the fist of wickedness;
 “ ye shall not fast as ye do this day, to make your
 “ voice to be heard on high. Is it such a fast that I
 “ have chosen? A day for a man to afflict his soul?
 “ Is it to bow down his head as a bulrush, and to
 “ spread sackcloth and ashes under him? Wilt thou
 “ call this a fast, and an acceptable day to the Lord?

“ Is not this the fast that I have chosen? To loose
 “ the bands of wickedness, to undo the heavy burdens,
 “ and to let the oppressed go free, and that ye break
 “ every yoke? Is it not to deal thy bread to the
 “ hungry, and that thou bring the poor that are cast
 “ out to thy house? When thou seest the naked,
 “ that thou cover him, and that thou hide not thyself
 “ from thine own flesh? Then shalt thy light break
 “ forth as the morning, and thine health shall spring
 “ forth speedily, and thy righteousness shall go before
 “ thee, the glory of the Lord shall be thy rereward.
 “ Then shalt thou call, and the Lord shall answer; thou
 “ shalt cry, and He shall say, Here I am.

“ If thou take away from the midst of thee the yoke,
 “ the putting forth of the finger, and speaking vanity;
 “ and if thou draw out thy soul to the hungry, and
 “ satisfy the afflicted soul, then shall thy light rise in
 “ obscurity, and thy darkness be as the noonday, and
 “ the Lord shall guide thee continually, and satisfy thy
 “ soul in drought, and make fat thy bones, and thou
 “ shalt be like a watered garden, and like a spring of
 “ water, whose waters fail not. And they that shall
 “ be of thee shall build the old waste places; thou shalt
 “ raise up the foundations of many generations, and
 “ thou shalt be called, The repairer of the breach, The
 “ restorer of paths to dwell in.

“ If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day, and call the sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord, and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob, thy father; for the mouth of the Lord hath spoken it.”

It has already been shown how that even now England does “ride upon the high places of the earth,” and that she does even now enjoy “the heritage of Jacob,” but it remains to be seen whether she has observed the fast ordained, and delighted herself in the Lord, and fulfilled otherwise the conditions laid down in the foregoing quotation for the enjoyment of those blessings.

The fast chosen by God as acceptable to himself is not one of self-affliction and personal debasement, but one showing itself in works of love and charity towards others. And, I would ask, has not England repeatedly in Europe sided with oppressed nations, and lent her armies, and spent her wealth to prevent oppression and spoliation? And although the acts of many of her early colonists into heathen lands have been those of wanton oppression, British rule, when once established, has introduced peace, and put a stop to the incessant fights and invasions of rival tribes amongst one another, and the strong arm of British power has broken the yoke under which the weaker tribes among the heathen were oppressed by their stronger neighbours. Nowhere has this been more conspicuously the case than in the East Indies. The history of India, under the conquering Arabs, Tartars, and Mahrattas respectively is but one continuous record of oppression on the part of the ruling power for the time being, whilst the country was constantly being devastated by internal wars, and the rise and fall, through violence, of different dynasties. How this has

all been altered, and a reign of peace introduced, together with the ascendancy of British power, is a matter of history, and known to all so intimately that nothing further need here be said on the subject.

Then, again, has not England taken the lead in the abolition of slavery? Before doing so it must, however, be admitted that she was herself greatly instrumental in the growth of negro slavery, and in the horrors that accompanied the trade in human beings.

Slavery was, no doubt, an institution of a very ancient character, having been in existence probably before the flood. Whether that were so or not, it is certain that some kind of slavery was early practised by the Israelites, and the buying and selling of slaves was expressly authorised by the Mosaic law, but they were to be bought only of the heathen, for if an Israelite grew poor and sold himself either to discharge a debt, or to procure the means of subsistence, he was to be treated, not as a slave, but as an hired servant, and restored to freedom at the year of jubilee. Although slaves were permitted to be bought, the law strictly prohibited their being acquired otherwise than by fair purchase, for it was declared (Ex. xxi.), "He that stealeth a man and selleth him, shall surely be put to death." Slavery as practised under these laws was not, however, of that repulsive character that prevailed at an early date among other nations. Borrowing, probably, the practice from the Israelites, the traffic in men quickly spread from Chaldea into Egypt, Arabia, and over all the East, and by degrees found its way all over the then known world. It is supposed that both the Phœnicians and Greeks had an established commerce in slaves, and that, not satisfied with reducing to bondage their prisoners of war, they scrupled not to kidnap in cold blood persons who had never kindled their resentment, in order to supply their foreign markets. The Greeks and also the Romans often behaved in a most brutal manner towards their slaves, sometimes even killing them in *cold blood*.

The Anglo-Saxons, after they had settled in England, seem to have at times trafficked in a somewhat loose manner in slaves, for, by a statute of Alfred the Great, the purchase of a man, a horse, or an ass without a voucher to warrant the sale, was strictly forbidden. A species of slavery subsisted in England even to the end of the 16th century, for a Commission was issued by Queen Elizabeth in 1574 for inquiring into the lands and goods of all her *bond-men* and *bond-women* in the counties of Cornwall, Devon, Somerset, and Gloucester, in order to compound with them for their manumission, that they might enjoy their lands and goods as freemen.

In Africa slavery has, in every age, appeared in its worst form, and it has certainly existed from as early a date as the Trojan war, about which time a commerce in slaves was carried on between Phœnicia and Lybia. The first Europeans who embarked in this vile traffic were the Portuguese. In the year 1440 one Alonzo Gonzales attacked the natives on the west coast of Africa and carried off twelve prisoners; this appears to have been the commencement, in modern times, of the slave trade in that part of Africa; it was, however, carried on to only a very limited extent till the commencement of the 16th century, when, in consequence of the rapid destruction of the Indians employed in the mines of St. Domingo or Hayti, Charles the Fifth authorised, in 1517, the introduction into the Island of African slaves from a Portuguese establishment on the coast of Guinea. The importation of negroes into the West Indies and America having once begun gradually increased, until the traffic became one of great extent and importance. In 1536 the English began to trade with Africa, and in 1618 James the First granted a charter to a Company trading to Africa, which was soon dissolved. Another company was erected by charter of Charles the First in 1631, which met with little success; but the demand for negroes in the English-American plantations increasing, a third company was established by a charter granted in 1662.

in favour of the Duke of York. This likewise was unsuccessful, and was succeeded by a fourth Company, incorporated by Letters Patent in 1672 under the title of the "Royal African Company." The slave trade entered into by this Company also proving unremunerative, it was dissolved by Act of Parliament, and its assets were made over to the "Regulated Company" of Merchants trading to Africa."

Notwithstanding the sanction it received from Parliament, and the supineness of the public, the slave trade was frequently denounced by distinguished individuals, in this and other countries, as essentially cruel and unjust. The first motion with relation to it in Parliament was made in 1776; but the subject was not taken up systematically till 1787, when a committee was formed, of which Mr. Granville Sharp and Mr. Clarkson, whose names are imperishably associated with the abolition of the slave trade, were members. This committee collected some highly-coloured evidence of the enormities produced by the trade, which they circulated throughout the country, and thereby succeeded in making a great impression on the public mind. After a number of witnesses on both sides had been examined before the Privy Council, Mr. Wilberforce, on May 12th, 1789, moved a series of resolutions condemnatory of the traffic. They were supported by Mr. Burke, Mr. Pitt, and Mr. Fox. But, notwithstanding the resolutions were carried, nothing was done to give them effect. The friends of the trade having obtained leave to produce evidence at the bar of the House, contrived to interpose so many delays that the session passed off without anything being done. In the following sessions the struggle was continued with various success, but without any definite result. At length the triumph of the abolitionists was finally consummated in 1807; a Bill for the total and immediate abolition of the slave trade having been carried in both Houses by immense majorities, received the Royal Assent on the 25th of March, being the last Act of the *administration* of Mr. Fox and Lord Grenville. America

also abolished the slave trade at the same time as England.

Notwithstanding what had been done, further measures were soon discovered to be necessary. The Spanish and the Portuguese continued to carry on the trade to a greater extent than ever, and British subjects did not hesitate, under cover of their flags, to become partners in their adventures. An effectual stop was put to this practice in 1811, by the enactment of a law introduced by Mr. (afterwards Lord) Brougham, that made trading in slaves punishable by transportation for fourteen years, or by confinement to hard labour for a term of not more than five years, nor less than three years. Since that period the British Government has zealously exerted itself for the suppression of the slave trade in every part of the world.

Not content with the abolition of the slave trade, so far as that could be done by England, an Act was passed in 1833 for the abolition of slavery throughout the British colonies. In enacting this celebrated statute, Parliament endeavoured to reconcile the apparently conflicting claims of humanity and justice, by providing for the emancipation of the slaves, without prejudice to the just rights and claims of their proprietors. This was effected by assigning to the latter the sum of TWENTY MILLIONS sterling, which was distributed amongst them on their complying with the provisions of the Act. This is perhaps the greatest pecuniary sacrifice ever voluntarily made by any nation in vindication of the right of property. This statute enacted that slavery should cease in all our possessions on August the 1st, 1834, when the slaves were to become apprenticed labourers, their final and complete emancipation taking place partly on August the 1st, 1838, and partly on August the 1st, 1840; but a clamour having been raised against the duration of the apprenticeship, its period was shortened, and the blacks became universally free in 1838.

Thus did England inaugurate an acceptable fast by undoing the heavy burdens, by letting the oppressed go free, and by entering on a course of action having

in view the breaking of every yoke improperly borne by suffering humanity which it might be in her power to control.

But the fact specified in the book of Isaiah comprises also the dealing of bread to the hungry. Has not England done this? During the distress in Scotland, in the years 1782 to 1785, the Imperial Parliament voted a sum of £17,709 for the purchase of grain to feed the population. The distress of the operatives in Spitalfields and surrounding manufacturing districts in 1826-27 drew forth a Parliamentary grant of £16,960, and the loan of a further sum of £15,000. During the famine in Ireland, the effects of which were felt with but little intermission between the years 1831 and 1839, Parliamentary grants were made aggregating a sum of £57,200; and during the greater Irish famine in 1846-47 grants for the supply of food were made to the extent of £2,255,000, but the entire sum voted by Parliament for relief purposes generally, including advances for food, for relief works, &c., &c., amounted to no less than £9,536,675. In addition to these distresses which occurred close at home, the British Parliament has not been backward in affording relief abroad when it was required, as witness the various sums that were voted during the cholera epidemic of 1830 to 1832; grants to the hospitals in Ireland during the prevalence of fever in the years 1827 and 1837, aggregating £21,321; a grant of £100,000 for relief of distress caused by hurricanes in the West Indies in 1832, and £4,000 in 1840 in relief of the sufferers from an earthquake in Zante.

The distresses caused by famines at home have been, however, comparatively insignificant when compared with what have had to be met by the English Government in the East Indies, where famines have been of periodic occurrence, during the past century, and the suffering populations have often been dependent upon the Government for their very existence. Space would fail to enter into detail regarding the Bengal *famine of 1770*, when one-third of the population *the affected districts perished from starvation;*

of another famine occurring in 1783, which was followed by almost equally disastrous floods and a cyclone in 1787; or of more recent famines in Madras, the North-Western Provinces, Behar, and Punjab, which have occurred at intervals during the present century, or, finally, of the vastly extended famine now existing over a great portion of the Bombay and Madras Presidencies, the total cost to Government of which last-named distress is calculated at no less a sum than six and a-half millions sterling.

In addition to the sums advanced by Government for relief on the occasions above referred to, the British public have—more particularly in latter years—freely opened their purses upon every occasion when the cry of distress has been heard either at home or abroad. To this fact the records of the Mansion House in London can bear unquestionable testimony.

The above statements prove also, to some extent, that England is not slow to cover the naked, and that she does not hide herself from her own flesh. But if further evidences on this point be required it is only necessary to refer to the innumerable charities which abound through the length and breadth of the land, besides the institutions of a more public character which are specified below. The following statement shows the number of charitable institutions existing in England and Wales at the time of the last census (1871) and of the number of inmates they then contained:—

Institutions.	Number.	Number of Inmates.
Workhouses (including schools for pauper children) }	730	148,064
Hospitals (general and special) }	407	19,858
Lunatic Asylums }	166	39,217
Reformatory and Industrial Schools }	118	10,598
Orphan asylums, and other public institutions not included above }	559	33,420
	1,980	251,157

In this list are not included almshouses, on account of which some addition must be made, but the precise figures are not available for reference. The above figures show, however, that more than one in every hundred of the population was carefully provided for; but, as they only represent the number of inmates on one particular day, they afford no proper clue to the actual numbers relieved by their means during the course of a single year.

England also is a free asylum for political refugees, and all who are cast out from their own countries on account of their political views, so long as they have not committed any civil crime, find a home in this country, where they are absolutely beyond the reach of their enemies. In this country alone also, together with its dependencies, is the Sabbath observed in a manner at all approaching that in which it was of old commanded to be kept. The observation of the Sabbath is moreover one special mark of distinction which might be expected to be found amongst the Israelites, for God gave it to them as a *perpetual* covenant, as it is stated in the book of Exodus, xxxi. 16. "Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant."

England, then, has observed, and does observe, a peculiar fast, chosen of old by God Himself, upon the observance of which it was promised to Israel that her light should rise in obscurity, and her darkness be as noonday; that the Lord would guide her continually, and satisfy her soul in drought, and make her bones fat; then will the Lord cause her to ride upon the high places of the earth, and feed her with the heritage of her father Jacob. It has been shown in the foregoing pages that the blessings promised to Israel have, in their minute details, fallen upon England; that she, at the present day, occupies the place amongst nations promised to the Israelites; that the ancestors of the *English race* not only came out from the very districts *where the Israelites were last heard of, but that*

the English now occupy the parts of the earth whence Israel is eventually to be called to people again their ancient possessions in Syria. The actual identity of England with Israel rests, it is true, upon purely circumstantial evidence, but it is submitted that a stronger case could hardly be produced in favour of the identity than has now been given.

CHAPTER XI.

CONCLUSION.

Before bringing the present work to an end, some further remarks relative to the prophetic three days of the prophecy in Hosea, referred to at page 105, seem necessary. The words of this prophecy are, "After two days He will revive us; in the third day He will raise us up, and we shall live in His sight."

According to the interpretation given of this prophecy in a preceding page it should date from B.C. 721, and the fulfilment of the second day—or 2,000 years—from then would bring us to A.D. 1279. At that date England was under the rule of Edward the First, who, four years after that date conquered Wales, and took further steps towards the consolidation of the kingdom by the conquest of Scotland, from whence the regalia and crown were taken and brought to England, together with the coronation chair now in Westminster Abbey in the year 1296. In Edward's reign, says Lord Brougham, "we may truly say that the constitution of Parliament, as now established, took its origin; and however that body may have occasionally had to struggle for its privileges, how often soever it may have submitted unworthily to oppression, how little soever it may have shown a determination to resist cruelty and injustice, and even a disposition to become the accomplice in such acts, we must allow that, generally speaking, it has, ever since the end of the thirteenth century, formed a substantive and effective part of the constitution, and that the monarchy then assumed the mixed form which it now wears." The two great principles of *popular representation and parliamentary taxation were*

established in this reign, as well as a considerable improvement in the English law.

The very year, 1279, which completed the two thousand years of Hosea's prophecy, appears also to have been the first year when coal—to the use of which England owes much of her prosperity—was first used at any distance from the collieries; for in that year it is recorded to have been used in the south of England, and to have been purchased at Dover for the use of the Castle, and twenty years later it was used in quantity by the brewers and smiths of London. It was not, however, till the year 1621 that it was used for the manufacture of iron, to which industry England is much indebted for her present position amongst nations.

The great religious movement which ultimately led to the "Reformation" was commenced 80 years after the completion of the two prophetic days, by the preaching of Wickliffe against the errors of the Romish Church in 1360. The movement thus set on foot was greatly aided by the invention of printing in the following century, and it finally culminated in the revolt of the whole Teutonic race from Rome between the years 1526 and 1560.

By the accession of James the First to the throne of England in 1603, Scotland became united to England. The empire thus became still more firmly established, and from that date the tide of England's prosperity began rapidly to rise. The "London East India Company," which was formed in 1600, sent out their first ships in 1601, and in 1624 the first judicial authority was, on petition to James the First, given by the Crown to the Company. This Company laid the foundation of England's greatness and power in the East, and by it the first steps were taken that have since so strangely resulted in the possession by England of "the heritage of the heathen," and of sovereign rulership over many kings. At the commencement of James the First's reign, also, England began "to break forth on the right hand and on the left," and her

sons began to seek the waste places of the earth to dwell in, and, accordingly, the first colony was planted by England's sons in the year 1607.

How all these events which followed one another in succession after the completion of the second prophetic day of Hosea have been gradually growing and increasing in their results and effects towards the establishment of the most mighty and gigantic Empire that the world has ever yet seen, has already been shown in the preceding pages.

We have already stated that in King Edward the First's reign the regalia of Scotland were brought to England, together with the coronation chair, which latter relic the king is reported to have deemed "the one primeval monument which binds together the whole Empire." By the treaty of Northampton in 1328 all these regalia and relics were to be restored again to Scotland, but, although the jewels were permitted to be taken, we read, "*Lapidem tamen de Scone, in quo solent reges Scotiæ apud Scone in creatione sua collocari, Londinenses noluerunt a se demittere quoquomodo.*" (Nevertheless, the Stone of Scone, on which it was the custom for the Kings of Scotland to be set at their creation, the Londoners would on no account suffer to be sent away.) What is the history of the Stone, and has it any bearing upon the subject now under consideration? These are questions which may well deserve a brief examination.

This stone is called by the Irish and by the Scotch "Lia Fail," and "The Stone of Destiny;" but, chiefly, by the English, "Jacob's Pillow." The first name signifies "The Wonderful Stone," the word "lia" or "leag" is Irish, and means "a stone," and "fail" or "phail" is a Hebrew word, which is translated where it occurs in the Bible "Wonderful." The fact of this stone having received a Hebrew name lends some support to its English title, viz., "Jacob's Pillow." The exact date when this stone first arrived in Ireland is not certain, it is supposed to have been about B.C. 580, and a

Druidical Rune was applied to it, which has thus been translated by Sir Walter Scott:—

Unless the Fates are faithless grown,
 And prophet's voice be vain,
 Where'er is found this sacred stone,
 The wanderer's race shall reign.

The legend attached to this stone is to the effect that it was brought to Ireland by a vessel, which was wrecked on the coast, and it was taken possession of by the Ulster King, Eochaid, of Cothair Crofun. Those who brought the stone to Ireland were called, according to the legend, Tuatha de Danan, and the vessel was supposed to have come from the East. From Ireland this stone was carried to Scotland by Fergus I., who was crowned on it at Iona, first King of the Scots, about A.D. 530. It was brought to England in the latter part of the thirteenth century, where it has remained to the present day, and, if legend may be believed, it has served as a coronation chair alternately for the Kings of Ireland, Scotland, and England for about 2,400 years.

Dean Stanley, in his "Memorials of Westminster Abbey," thus describes this stone:—"The iron rings, the battered surface, the crack which has all but rent its solid mass asunder, bear witness to its long migrations. It is, thus, embedded in the heart of the English Monarchy, an element of poetic, patriarchal, heathen times; which, like Araunah's rocky threshing-floor in the midst of the Temple of Solomon, carries back our thoughts to races and customs now almost extinct; a link which unites the Throne of England with the traditions of Tara and Iona, and connects the charm of our complex civilization with the forces of Mother Earth, the stocks and stones of savage nature."

That there is a *something* indescribable, because unknown, attaching itself to this ancient stone is certain, for if it were not so it is quite unreasonable to suppose that it would maintain its dignity as the throne

on which our Kings and Queens are crowned in such a matter-of-fact age as the present. The fact, however, that it does so, still remains, and it is one which cannot be explained away. If, however, there be any truth in the proposition contained in this volume, that the English nation are the lineal descendants and present representatives of the House of Ephraim, the existence of this marvellous stone in our possession affords some explanation to the words contained in the 24th verse of the 49th chapter of Genesis, wherein it is said, "Joseph is a fruitful bough, even a fruitful bough by a well, whose branches run over the wall. His bow abode in strength, and the arms of his hands were made strong by the arms of the mighty God of Jacob; from thence is the shepherd, the *stone of Israel*."

Next let us consider what grounds exist for the supposition that this "Lia Fail," or coronation stone, may be the veritable Jacob's pillow spoken of in Genesis.

en. xxviii.
3.

When Jacob was on his road to Padan-aram, he arrived one night at Luz, where—possibly because he got there after sunset, and the gates of the town being shut he could not get in—he laid down to rest outside the walls with a stone for his pillow. Here he dreamt that memorable dream in which God appeared to him and blessed him; and, on his awaking, he "took the stone that he had put for his pillow, and set it up for a pillar, and poured oil on the top of it, and he called the name of that place Beth-el. And he vowed a vow, saying, This Stone which I have set up for a pillar shall be God's house."

en. xxxv.
1.

It seems only reasonable to suppose that after thus anointing the stone, and vowing that it should be God's house, Jacob would not have left it behind him when he continued his journey, and it may therefore be concluded that he carried it away with him. Subsequently, when Jacob by God's command returned to Beth-el, and God again blessed him, "Jacob set up a pillar in the place where He talked with him, even a

“pillar of stone; and he poured a drink offering thereon. And Jacob called the name of the place “where God spake with him Beth-el.” Thus did Jacob a second time anoint a stone and call the place Beth-el; and if, as seems probable, Jacob did not throw aside, or leave behind, the stone so anointed on the first occasion, it is not unreasonable to suppose that the stone similarly anointed on the second occasion was the same one that he had before declared should be God’s house. If this supposition be correct, and the same stone was twice blessed by Jacob, it would doubtless have acquired considerable importance in the eyes both of Jacob and of his sons; and if they recognised it to be “God’s house,” as it was first named by Jacob, it would necessarily have become endowed with a certain sanctity to them, and they would have preserved it with as much care as was bestowed by heathen nations upon their idols and household gods. This being the case, it would have been constantly carried about by Jacob’s descendants in their pilgrimages, and set up by them as, or in, their temple. That this indeed was so seems very probable, for, in the book of Joshua, we read that Joshua just before his death, recounted to Israel God’s mercies and promises towards them, “And Joshua wrote these words in the Josh. xxi
26, 27. “book of the law of God, and took a great stone, “and set it up there under an oak that was by the “sanctuary of the Lord. And Joshua said unto all “the people, Behold, this stone shall be a witness unto “us; for it hath heard all the words of the Lord “which He spake unto us; it shall therefore be a “witness unto you, lest ye deny your God.”

If this stone had heard all the words of the Lord which He spake unto the Israelites, it must have accompanied them in their journeyings in the wilderness; and as the Israelites would have experienced no greater difficulty in bringing this stone out of Egypt than they did in bringing the bones of Joseph out of Egypt, there can arise no objection to this proposition on the score of its possibility. As to its probability,

what more suitable witness for the purpose indicated could have been chosen by Joshua to be set up in the vicinity of the Ark of the Covenant than that stone which Jacob had twice blessed, and declared should be God's house? And after the settlement of the Israelites in Palestine, and the building of Jerusalem, this sacred relic was no doubt carefully preserved within the shrine of the temple, where it remained so long as a king ruled over Judah.

xi. When Nebuchadnezzar, King of Babylon, took Jerusalem (B.C. 588), the prophet Jeremiah was carried away with the rest of the captives, including King Zedekiah, and the chief of the people, prisoner to Babylon; but after a while Jeremiah was restored to liberty, and was permitted to return to Jerusalem, where he dwelt with "the poor of the land, of them that were not carried away captive to Babylon." The reason for his desiring to return to Jerusalem instead of remaining with his people who were in captivity, doubtless was that he might take into places of security the most sacred things that were deposited in the Temple, and which doubtless had been hidden away temporarily when the city was on the verge of being taken. That Jeremiah did hide away these things we learn from the 2nd Book of Maccabees, wherein it is recorded—

"That the prophet, being warned of God, commanded the tabernacle, and the ark to go with him, as he went forth into the mountain, where Moses climbed up, and saw the heritage of God. And when Jeremy came thither he found an hollow cave wherein he laid the tabernacle, and the ark, and the altar of incense, and so stopped the door. And some of those that followed him came to mark the way, but they could not find it. Which, when Jeremy perceived, he blamed them, saying, As for that place, it shall be unknown until the time that God gather his people again together, and receive them unto mercy. Then shall the Lord show them these things, and the glory of the Lord shall appear, and the cloud also, as it was shewed under Moses, and as when Solomon

“desired that the place might be honourably sanctified.”

Now if these things have thus been preserved until the latter days, it seems only reasonable to suppose that the much more ancient and equally honourable relic should also have been cared for in an equal manner; and that it was so preserved can, I think, be gathered from the book of the prophet Jeremiah.

It appears from the account of the captivity given Jer. xli. 43 by that prophet that the king and all the nobles were carried from Jerusalem to Babylon, but that the women and children, as well as all the poor of the land, were left behind, and over them was placed one Gedaliah, who took up his residence at Mizpah, on the borders of Benjamin. The King of the Ammonites, however, concerted a plot to take the remainder of the Jews, who had been left in their own land, and to carry them away captive, and for this purpose he employed one Ishmael to slay Gedaliah and all the Jews that were about him, after having done which he carried away captive the residue of the people, including the King Zedekiah's daughters, and turned to go back to the land of the Ammonites, but, being met by Johanan with an army, Ishmael escaped, and Johanan returned with the captives, intending to go with them into Egypt. On the way they consulted Jeremiah as to what course they should pursue, who, having sought counsel from God, directed them to remain in Jerusalem. To this advice the leaders of the people turned a deaf ear, and they “took all the remnant of Judah that were returned from all nations, whither they had been driven, to dwell in the land of Judah; even men, and women, and children, and the king's daughters, and every person that Nebuzaradan, the captain of the guard, had left with Gedaliah, the son of Ahikam, the son of Shaphan, and Jeremiah the prophet, and Baruch, the son of Neriah. So they came into the land of Egypt.”

The Stone of Destiny, which had so long been kept

safely at Jerusalem, was now taken thence, and afterwards there was found no king of the lineage of David sitting on the throne at Jerusalem. It seems probable that the people, knowing well the virtue possessed by this stone, thought to enjoy the benefits to be derived through its presence by taking it with them into Egypt. It was not, however, destined to remain long with them there, for the people soon fell into idolatry, and some stratagem seems to have been adopted in order to remove this precious stone without the people being aware of what was done. "Then came the word of the Lord unto Jeremiah, in Taphanhes, saying, Take great stones in thine hand, and hide them in the clay in the brick kiln, which is at the entry of Pharaoh's house in Taphanhes, in the sight of the men of Judah, and say unto them, Thus saith the Lord of Hosts, the God of Israel, Behold I will send and take Nebuchadnezzar, the King of Babylon, my servant, and will set his throne upon these stones that I have hid, and he shall spread his royal pavilion over them." These events happened B.C. 588.

The reference here made to the King of Babylon setting his throne upon these stones naturally leads to the supposition that Jacob's Stone was buried with the other stones, or that the Jews were led to believe that such was the case, the latter being the more probable.

After this we hear no more either of Baruck or of the king's daughters, neither is there any further mention made of this stone. A warning of impending calamity upon the Jews in Egypt was spoken by Jeremiah, and the people were cautioned to escape to avoid the coming troubles. These things being known to Jeremiah, it is more than probable that he, with Baruck, the king's daughters, and such others as believed his words, made their escape, taking with them Jacob's stone, which Jeremiah would not be likely to leave behind him. Here the history of these people ends, but it seems probable that Baruch was destined *to visit other countries*, for Jeremiah, addressing him

in the name of God, said, "And seekest thou great Jer. xlv. 5.
 "things for thyself? Seek them not; for, behold, I
 "will bring evil upon all flesh, saith the Lord; but
 "thy life will I give unto thee for a prey *in all places*
 "whither thou goest."

It is just possible that the king's daughters and Jacob's stone were given into the charge of Baruch, and that he, thinking to raise himself by marrying one of the princesses, and having possession of the Stone of Destiny, contemplated some such act, but was strictly forbidden to carry it into effect. From the legendary tales of Ireland, it would appear that Baruch and the princesses, carrying the stone with them, took ship westward, for it is recorded that this stone arrived off Ireland with the "Tuatha da Danan," or tribe of Dan (probably in a ship belonging to the Danites), with whom was one Simon Breig, which it seems not improbable is a corruption of the name of Baruch, and one of the princesses married the Ulster King Eochaid, of Cothair Crofiun, and at the same time came into possession of the "Lia Fail," in honour of which occasion the name of Cothair Crofiun was changed to that of Tara, which name it has ever since retained.

The foregoing considerations, which are the result of several years' study, are commended to the careful study and consideration of all Englishmen and Englishwomen. If the conclusions drawn from them be true, then may the whole land take up the song with David and exclaim:—

O give thanks unto the Lord; call upon His name,
 Make known His deeds among the people.
 Sing unto Him, sing Psalms unto Him,
 Talk ye of all His wondrous works;
 Glory ye in His holy name,
 Let the heart of them rejoice that seek the Lord.
 Seek the Lord and His strength,
 Seek His face evermore.
 Remember the marvellous works that He hath done,
 His wonders and the judgments of His mouth;
 O ye seed of Abraham, His servant,
 Ye children of Jacob His chosen.

He is the Lord our God,
 His judgments are in all the earth.
 He hath remembered His covenant for ever,
 Which He commanded to a thousand generations.
 Which covenant He made with Abraham,
 And His oath unto Isaac;
 And confirmed the same unto Jacob for a law,
 And to Israel for an everlasting covenant;
 Saying, Unto thee will I give the land of Canaan,
 The lot of your inheritance;
 When they were but a few men in number;
 Yea, very few, and strangers in the land.
 When they went from one nation to another,
 From one kingdom to another people;
 He suffered no man to do them wrong,
 Yea, He reprov'd kings for their sakes;
 Touch not mine anointed,
 And do my prophets no harm.
 Moreover he called a famine upon the land,
 He brake the whole staff of bread.
 He sent a man before them,
 Joseph, who was sold for a servant:
 Whose feet they hurt with fetters;
 He was laid in iron until the time that His word came,
 The word of the Lord tried him.
 The king sent and loosed him;
 The ruler of the people let him go free.
 He made him lord of his house,
 And ruler of all his substance;
 To bind his princes at his pleasure,
 And teach his senators wisdom.
 Israel also came out of Egypt,
 And Jacob sojourn'd in the land of Ham.
 And He increased His people greatly,
 And made them stronger than their enemies.
 He turned their heart to hate His people,
 To deal subtilly with His people,
 He sent Moses, His servant,
 And Aaron whom He had chosen;
 They shewed His signs among them,
 And wonders in the land of Ham.
 He sent darkness, and made it dark,
 And they rebelled not against His word.
 He turned their waters into blood, and slew their fish.
 Their land brought forth frogs innumerable,
 Even in the chambers of their kings.
 There came divers flies, and lice in all their coasts.
 He gave them hail for rain, flaming fire in their land.
 He smote their vines also and their fig trees,
 And brake the trees of their coasts.

He spake, and the locusts came,
 And caterpillers without number,
 And did eat up all the herbs in their land,
 And devoured the fruit of their ground.
 He smote also all the firstborn in their land,
 The chief of all their strength.
 He brought them forth also with silver and gold,
 And there was not one feeble among their tribes.
 Egypt was glad when they departed,
 For the fear of them fell upon them.
 He spread a cloud for a covering ;
 And fire to give light in the night.
 They asked, and He brought quails,
 And satisfied them with the bread of Heaven.
 He opened the rock, and the waters gushed out.
 They ran in the dry places like a river,
 For He remembered His holy promise,
 And Abraham, His chosen servant.
 And He brought forth His people with joy,
 And His chosen with gladness,
 And gave them the lands of the heathen,
 And they inherited the labour of the people,
 That they might observe His statutes, and keep His laws.

Praise ye the Lord,

O give thanks unto the Lord, for He is good,
 For His mercy endureth for ever.

Who can utter the mighty acts of the Lord?

Who can show forth all His praise?

We have sinned with our fathers,

We have committed iniquity, we have done wickedly,
 Our fathers understood not Thy wonders in Egypt;
 They remembered not the multitude of Thy mercies;
 But provoked Him at the sea, even at the Red Sea.
 Nevertheless He saved them for His name's sake,
 That He might make His power to be known.
 He rebuked the Red Sea also, and it was dried up;
 So He led them through the depths, as through the wilderness.
 And He saved them from the hand of him that hated them,
 And redeemed them from the hand of the enemy.

And the waters covered their enemies,
 There was not one of them left.

Then believed they His words, and sang His praise.

They soon forgot His works, and despised His counsel.

They husted exceedingly in the wilderness, tempting God.

He gave them their request, but sent leanness into their soul.

They envied Moses also in the camp,

And Aaron the saint of the Lord.

The earth opened and swallowed up Dathan,

And covered the company of Abiram.

A fire was kindled in their company;
The flame burnt up the wicked.

They made a calf in Horeb and worshipped the image,
Changing their glory to the form of an ox that eateth grass.
They forgot God their Saviour,
Who had done great things in Egypt;
Wondrous things in the land of Ham,
Terrible things by the Red Sea.
Therefore He said that He would destroy them,
But Moses His chosen stood forth in the breach,
And turned away His wrath to preserve them.
They despised the pleasant land, they believed not His word;
But murmured in their tents against the voice of the Lord.
Therefore He lifted up His hand against them,
To overthrow them in the wilderness;
To overthrow their seed also among the nations,
And to scatter them in the lands.
They joined themselves also unto Baal-peor,
And ate the sacrifice of the dead.
Thus they provoked Him to anger with their inventions,
And the plague brake in upon them.
Then stood up Phinehas, and executed judgment,
And so the plague was stayed.
And that was counted unto him for righteousness
Unto all generations for evermore.
They angered Him also at the waters of strife,
So that it went ill with Moses for their sakes;
Because they provoked his spirit,
He spake unadvisedly with his lips.

They did not destroy the nations,
Concerning whom the Lord commanded them:
But mingled with the heathen, and learned their works.
And they served their idols which proved a snare to them.
They sacrificed their sons and daughters to devils,
And shed their blood before the idols of Canaan,
And the land was polluted with blood.
Thus were they defiled with their own works.
And went astray with own inventions.
Then was the wrath of the Lord hot against His people;
He even abhorred His own inheritance.
He gave them into the hand of the heathen;
And they that hated him ruled over them.
Their enemies also oppressed them,
They were brought into subjection under their hand.

Many times did He deliver them;
But they provoked Him with their counsel,
And were brought low for their iniquity.
Nevertheless He regarded them when He heard their cry:
And He remembered for them His covenant,
And repented in the multitude of His mercies.

He made them also to pity them
Who had carried them away captives.

O give thanks unto the Lord for He is good,
For His mercy endureth for ever.
Let the redeemed of the Lord give thanks,
Whom He hath saved from the hand of the enemy;
And gathered them out of the lands from the East,
From the West, from the North, from the South.
They wandered in the wilderness in a solitary way.
They found no city to dwell in.
Hungry and thirsty their souls fainted in them.
Then they cried unto the Lord in their trouble,
And He delivered them out of their distresses.
He led them forth by the right way.
That they might go to a city of habitation.

Oh that men would praise the Lord for His goodness,
And for His wonderful works to the children of men!
For He satisfieth the longing soul's desire,
And filleth the hungry soul with goodness,
Such as sit in darkness, in the shadow of death,
Fast bound in misery and iron;
Because they rebelled against the words of God,
And despised the counsel of the Most High;
Therefore he brought down their heart with labour;
They fell down, and there was none to help.
Then cried they unto the Lord in their trouble,
And he saved them out of their distresses.
He brought them out of darkness and the shadow of death,
And brake their bands in sunder.

Oh, that men would praise the Lord for His goodness,
And for His wonderful works to the children of men!
For He hath broken the gates of brass in pieces,
And cut the bars of iron in sunder.
Fools because of their transgressions,
And of their iniquities are afflicted.
Their soul abhorreth all manner of meat;
And they draw nigh unto the gates of death.
Then they cry unto the Lord in their trouble,
And He saveth them out of their distresses.
He sent His word and healed them,
And delivered them from their destructions.

Oh that men would praise the Lord for His goodness,
And for His wonderful works to the children of men!
And let them offer the sacrifices of thanksgiving,
And declare His works with rejoicing!

(They that go down to the sea in ships,
And they that do business in great waters;
These men see the works of the Lord,
And His wonders in the great deep,
For He commandeth and the wind ariseth,

And lifteth up the stormy waves thereof.
 They go up to the heaven and down again to the depths;
 Their soul is melted away because of fear,
 They reel to and fro as a drunken man,
 They stagger and are at their wits end.
 Then they cry unto the Lord in their trouble,
 And He bringeth them out of their distresses.
 He commandeth and the stormy sea is calm,
 So that the waves thereof are still;
 Then are they glad because they are at rest;
 So He bringeth them into their desired haven.)

Oh that men would praise the Lord for His goodness,
 And for His wonderful works to the children of men!
 Let them exalt Him also in the congregation,
 And praise Him in the assembly of the elders.
 He turneth rivers into a wilderness,
 And the watersprings into dry ground,
 A fruitful land maketh He barren,
 For the wickedness of them that dwell therein.
 He turneth the wilderness into a standing water,
 And dry ground into a fruitful land.
 And there He maketh the hungry to dwell,
 That they may build them cities to dwell in;
 And sow the fields and plant vineyards,
 Which may yield them fruits of increase.
 He blessed them so that they multiplied greatly;
 And suffereth not their cattle to decrease.
 Again they are diminished and brought low
 Through oppression, affliction, and sorrow.
 He poureth contempt upon Princes,
 And causeth them to wander out of the way.
 But setteth up the poor on high,
 And maketh him families like a flock of sheep.⁷
 The righteous shall see this and rejoice;
 And all iniquity shall stop her mouth.

Whoso is wise will consider these things,
 They shall understand the lovingkindness of the Lord.



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